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A NEW

James M'Cosh

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

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WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED, A

HISTORY OF THE LIFE OF THE APOSTLE PAUL.

In Four Volumes.

BY JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, *&c.*

THE FOURTH EDITION.

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

VOL. II.

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CONTENTS

OF

THE SECOND VOLUME.

2 CORINTHIANS, p. 1.

PREFACE.—*Sect.* 1. *Of St Paul's design in writing this epistle.*—2. *Of the matters contained in the epistles to the Corinthians, and of their usefulness to the church in every age.*—3. *Of the time and place of writing the second epistle to the Corinthians.*

GALATIANS, p. 131.

ESSAY V. *On the covenant with Abraham, in which it was promised, sect.* 1. *That God would greatly bless him.*—2. *That he would make him the father of many nations.*—3. *That he would give to him and to his seed, the land of Canaan for an everlasting possession.*—4. *That he would be to him and to them, a God in their generations.*—5. *That in him, all the families of the earth should be blessed.*—6. *That in his seed, all the nations of the earth should be blessed.*

ESSAY VI. *On justification. Sect.* 1. *Of justification, as explained by Paul.*—2. *Of justification, as explained by James.*—3. *Of the justification of the heathen.*—4. *Shewing that faith is with propriety made the condition of justification.*—5. *Of the time when believers are justified.*

PREFACE TO GALATIANS.—*Sect.* 1. *Of the time when, and of the person by whom the Galatians were converted.*—2. *Of the time when this epistle was written.*—3. *Of the occasion of writing it.*—4. *Shewing that the decree of the council of Jerusalem, respected the converted proselytes only.*

EPHESIANS, p. 307.

PREFACE.—*Sect.* 1. *Of the introduction of the Christian religion into Ephesus.*—2. *That this epistle was directed not to the Laodiceans, but to the Ephesians.*—3. *Of the occasion of writing it.*—4. *Of the persons for whom it was designed.*—5. *Of the time and place of writing it.*—6. *Of its style.*—7. *Of the Eleusynian, and other heathen mysteries alluded to in this epistle.*

PHILIPPIANS, p. 431.

ESSAY VII. *On the mediation of Christ. Sect.* 1. *Of his mediation as a priest.*—2. *Proving that he hath made atonement for sin by his death.*—3. *Of his mediation as a prophet, and as a king.*—4. *Objections to Christ's mediation as a priest, answered.*

PREFACE *to Philippians. Sect.* 1. *Of the founding of the Christian church at Philippi.*—2. *Of the occasion of writing this epistle.*—3. *Of the bearers of this epistle, and of the time when it was written.*

COLOSSIANS, p. 519.

PREFACE, *in which the character and manners of the Colossians, are described. Sect.* 1. *Shewing that Paul preached in Colosse, Laodicea, and Hierapolis.*—2. *Of the occasion of writing this epistle.*—3. *Of the time when it was written, and of the persons by whom it was sent.*

A

NEW LITERAL TRANSLATION

OF

ST PAUL'S SECOND EPISTLE

TO THE

CORINTHIANS.

PREFACE.

SECT. I. *Of St Paul's Design in writing his second Epistle to the Corinthians.*

WHEN the apostle sent his first letter to the church at Corinth, he resolved to remain in Ephesus till the following Pentecost, (1 Cor. xvi. 8.) that Titus, who carried his letter, might have time to return, and bring him an account of the manner in which it was received by the Corinthians. But the riot of Demetrius happening soon after it was sent away, the apostle found it necessary to avoid the fury of the rioters and of the idolatrous rabble, who were all greatly enraged against him, for having turned so many of the inhabitants of Asia from the established idolatry. Wherefore, leaving Ephesus, he went to Troas, a noted sea-port town to the north of Ephesus, where travellers, coming from Europe into Asia, commonly landed. Here he proposed to employ himself in preaching the gospel of Christ, (2 Cor. ii. 12.) till Titus should arrive from Corinth. But Titus not coming at the time appointed, St Paul began to fear that the Corinthians had used him ill, and had disregarded the letter which he delivered to them. These fears so distressed the apostle, that, notwithstanding his preaching at Troas was attended with uncommon success, he left that city and went forward to Macedonia, expecting to find Titus. But in this expectation he was disappointed. Titus was not in Macedonia when the apostle arrived. He therefore resolved to wait in that country, till Titus should come and inform him how the Corinthians stood affected towards their spiritual father. It seems he judged it imprudent to visit them till he knew their state.—In Macedonia, St Paul had many

conflicts with the idolaters, (2 Cor. vii. 5.) who were greatly enraged against him, as all the other idolaters were, for opposing both the objects and the rites of their worship. These fightings, joined with his fears for Titus, and his uncertainty concerning the disposition of the Corinthians, exceedingly distressed the apostle at this time. But his uneasiness was at length happily removed by the arrival of Titus, and by the agreeable accounts which he gave him of the obedience of the greatest part of the Corinthians, in excommunicating the incestuous person; at which solemn action Titus may have been present. Much encouraged therefore by the good news, the apostle wrote to the Corinthian church this second letter, to confirm the sincere part in their attachment to him, and to separate the rest from the false teacher who had led them so far astray.

To understand this epistle rightly, the reader must recollect, that as Titus spent some time in Corinth after delivering the apostle's first letter, he had an opportunity to make himself acquainted not only with the state of the sincere part of the church, but with the temper and behaviour of the faction. Wherefore, when he gave the apostle an account of the good disposition of the church, he no doubt at the same time informed him concerning the faction, that some of them still continued in their opposition to him, and in their attachment to the false teacher; and that that impostor was going on in his evil practices. Farther, Titus, by conversing with the faction, having learned the arguments and objections by which their leaders endeavoured to lessen the apostle's authority, together with the scoffing speeches which they used to bring him into contempt, we may believe that he rehearsed all these matters to him. Being thus made acquainted with the state of the Corinthian church, St Paul judged it fit to write to them this second letter. And that it might have the greater weight, he sent it to them by Titus, the bearer of his former epistle, 2 Cor. viii. 17, 18.—In this second letter, the apostle artfully introduced the arguments, objections, and scoffing speeches by which the faction were endeavouring to bring him into contempt; and not only confuted them by the most solid reasoning, but even turned them against the false teacher himself, and against the faction, in such a manner as to render them ridiculous. In short, by the many delicate, but pointed ironies with which this epistle abounds, the apostle covered his adversaries with shame, and shewed the Corinthians that he excelled in a talent which the Greeks greatly admired.—But while St Paul thus pointedly derided the faction and its leaders, he bestowed just commendations on the sincere part of the church, for their persevering in the doctrine he had taught them, and for their ready obedience

to

to his orders concerning the incestuous person. And to encourage them, he told them, that having boasted of them to Titus, he was glad to find his boasting well founded in every particular.

The Corinthian church being composed of persons of such opposite characters, the apostle in writing to them, was under the necessity of suiting his discourse to them, according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epistles, which apparently were directed to the whole church, but which were intended only for a part of it, we shall think these epistles full of inconsistency, if not of contradiction. But if we understand these things according as the apostle really meant them, every appearance of inconsistency and contradiction will be removed. For he himself hath directed us to distinguish the sincere part of the Corinthians from the faction, 2 Cor. i. 14. *Ye have acknowledged us in part*, that is, a part of you have acknowledged *that we are your boasting*.—Chap. ii. 5. *Now if a certain person hath grieved me, he hath not grieved me except by a part of you, that I may not lay a load on you all.* It is therefore plain, that the matters in the two epistles to the Corinthians which appear inconsistent, are not really so; they belong to different persons. For example, the many commendations bestowed on the Corinthians in these epistles, belong only to the sincere part of them. Whereas the sharp reproofs, the pointed ironies, and the severe threatenings of punishment found in the same epistles, are to be understood as addressed to the faction, and more especially to the teacher who headed the faction. And thus by discriminating the members of the Corinthian church according to their true characters, and by applying to each the passages which belonged to them, every appearance of contradiction vanishes.

SECT. II. *Of the Matters contained in the Epistles to the Corinthians; and of their Usefulness to the Church in every age.*

ST PAUL's intention in his Epistles to the Corinthians, being to break the faction which the false teacher had formed in their church in opposition to him, and to confute the calumnies which that teacher and his adherents were industriously propagating, for discrediting him as an apostle, many of the things contained in these epistles were necessarily personal to him and to the faction. Nevertheless we are not on that account to think lightly of these writings, as fancying them of little use now to the church of Christ. The things in them which are most personal and particular, occasioned the apostle to write instructions and precepts, which are of the greatest use to the church in every age.—For example, in answering the

calumnies by which the faction endeavoured to discredit him as an apostle, he was led to mention facts which demonstrate him to have been an apostle, commissioned by Christ to direct the faith and practice of all the members of the church. Such as his having wrought miracles for converting the Corinthians, and his having imparted to them spiritual gifts after they believed; his having preached the gospel to them without receiving any reward from them; not even the small reward of maintenance while he preached to them; his having endured innumerable hardships in the long journeys which he undertook for the sake of spreading the gospel, and heavy persecutions in every country from enemies and opposers, 1 Cor. iv. 11, 12. 2 Cor. iv. 8. xi. 23. His rapture into the third heaven: with a variety of other facts and circumstances respecting himself, which we should not have known, had it not been for the calumnies of the Corinthian faction, and of the Judaizing teachers, who infested the church at Corinth and other churches, (See Pref. to Galat. Sect. 3.) but which, now that they are known, give us the fullest assurance of his apostleship, and add the greatest weight to his writings.—Next, in reproving the faction for their misdeeds, the apostle hath explained the general principles of religion and morality, in such a manner that they may be applied for regulating our conduct in cases of the greatest importance; and hath delivered rules and advices, which, if followed, will have the happiest influence on our temper. For instance, when he rebuked the faction for joining the heathens in their idolatrous feasts in the temples of their gods, he hath shewed us the obligation Christians are under in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.—In like manner, when he reproved the Corinthians for eating the Lord's Supper in an improper manner, he gave such an account of that holy institution, as shews, not only its true nature and design, but the views also and the dispositions with which it ought to be performed.—Finally, the arguments by which the apostle excited the Corinthians to make the collection for the saints in Judea, who, at the time these epistles were written, were in great distress, and the rules by which he wished them to direct themselves in making these collections, are of great and perpetual use for animating the disciples of Christ to perform works of charity with liberality and cheerfulness.

To the things above mentioned, we may add, that the epistles to the Corinthians, though suited to their peculiar circumstances, may be read by the disciples of Christ in every age, with the greatest profit, because they contain matters of importance,

not

not to be found any where else in scripture. Such as the long account given in the first epistle of the *spiritual men*, and of the nature, operation and uses of their *gifts*; and of the way in which they exercised their gifts for the confirmation of the gospel, and the building of the church; whereby the rapid progress of the gospel in the first and following ages, and the growth of the Christian church to its present greatness, is shewn to be, not the effect of natural causes, but the work of the Spirit of God.—The proof of the resurrection of Christ from the dead, the great foundation of the faith and hope of Christians, is no where formally set forth in scripture, but in the xvth chapter of the first epistle to the Corinthians, where many of the witnesses who saw Christ after his resurrection are appealed to by name, and the times and places of his appearing to them are particularly mentioned; and their veracity is established by the grievous sufferings, sometimes ending in death, which they sustained for witnessing the resurrection of Christ.—In the same chapter, by the most logical reasoning, the resurrection of all the dead at the last day, is shewn to be necessarily connected with Christ's rerection: so that if he hath been raised, they will be raised also.—There likewise the apostle hath given a circumstantial account of the resurrection of the righteous, and hath described the nature and properties of the body with which they are to rise: from which it appears, that by the re-union of their spirits with their glorious bodies, their happiness will be rendered complete and everlasting. These great discoveries made in the first epistle to the Corinthians, impressed the minds of the disciples of Christ so strongly in the early ages, that they resolutely suffered the bitterest deaths with a rapturous joy, rather than renounce their master, and their hope of a glorious immortality.—And to name no more instances; by the comparison which the apostle hath instituted, in the third chap. of the second epistle to the Corinthians, between the inspiration of the apostles the minister of the gospel, and the inspiration of Moses the minister of the law, he hath shewn, that the inspiration of the apostle was far more perfect than the inspiration of Moses: so that by this discovery, the apostle hath admirably displayed the excellence of the gospel revelation, and raised its authority to the highest pitch.

Before this section is concluded, it may be proper to observe, that from the epistles to the Corinthians, and from Paul's other epistles, we learn, that he was the great object of the hatred of all the false teachers in the first age, but especially of the Judaizers. Nor is it any wonder that they were enraged against him, and persecuted him with the bitterest calumnies. For it was this apostle chiefly who opposed them, in their unrighteous attempt of wreathing the yoke of the law of Moses,

about

about the neck of the Gentiles.—He it was likewise who resisted the introduction of the dogmas of the heathen philosophy into the church, by teachers who having nothing in view but worldly considerations, endeavoured to convert the Greeks, at the expence of corrupting the religion of Christ.—In fine, he it was who openly and severely rebuked the false teachers and their disciples, for the licentiousness of their manners.—Yet he was not the only object of these men's malice. Barnabas also had a share of their hatred, (1 Cor. ix. 6.) probably because he had been active in procuring and publishing the decree of the council of Jerusalem, whereby the Gentile converts were freed from obeying the institutions of Moses.

SECT. III. *Of the Place and Time of Writing the second Epistle to the Corinthians: And of the person by whom it was sent.*

OF the place where the apostle wrote his second epistle to the Corinthians, there is little doubt. In the epistle itself, ii. 12. he tells us, that from Ephesus where he was when he wrote his first epistle, he went to Troas, and then into Macedonia, to meet Titus, whose return he expected about that time; that while he abode in Macedonia, Titus arrived and brought him the good news of the submission of the Corinthians: and that on hearing these tidings, he wrote his second letter to them, to encourage them to go on with the collection for the saints in Judea, that the whole might be finished before he came to Corinth, 2 Cor. ix. 3, 4, 5. The apostle therefore was in Macedonia, in his way to Corinth, to receive their collection, when he wrote his second epistle to the church in that city.

The facts just now mentioned, which shew that the apostle's second epistle to the Corinthians was written in Macedonia, in his way from Ephesus to Corinth, after the riot of Demetrius, shew likewise, that it was written but a few months after the first epistle. For, whether the first was written immediately before, or immediately after the riot, there could be but a short interval between the two epistles. Namely, the time of the apostle's abode in Ephesus after writing the first letter, and at Troas after leaving Ephesus, and the weeks which he spent in Macedonia before the arrival of Titus; all which, when joined, could not make above half a-year at most. Since therefore the second epistle to the Corinthians was written so soon after the first, its date may be fixed to the summer of the year 57. For, as we have shewn in the preface, sect. v. the first epistle was written in the end of the year 56, or in the beginning of the year 57.

It was observed in sect. i. of this preface, that St Paul's se-

second

cond epistle to the Corinthians was sent by Titus, who carried his former letter. This excellent person is often mentioned by the apostle, and was in such esteem with him, that he left him in Crete to regulate the affairs of the churches there. He seems to have been originally an idolatrous Gentile whom Paul converted in his first apostolical journey, and brought with him to Antioch when he returned from that journey. For he took him up to Jerusalem when he went thither from Antioch to consult the apostles, and elders, and brethren there, concernin the circumcision of the converted Gentiles.—Not long after this, Paul undertook his second apostolical journey, for the purpose of confirming the churches he had formerly planted. On that occasion, Titus accompanied him in his progress till they came to Corinth: for he assisted him in preaching the gospel to the Corinthians. So the apostle himself informs us, 2 Cor. viii. 23. *If any enquire concerning Titus, he is my partner and fellow labourer in the gospel toward you.* Wherefore, when the apostle wrote this, having been in Corinth only once, if Titus was his partner and fellow-labourer in the gospel toward the Corinthians, it must have been at Paul's first coming to Corinth when he converted the Corinthians. These particulars shall be more fully explained in the preface to Titus. But it was necessary to mention them here, because they shew the propriety of the apostle's sending Titus, rather than any of his other assistants, with his first letter to the Corinthians, some of whom had forsaken the apostle, and had attached themselves to a false teacher. Titus being such a person, St Paul hoped he might have had some influence with the Corinthians, to persuade them to return to their duty. Besides, a number of them having been either converted or confirmed by him, he had an interest in the welfare and reputation of their church. Wherefore, when he joined the apostle in Macedonia, although he had but just come from Corinth, he not only accepted of Paul's invitation to return with him to that city, but being desirous that the Corinthians should finish their collection for the saints, he of his own accord offered to go back immediately, to persuade them to do so without delay, that their collection might be ready when the apostle came. By Titus, therefore, St Paul sent his second epistle to the Corinthians, who, we may believe, on receiving it, set about the collection in earnest, and finished it by the time the apostle arrived.

2 CORINTHIANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Corinthians his apostolical benediction, St Paul began this chapter with returning thanks to God, who had comforted him in every affliction, that he might be able to comfort others, with the consolation wherewith he himself had been comforted, ver. 3—7. By this thanksgiving, the apostle insinuated, that one of the purposes of his writing the present letter was to comfort the sincere part of the Corinthian church, and to relieve them from the sorrow occasioned to them, by the rebukes in his former letter.—Next, to shew the care which God took of him as a faithful apostle of his Son, he gave the Corinthians an account of a great affliction which had befallen him in Asia, that is, in Ephesus and its neighbourhood, and of a great deliverance from an imminent danger of death, which God had wrought for him: namely, when he fought with wild beasts in Ephesus, as mentioned in his former epistle, chap. xv. 32. and had the sentence of death in himself, to teach him that he should not trust in himself, but in God, ver. 8, 9.

When the apostle sent Timothy and Erastus from Ephesus into Macedonia, as mentioned Acts xix. 22. it is probable that he ordered them to go forward to Corinth, (1 Cor. xvi. 10.) provided the accounts which they received in Macedonia gave them reason to think their presence in Corinth would be useful: and that he ordered them likewise to inform the Corinthians, that he was coming straightway from Ephesus to Corinth, to remedy the disorders which some of the family of Chloe told him had taken place among them. But after Timothy and Erastus departed, having more than ordinary success, in converting the idolatrous Gentiles in the province of Asia, he put off his voyage to Corinth for some time; being determined to remain in Ephesus and its neighbourhood till the following Pentecost; after which he purposed to go through Macedonia in his way to Corinth. This alteration of his intention, the apostle notified to the Corinthians in his first epistle, chap. xvi. 5—8. But the faction having taken occasion therefrom, to speak of him as a false, fickle, worldly-minded man, who, in all his actions, was guided by interested views, he judged it necessary, in this second letter, to vindicate himself

self from that calumny, by assuring the Corinthians, that he always behaved *with the greatest simplicity and sincerity*, ver. 12. —And by declaring, that what he was about to write on that subject was the truth: namely, That when he sent them word by Timothy and Erastus, of his intention to set out for Corinth immediately by sea, he really meant to do so, ver. 13. 16. —And that the alteration of his resolution, did not proceed either from levity or falsehood, ver. 17.—as they might have known from the uniformity of the doctrine which he preached to them, ver. 18, 19, 20.—whereby, as well as by the earnest of the Spirit put into his heart, God had fully established his authority with the Corinthians. It was therefore absurd to impute either levity or falsehood, to one who was thus publicly and plainly attested of God, to be an apostle of Christ, by the spiritual gifts which he had conferred on his disciples, ver. 22, 23.—Lastly, he called God to witness, that hitherto he had delayed his journey to Corinth, expressly for the purpose of giving the faulty among them time to repent, ver. 43.—and that in so doing he had acted suitably to his character; because miraculous powers were bestowed on the apostles, not to enable them to lord it over the persons and goods of the disciples, by means of their faith, but to make them helpers of their joy, persuading them, both by arguments and chastisements, to live agreeably to their Christian profession, ver. 24.

NEW TRANSLATION.

CHAP. I. 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy [1] MY brother, to the church of God which is *in* Corinth, *to-*

COMMENTARY.

CHAP. I. 1 *Paul, an apostle of Jesus Christ, agreeably to the will of God, and Timothy*, (see 1 Thess. i. 1. note 1.) *my fellow labourer* in the gospel of Christ, *to the church of God which is in Corinth, and to all who*

Ver. 1.—1. *And Timothy.* From this it is evident, that Timothy was with the apostle, when the second to the Corinthians was written.—Timothy was a zealous preacher of the gospel, the apostle's constant companion (See 1 Tim. Pref. sect. 1.) and one, of whose ability and integrity the Corinthians had received recent proofs, during his late visit to them, 1 Cor. xvi. 10. His testimony, therefore, to the things written in this epistle, might have had weight, even with the faction, to convince them, that when the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, (See Illustration) he was perfectly sincere, as he declares, ver. 13—16. And that when he altered his resolution, and delayed his visit, it was on motives purely conscientious.—By allowing Timothy to join in his letter, the apostle did him the greatest honour, and highly advanced his credit with all the churches of Achaia. See 1 Thess. Pref. sect. 3.

profess to believe in Christ, who are in all the province of *Achaia.*

2 *Grace be to you, with peace,* temporal and eternal, *from God our* common *father,* the author of every blessing, *and from the Lord Jesus Christ,* by whom the Father dispenses his favours.

3 *Praised be the God and Father of our Lord Jesus Christ,* (Ephes. i. 3. 1 Pet. i. 3.) *the author of tender mercies* to sinners, *and the God who bestows all consolation* on the faithful disciples of his Son;

4 *Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction,* whether of body or mind, *by* explaining to them from our own experience, *the consolation wherewith we ourselves are comforted of God.* What that consolation was, see in the note on ver. 5.

5 *For as the sufferings for Christ* and his gospel, *abound in us, so also our consolation* under them, *aboundeth through* the promises of *Christ* performed to us.

gether with all the saints *who* are in all Achaia: [2]

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

3 (Ευλογητος, 1 Cor. x. 16. note 1.) *Praised* BE *the God and Father* of our Lord Jesus Christ, the Father of *tender mercies,* and the God of all *consolation,*

4 Who comforteth us in all our *affliction,* that we may be able to comfort them *who* are in any *affliction* [1] by the *consolation* wherewith we ourselves are comforted of God.

5 For as the sufferings *for* Christ abound in us, so also our consolation [1] aboundeth *through* Christ.

2. *Who are in all Achaia.* Corinth being the metropolis of the province of Achaia, (see 1 Thess. i. 7. note.) the brethren of Achaia, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need with the Corinthians, of the admonitions and advices contained in this letter, it was addressed to them likewise, that they might be entitled to take copies of it in order to read it in their public meetings, for their own edification. See Essay ii. page 60.

Ver. 4. *To comfort them who are in any affliction.* According to Locke, the apostle in this passage insinuated, that by his own afflictions he was qualified to comfort the Corinthians, under the distress of mind which they felt from a just sense of their errors and miscarriages. But the afflictions of which the apostle speaks, were chiefly outward afflictions; being the same with those which he himself suffered, as is plain from ver. 6, 7.

Ver. 5. *Our consolation aboundeth through Christ.* The consolation of which the apostle speaks, was derived from the presence of Christ with

6 (Εἴτε δὲ, 106.) *Whether therefore* we be afflicted, IT IS for your consolation and salvation, which is *wrought in* YOU *by enduring* the same sufferings which we also suffer: or whether we be comforted, IT IS for your consolation and salvation.

6 *Whether, therefore, we be afflicted, it is for your consolation and salvation, which is accomplished by* the influence of our example, animating you *patiently to endure the same sufferings, which we also* patiently *suffer: or whether we be comforted* by God's delivering us from sufferings, or by his supporting us under them, *it is* designed *for your consolation and salvation,* by encouraging you to hope for the like support and deliverance.

7 And our hope (ὑπὲρ, 307.) *concerning* you IS *firm,* knowing that as ye are partakers of the sufferings, *so also* SHALL YE BE of the consolation.

7 *And our hope concerning your consolation and salvation is firm, knowing, that as ye are partakers of our sufferings, so also shall ye be of the consolation,* which we derive from the discoveries and promises of the gospel, and from the assistance of Christ.

8 (Γὰρ) *Wherefore,* we would not have you ignorant, brethren, *concerning our affliction, which happened* to us in Asia, [1] that we were *exceedingly pressed above* OUR strength, in so much that we despaired even of life.

8 *Wherefore, I would not have you ignorant, brethren, concerning the* great *affliction which befel me in Asia,* namely, when I was constrained to fight with wild beasts, at Ephesus, *that I was exceedingly pressed* down; that affliction being *greater than I thought myself able to bear, in so much that I despaired even of life* on that occasion.

with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, whereby all things are made to work for good to them who love God; so that he was entirely reconciled to his sufferings.

Ver. 8. *Affliction which happened to us in Asia.* This is understood by some, of the riot of Demetrius, when they suppose the apostle was thrown to the wild beasts. But as he did not go into the theatre then, (Acts xix. 30.) but kept himself concealed from the rioters, he ran no such risk of his life on that occasion, as to make him pass *a sentence of death* on himself, ver. 9. and say he was *delivered from so great a death,* ver. 10. I therefore suppose with Whitby, that this terrible death of which he was in danger, was his being torn in pieces by the wild beasts with which he fought in E-

9 *However, I was suffered to pass sentence of death on myself, to teach me, that* in dangers, *I should not trust in myself, but in God, who* preserveth the living from death, and even *raiseth the dead* to life;

10 *Who delivered me from so terrible a death, and doth deliver* me daily from the dangers to which I am exposed, *and in whom I trust that he will deliver me,* while he needs my service.

11 *Ye also working together in secret for me by* earnest *prayer* to God, *in such a manner, that the* gracious *gift* of deliverance from death, *which cometh to me through* the prayers of so *many* devout *persons, may by many persons be thankfully acknowledged on my account.*

9 *However,* we had the sentence of death [1] in ourselves, that we should not trust in ourselves, but in God, *who* raiseth the dead; [2]

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 *Ye* also *working* together *secretly for us* by prayer, [1] *so as* the gift *which COMETH to us* [2] *through* many persons, *may by many persons be thankfully acknowledged for us.*

phesus on another occasion, mentioned 1 Cor. xv. 32. See note 1. on that verse.

Ver. 9.—1. *However we had the sentence of death in ourselves.* Αποκριμα του θανατου, literally, *the answer of death.* See Ess. iv. 32. —*The sentence of death,* is that which the apostle, when ordered to fight with wild beasts, pronounced on himself in his own mind. See preceding note.

2. *But in God who raised the dead.* The apostle in his former epistle, having proved the resurrection of the dead by many irrefragable arguments, mentions that instance of the power of God here with exultation, as a solid foundation for his expecting deliverance in the most perilous situations; and the rather, that formerly he himself had been raised from the dead in Lystra, Acts xiv. 19, 20.

Ver. 11.—1. *Ye also working together secretly for us by prayer.* From this we learn, that the most eminent saints may be assisted and benefited, by the prayers of persons much inferior to them in station and virtue. It is therefore a great encouragement to us to pray for one another, and a reason for our desiring each others prayers.

2. *That the gift which cometh to us.* The word χαρισμα, translated *gift,* being commonly used by St Paul to denote a *spiritual* or *miraculous gift,* it may have been used on this occasion to insinuate, that his deliverance was effected by some special interposition of the power of God. And truly something of that kind was necessary to accomplish his deliverance from a death which he thought inevitable.

Ver.

12 For our *boasting* is this, [1] the testimony of our conscience, that *with the greatest simplicity and sincerity*,[2] not with *carnal* wisdom, [3] but *with* the grace of God, [4] we have *behaved* in the world, and more *especially* (περὶ, 293.) *among you.*

13 For we write *no* other things *to* you than what *ye* read, [1] (ἢ καὶ, 195.) *and also* acknowledge,[2] and I *hope that even* to the end *ye will* acknowledge;

14 (Καθὼς καὶ, 203.

12 I think myself entitled to the prayers of the faithful, and am persuaded that God will hear their prayers on my behalf, *Because my boasting is this, the testimony of my conscience, that with the greatest simplicity and sincerity; not with carnal wisdom, but with the gracious assistance of God, I have behaved* as an apostle *every where, and more especially among you.*

13 *For* in what follows, ver. 15, 16. *I write no other things to you, than what* are implied in the obvious meaning of the words which *ye read, and also acknowledge* to be my meaning, *and I hope that to the end* of your life, *ye will acknowledge*, that I always write sincerely.

14 This hope I entertain, *seeing*

Ver. 12.—1. *Our boasting is this.* The apostle sets the ground of his boasting, namely, *the testimony of his conscience, that with simplicity*, &c. in opposition to the ground of the false teacher's boasting, namely, his Jewish extraction, and his enjoining obedience to the law of Moses, as necessary to salvation.

2. *That with the greatest simplicity and sincerity.* Εν αγιοτητι και ειλικρινεια του Θεου, literally, *with the simplicity and sincerity of God.* This is the Hebrew superlative, *the greatest simplicity and sincerity.* Ess. iv. 27. Or, it may signify, that simplicity and sincerity which proceeds from the fear of God: or that simplicity and sincerity which God requires in the apostles of his Son.

3. *Not with carnal wisdom.* What that was, the apostle tells us afterwards, chap. iv. 2, 5. where he contrasts his own behaviour with that of the false teacher.

4. *But with the grace of God.* His behaviour was suitable to the gracious dispositions which God had implanted in his heart, and to the assistance which from time to time he had granted to him.

Ver. 13.—1. *I write no other things to you than what ye read.* It seems the faction had affirmed, that some passages of Paul's former letter were designedly written in ambiguous language, that he might afterwards interpret them, as it suited his purpose. He therefore told them, that the apology for altering his resolution respecting his journey to Corinth, which he was going to write to them, was to be understood by them according to the plain obvious meaning of his words.

2. *And also acknowledge.* This the apostle was warranted to say, by the account which Titus had given him, of the good disposition of the greater part of the Corinthian church.

Ver

indeed a part of you have acknowledged me as an apostle, of whom ye boast on account of his faithfulness: *even as ye also will be my boasting at the day of judgment*, on account of your perseverance in the faith and practice of the gospel.

15 *And in this persuasion* that ye believe me a faithful apostle, *I* sincerely *purposed to come to you first, that ye might have a second gift* of the Spirit, as soon as possible, by the imposition of my hands.

16 *And* after wintering with you, 1 Cor. xvi. 6. *from you to pass through into Macedonia, and from Macedonia, to come again to you, and by you to be sent forward into Judea*, with your collection for the saints.

17 *Wherefore, having purposed this, Did I forsooth use levity*, when I altered my resolution? *Or the resolutions which I form, Do I form them from carnal motives, so as with me*

218.) *Seeing, indeed, ye have* acknowledged us in part, that we are your *boasting*, even as ye also *WILL BE* ours, in the day of the Lord Jesus.

15 And in this *persuasion* I *purposed* to come *to you first*,[1] that *ye* might have a second *gift*;[2]

16 And (διὰ, 121.) *from* you to *pass through* into Macedonia, *and from Macedonia to come again to* you, and (ὑφ') *by* you *to be sent forward into* Judea.

17 *Wherefore, having purposed this*, did I, *forsooth, use levity?*[1] or the things *which* I purpose, do I purpose according

Ver. 15.—1. *I purposed to come to you first.* So πρότερον signifies here. See Parkhurst's Diction.—As soon as the apostle was informed by some of the family of Chloe, that dissensions had arisen among the Corinthian brethren, he determined to go to Corinth first, that is, before he went into Macedonia. His intention was, to go straightway to Corinth by sea, because he wished to be there soon, in the expectation that his presence among the Corinthians would put an end to their divisions, either in the way of persuasion, or of punishment. Wherefore, to prepare the Corinthians for his coming, he notified his resolution to them by Timothy and Erastus. But after their departure, having great success in preaching, and the messengers from Corinth arriving with a letter from the sincere part of the church, the apostle judged it prudent to delay his visit to Corinth, to give them who had sinned time to repent. And therefore instead of going straightway to Corinth by sea, he resolved to go by the way of Macedonia. This alteration of his purpose, he signified to the Corinthians in his first epistle, chap. xvi. 5, 6, 7.

2. *That ye might have a second gift.* So our translators have rendered the word χαριν, chap. viii. 4. I think the word is here put for χαρισμα, *a spiritual gift*, in which sense it is used, Rom. xii. 6. Ephes. iv. 7.

Ver. 17.—1. *Did I, forsooth, use levity?* Was the alteration of my purpose a proof that I formed it without due consideration.

2. *Or*

to the flesh,[2] *so as with me yea should be yea, and nay, nay,*[3] *AS IT SUITS MY DESIGNS?*

18 But AS God IS *faithful,*[1] (ὅτι, 260.) *certainly* our word *which WAS to* you, was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached (ἐν) *to* you by us EVEN by me and Silvanus,[1] and *Timothy,* was not yea and nay, but (ἐν) *through* him was yea.

20 (Ὅσαι γὰρ, 97.) *And whatever* promises of God *WERE PREACHED* (from ver. 19.) by us, *WERE* (ἐν, 167.) *through* him yea, and *through* him amen, [1] *to* the glory of God.

what I say I am to do, should be done, and what I say I am not to do, should not be done, according as it suits some worldly view, without any regard to my own declarations.

18 *But* as certainly *as God is faithful, our promise which was* sent *to you* by Timothy and Erastus *was not yea and nay,* as it suited some carnal purpose.

19 This ye may believe, when ye consider that I never used any deceit in preaching. *For the Son of God, Jesus Christ, who was preached to you by us, even by me, and Silvanus, and Timothy, was not preached differently at different times, but through his assistance was preached in the same manner at all times.*

20 *And whatever promises of God were preached by us,* concerning the pardon of sin, the assistance of the Spirit, the resurrection of the dead, and the life everlasting, *were through Christ's* inspiration, at all times *the same, and through Christ's* power *will be verified to the glory of God.*

2. *Or the things which I purpose,* &c. See the View prefixed to this Chapter.

3. *Yea should be Yea, and Nay, Nay?* See James v. 12.

Ver. 18. *But as God is faithful.* The original phrase πιστὸς ὁ Θεὸς is the same form of an oath, with *The Eternal liveth;* that is, *as certainly as the Eternal God liveth.*

Ver. 19. *And Silvanus.* This is he who in the Acts is called *Silas.* He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 32.—After the council of Jerusalem, he accompanied Paul in those journies through the lesser Asia and Greece, which he undertook for spreading the light of the gospel.—Silas was so much esteemed by the apostle's converts, that St Paul inserted his name in the inscriptions of several of his epistles. By him, likewise, the apostle Peter sent his first epistle to the brethren of Pontius, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. v. 12.

Ver. 20. *Were through him Yea, and through him Amen;* Were through his inspiration preached in one uniform manner, and as things absolutely certain. For if the Son of God was really manifested in the flesh, and dwelt among us, if he wrought miracles, rose from

21 *Now he who establisheth my authority with you, as an apostle of Christ, and who hath consecrated me* to that high office, by the gifts of the Spirit *is God,*

22 *Who,* to shew that I am an apostle, and to fit me for that office, *hath also sealed me, and given me the earnest of the Spirit in my heart;* the spiritual gifts abiding in me.

23 *Now,* that ye may believe me in what I am going to say, *I call on*

21 Now he *who establisheth* us with you in Christ, and *WHO* hath anointed [1] us, IS God,

22 Who hath also sealed[1] us, and given *US* the earnest[2] of the Spirit in our hearts.

23 *Now* I call *on God AS a witness* (επι) *against*

from the dead, and ascended into heaven, and gave spiritual gifts to his disciples, there can be no doubt of the fulfilment of all the promises which he commissioned his apostles to preach to mankind in God's name. Besides, the incarnation, miracles, resurrection, and ascension of the Son of God, being things as great and strange, as the things which God hath promised to us, the greatness and strangeness of the things promised, can be no impediment to our believing them,—*Yea* (ναι) was the word used by the Greeks for affirming any thing; *Amen* was the word used by the Hebrews, for the same purpose.

Ver. 21. *Who hath anointed us.* Priests and prophets, as well as kings, were consecrated to their several offices, by the ceremony of anointing. *To anoint*, therefore, is to set apart one to an office. The gifts of the Spirit are called *an unction*, 1 John ii. 27.

Ver. 22.—1. *Who hath also sealed us.* Anciently *seals* were used for marking goods, as the property of the person who had put his seal on them, that they might be distinguished from the goods of others. Thus, all believers are said to be *sealed with the Spirit which was promised*, Ephes. i. 13. iv. 30. because they were thereby marked as Christ's property. Thus likewise, the servants of God are said to be *sealed in their foreheads*, for the same purpose, Rev. vii. 3. ix. 4. The apostles, therefore, being sealed of God, they were thereby declared to be his servants, and the apostles of his Son, and could not be suspected either of fraud or falsehood. See another use of seals, Rom. iv. 11. note 1.

2. *And given us the earnest of the Spirit in our hearts.* Servants being hired by giving them earnest-money, the apostle, in allusion to that custom, says, *God hath given us the earnest of the Spirit in our hearts;* he hath hired us to be the apostles of his Son, by giving us the Spirit, or spiritual gifts, 1 Cor. xiv. 32. These gifts are called the *earnest* with which the apostles were hired, because they were to them a sure proof of those far greater blessings which God will bestow on them in the life to come, as the wages of their faithful service. For the same reason, all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5. Ephes. i. 14. note 1.

Ver.

my soul,[1] That *sparing* you I *have not as yet come to* Corinth.

24 (Not (ὁτι, 254.) *because we lord it over you THROUGH the faith,*[1] but *we* are *joint workers* of your joy: for *by the* faith ye stand.[2]

God as a witness against my soul, if I do not speak truth, *that to avoid punishing you, I have not as yet come to Corinth;* wishing to give you time to repent.

24 I speak of punishment, *not because we* apostles *exercise absolute dominion over you through the gospel, but* by fatherly chastisements, *we are joint workers of your joy: for by* persevering in *the gospel, ye stand* in the favour of God.

Ver. 23. *I call on God as a witness against my soul.* This is a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this imprecation the apostle begins his apology, for altering his resolution respecting his journey to Corinth. And as he continues it in the next chapter, to ver. 5. either that chapter ought to have begun here, or this chapter should have ended there.

Ver. 24.—1. *Not because we lord it over you through the faith.* That this is a proper translation of the passage, is evident from the position of the Greek article. For the apostle does not say, ουχ ὁτι κυριευομεν της ὑμων πιστεως, but ουχ ὁτι κυριευομεν ὑμων, της πιστεως, *Not because we lord it over you* (supp'y δια after ὑμων, in this manner κυριευομεν ὑμων δια της πιστεως.) *through the faith.* Or we may supply the word ενεκα before της πιστεως and translate the clause thus, *on account of the faith,* namely, which ye profess. One or other of these prepositions must be supplied in this clause, because the apostle could not say with truth, that he and his brethren apostles, had not dominion over the faith of all who professed to believe the gospel. By the inspiration of the Spirit given them, they were authorised *to judge,* or rule, *the twelve tribes of Israel,* (Matth. xix. 28.) that is, to direct the faith of all the people of God, the spiritual Israel. But they had no dominion given them over the persons and goods of those who believed. The faith of the disciples was to be advanced only by exhortations and admonitions; and if fatherly chastisements were to be administered in a miraculous manner, it could only be done, even by the apostles, according to the suggestion of the Holy Ghost. For in that manner all their miraculous powers were exercised, 1 Cor. xii. 9. note 2.

2. *For by the faith ye stand.* (Εστηκατε, 10.) This clause may be translated, *In the faith* (that is, *in the gospel*) *ye stand* free. Your teachers have no dominion either over your persons or goods, on account of your being Christians

CHAP. II.

View and Illustration of the Subjects in this Chapter.

THE apostle's apology for delaying his visit to the Corinthians, which was begun in the preceding chapter, is con-

tinued in this. Earnestly desirous of their repentance, he had delayed to come, having determined with himself not to come among them with sorrow by punishing the guilty, if he could by any means avoid it, ver. 1, 2.—And therefore, instead of coming to punish them, he had written to them, that he might have joy from their repentance, ver. 3.—And, in excuse for the severity of his first letter, he told them, that he wrote it in the deepest affliction; not to make them sorry, but to shew the greatness of his love to them, ver. 4.

On receiving the apostle's former letter, the sincere part of the Corinthian church, which was much more numerous than the faction, immediately excommunicated the incestuous person, in the manner they had been directed. And he appears to have been so affected with his punishment, that in a little time he dismissed his father's wife, and became a sincere penitent. Of these things the apostle had been informed by Titus, who I suppose was present at his excommunication. The apostle therefore in this letter, told the Corinthians, that the punishment they had inflicted on their faulty brother, having induced him to repent of his crime, they were now to forgive him, by taking him again into the church; and even to confirm their love to him, by behaving towards him in a kind and friendly manner, lest Satan should drive him to despair, ver. 5—12.—Farther, to make the Corinthians sensible how much he loved them, the apostle described the distress he was in at Troas, when he did not find Titus there, from whom he expected an account of their affairs. (See Preface, sect. 1. page 299.) For although he had the prospect of much success in Troas, he was so uneasy in his mind, that he could not remain there, but went forward to Macedonia, in expectation of meeting Titus. In Macedonia, his distress was somewhat alleviated, by the success with which his preaching was attended. For in Macedonia, God caused him to ride in triumph with Christ, having enabled him to overcome all opposition, ver. 13, 14.—The idea of *riding in triumph* with Christ, naturally led the apostle to describe the effects of his preaching, both upon believers and unbelievers, by images taken from the triumphal processions of the Greeks and Romans, ver. 15, 16.—This beautiful passage, he concluded with a solemn affirmation, that he did not, like some others, corrupt the word of God with foreign mixtures; but always preached it sincerely and disinterestedly, as in the sight of God, ver. 17. —By thus speaking, he plainly enough insinuated, first, that the false teacher, on whom the Corinthians doated, had corrupted the word of God from worldly motives: and, secondly, that his own success was owing, in a great measure, to the faithfulness with which he preached the doctrines and precepts of the gospel, however contrary they might be to the prejudices and passions

sions of mankind: owing likewise to the disinterestedness of his conduct, which being evident to all with whom he conversed, no one could suspect, that in preaching the gospel he proposed to acquire either riches, or fame, or worldly power among his disciples.

NEW TRNSLATION.

CHAP. II. 1 (Δε, 104.) *Besides*, I determined this with myself, *not to come* again [1] to you *with sorrow*.

2 For if *I should make* you sorry, (και, 218.) *verily who is it* that *could make* me glad, *unless* the same [1] *who* is made sorry by me?

3 (Και) *Wherefore*, I wrote *to* you *this very thing*[1] *that coming I might not* have sorrow *FROM THEM by* whom I ought to rejoice *being firmly persuaded concerning you all*, that my joy is THE JOY of you all.[2]

COMMENTARY.

CHAP. II. 1 *Besides*, I allowed the disobedient time to repent, because *I determined this with myself, not to make my second visit to you, so as to occasion sorrow* to you.

2 *For if I should make you sorry*, by punishing your disobedient brethren, *who is it that could give me joy, unless the* very *same, who is made sorry by me?* After thus making you sorry, I could not expect that pleasure from your company, which I should otherwise have enjoyed.

3 *Wherefore, I wrote to you this very thing*, to excommunicate the incestuous person, and to forsake your evil practices, (1 Cor. iii. 3. vi. 8, 9. x. 6—10.) *that coming* again to Corinth as I proposed, *I might not have sorrow from* the punishment of *them, by whose repentance I ought to rejoice*. This joy I still expect, *being firmly persuaded concerning you all, that my joy is the joy of you all.*

Ver. 1. *Not to come again to you with sorrow.* As the apostle did not come to them at the first with sorrow, the word παλιν, here translated *again*, seems to be used in the sense given in the commentary: unless the apostle had in his eye, the distress he was in when he first came to Corinth, and which he has described, 1 Cor. ii. 3.

Ver. 2. *Unless the same who is made sorry by me?* The apostle knowing that the sincere part of the church would be made sorry by his punishing their disobedient brethren, wished not to distress his friends, by punishing his enemies.

Ver. 3.—1. *I wrote to you*, τουτο αυτο, *this very thing.* This expression is different from that in ver. 9. *I wrote*, εις τουτο, *for this end also.* The former denotes the thing written; the latter, the end for which it was written. Locke makes the thing written, to be the command to excommunicate the incestuous person. I understand it more generally, as in the commentary. See chap. xii. 21.

2. *That my joy is the joy of you all.* Either the apostle is speak-

4 To this, do not object the sharpness of my former letter. *For out of much affliction and distress of heart*, on account of your misbehaviour, *I wrote to you* in the manner ye think severe, *with many tears, not to afflict you, but that ye might know the exceeding great love which I have to you*, by my earnestness to procure the amendment of the disobedient.

5 *Now, if the incestuous person hath grieved me* by persuading so many to countenance him, *he hath not grieved me, except by* misleading *a part of you.* This I mention, *that I may not lay a load* of accusation *on you all* indiscriminately, as having encouraged him in his crime.

6 And seeing he is now penitent, *sufficient for such a person*, both in degree and continuance, *is this punishment which was inflicted* on him, *by the greater number.*

7 *So that, on the other hand, ye ought more willingly to forgive and comfort this penitent sinner*, by receiving him again into the church, *lest he be driven to despair, by* the *excessive grief*

4 For out of much affliction and *distress* [1] of heart, I wrote *to* you (διὰ, 119.) with many tears; not that ye *might* be *made sorry*, but that ye might know the love which I *have most* abundantly (29.) *towards* you.

5 *Now if a certain person* [1] *hath grieved* ME, he hath not grieved me, *except by a part* OF YOU,[2] that I may not *lay a load on* you all.

6 Sufficient *for such an one* IS this punishment, which WAS INFLICTED *by the greater number.*

7 (Ὥστε) So that, *on the other hand*, ye OUGHT *more* WILLINGLY *to forgive*[1] *and comfort* him, lest *such* a one [2] should be

ing of the sincere part of the Corinthian church, or the word *all* must be taken in a qualified sense.

Ver. 4. *And distress of heart.* The word συνοχῆς, *distress*, denotes the pain which a person feels who is pressed on every side, without any possibility of disengaging himself, Luke xxi. 25.

Ver. 5.—1. *Now if a certain person hath grieved me.* The apostle with great delicacy avoided mentioning the name of the incestuous person, and even his crime, lest it might have afflicted him too much.

2. *He hath not grieved me, except by a part of you.* In this, and the following verses, the apostle gave a remarkable proof of that love, which in ver. 4. he had expressed towards the Corinthians. For first, he made a distinction between the guilty and the innocent, next, he forgave the incestuous person, who it appears had repented of his crimes, ver. 6. In the third place, he ordered the church likewise to forgive him, and confirm their love to him, that he might not be swallowed up by excessive grief, ver. 7.

Ver. 7.—1. *Ye ought more willingly to forgive*; that is, ye ought to forgive more willingly than he punished.

2. *Lest*

swallowed up *by excessive grief.*

8 (Διο) Wherefore, I beseech *you, publicly to confirm* [1] *to him* YOUR love.

9 (Γαρ, 91.) *Besides, I wrote for this END also,* that I might know the proof of you, whether ye be obedient in all things.

10 (Δε) *Now,* to whom ye forgive any thing, I also FORGIVE: *and even I, if I have NOW forgiven any thing,* to whom I forgave IT, for your sakes I FORGAVE IT, in the person of Christ:

11 *That we may not be over-reached by Satan;* [1]

which the continuance of your sentence may occasion.

8 *Wherefore, I beseech you publicly to confirm to him your love* by relaxing him from the sentence, and shewing him affection.

9 *Besides, I wrote* to excommunicate that person *for this end also, that I might know the proof of you, whether ye would be obedient in all things.* Having obeyed me in inflicting the sentence, I expect ye will obey me in taking it off.

10 *Now,* to encourage you to do this, I assure you, *to whom ye forgive any offence, I also forgive* it. *And even I, if I have* now *forgiven any thing,* to the person *to whom I forgave it, I forgave it for your benefit in the name and by the authority of Christ,* whereby I required you to punish him for his offence:

11 *That we may not be over-reached by Satan,* who, under pretence of

2. *Lest such a one.* The apostle's delicacy in not mentioning the name of the incestuous person, was remarked in the note on ver. 5. This delicacy is continued throughout the whole discourse concerning him.

Ver. 8. *I beseech you, publicly to confirm.* The original word κυρωσαι, does not signify *to confirm simply,* but *to confirm,* or appoint *with authority*; consequently the apostle's meaning was, that the reception of this offender into the church, was to be accomplished as his expulsion had been, by *a public act of the brethren,* assembled for the purpose.—St Paul's conduct in this affair, is worthy of the imitation of the ministers of the gospel. They are to do nothing to grieve their people, unless love require it for their good. And when they are obliged to have recourse to the wholesome discipline which Christ hath instituted in his church, they ought to exercise it, not from resentment, but from a tender regard to the spiritual welfare of the offender. And when he is reclaimed by the censures of the church, they ought with joy to restore him to the communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and sorrows of Christians, into an occasion of their ruin.

Ver. 11.—1. *That we may not be over-reached by Satan.* The word πλεονεκτηθωμεν, properly signifies, *plus justo possidere, to possess more than one is entitled to.* But because persons of this description are commonly

duty, tempts us to pass severe censures, to drive offenders to despair, and to deter unbelievers from receiving the gospel: *for we are not ignorant of his devices.*

12 *Moreover, when I came to Troas* after the riot of Demetrius, *in order to preach the gospel of Christ, although an excellent opportunity,* (1 Cor. xvi. 9. note) *was afforded me by the Lord,* who disposed the people to attend me.

13 *I had no rest in my mind, because, I did not find my fellow-labourer Titus,* whom I sent to you. *Therefore, bidding the brethren at Troas farewell, I went away into Macedonia,* fearing ye had despised my letter, and treated Titus disrespectfully.

14 *Now thanks be to God, who* in Macedonia, as *at all times, causeth us to triumph with Christ,* by making our preaching successful, *and who by us diffuses the smell of the knowledge of*

for we are not ignorant of his (νοηματα) devices.[2]

12 *Moreover,* when I came to Troas, (εις το) *in order to* PREACH *the gospel of Christ,* and a door was opened *to* me *by* the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: (αλλα, 29.) *therefore, bidding them farewell,* [1] I went *away* into Macedonia.

14 Now thanks BE *to* God, *who at all times* causeth us to triumph *with* Christ, [1] and *who, by us, diffuses the smell of*

commonly fraudulent, and unjust, and sometimes violent in their conduct, the word signifies to act fraudulently, unjustly, violently, chap. vii. 2. xii. 17. And πλεονεξια, the substantive signifies *a thing extorted,* chap. ix. 5. See Ephes. iv. 19. note 2.

2. *We are not ignorant of his devices.* Here the apostle seems to give a caution against the principles which the Novatians afterwards espoused, who, on pretence of establishing discipline, and preserving the purity of the church, would not receive into their communion, those who had apostatised in times of persecution, however penitent they might be afterwards; a rule which anciently occasioned much confusion, and even bloodshed, in the church.

Ver. 13. *Taking leave of them.* Αποταξαμενος αυτοις, literally *giving them commands.* But because persons who are about to leave their friends for some time, give their commands to them, the phrase is used for *taking leave of,* or *bidding farewell to one's friends.*

Ver. 14.—1. *Causeth us to triumph with Christ.* The original phrase θριαμβευοντι ημας, signifies, *Who carries us along in triumph with Christ.* For the neuter verb is here used transitively. See Ess. iv. 7. This is an allusion to the custom of victorious generals, who in their triumphal processions carried some of their relations with them in their chariot.

2. *Diffuses the smell of the knowledge of him in every place.* In triumphs, the streets through which the victorious general passed, were

the knowledge of him, [2] in every place.

15 For we are *through God a fragrant smell* of Christ, *among the saved, and among the destroyed.*

16 To *these indeed* WE ARE *the smell* of death, *ENDING* in death; [1] *but* to *the others, the smell* of life *ENDING* in life: and for these things who IS *fit?*

Christ in every country; a smell more grateful to the mind, than the finest odour to the senses.

15 *For* by our preaching, *we are through God, a fragrant smell of Christ* as Saviour, both *among the saved, and among the destroyed.* See ver. 16. note 1.)

16 *To these, indeed,* who are to be destroyed, *this fragrant smell of* Christ, *is a deadly smell ending in* their *death, but to the others* who are to be saved, it is *a vivifying smell ending* in their *life. And for things* so important, *who,* that considers them, *can think himself fit?*

were strewed with flowers, Ovid. Trist. iv. Eleg. 2. line 29. The people also were in use to throw flowers into the triumphal car, as it passed along. This, as all the other customs observed in triumphal processions, was derived from the Greeks, who in that manner honoured the conquerors in the games, when they entered into their respective cities. Plutarch (Emil. p. 272.) tells us, that in triumphal processions, the streets were, θυμιαμάτων πλήρεις, *full of incense.*

Ver. 16.—1. *To these indeed, it is the smell of death,* &c. All who are acquainted with ancient history, know that the captives of greatest note, followed the triumphal chariot in chains, and that some of them had their lives granted to them; others were put to death immediately after the procession ended. Wherefore to such, the smell of the flowers and of the incense with which the procession was accompanied, was, ὀσμὴ θανάτου εἰς θάνατον, *a deadly smelling, ending in their death.* But to those captives who had their lives granted to them, this was, ὀσμὴ ζωῆς εἰς ζωήν, *a smell of life;* a vivifying refreshing smell, *which ended in life* to them.

In allusion to the method of a triumph, the apostle represents, Christ as a victorious general, riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives. Among these, the preachers of the gospel diffused the smell of the knowledge of Christ, which to those who believed on him, was a vivifying smell ending in life to them. But to the unbelievers, the smell of the knowledge of Christ, was a smell of death ending in death, if they continued in unbelief.

2. *And for these things who is fit?* This in the Vulgate version is, *Et ad hæc quis tam idoneus, And for these things who is so fit?* namely, as we. The Ethiopic version, and the Clermont, and St German MSS have here, ἐντως, *thus fit,* which Mill takes to be the true reading, because the apostle says, chap. iii. 5. *Our fitness is from God;* and because in ver. 17. of this chapter, he mentions as the reason

17 *However, we are not like the false teacher and his associates, who adulterate the word of God,* by mixing false doctrines with it, for the sake of gain. *But really from sincerity, yea really* by inspiration *from God, in the presence of God, we speak concerning Christ.*

17 (γαρ, 98.) *However,* we are not *like* many *who adulterate* the word of God: [1] but (ως, 319.) *really* from sincerity, (αλλα ως) *yea really from* God, in the sight of God, *we speak* (εν, 168.) *concerning* Christ.

reason of his fitness, *we are not like others, who adulterate the word of God.*

Ver. 17. *Like others, who adulterate the word of God.* In the original it is, καπηλευοντες, *treating as tavern-keepers, the word of God.* Persons of that profession, often adulterated their wine with water, that in selling it they might have the more profit. So Isaiah tells us, i. 22. LXX. Καπηλοι σε μισγουσι τον οινον ὑδατι, *Thy vintners mix the wine with water.* By this metaphor, the best Greek writers represented the arts of Sophists, who to make gain of their lectures, mixed their doctrine with falsehoods, to render it acceptable to their disciples. The apostle used this metaphor, to shew that he did not, like the false teacher, mix falsehoods with the gospel, for the purpose of pleasing the vitiated taste of his hearers; but he preached it sincerely, in the presence of God, who had sent him to preach it, and whose eye was always on him.—In what manner the false teacher at Corinth, corrupted the word of God, to render it agreeable to the learned Greeks, see Pref. to 1 Cor. sect. 4.

CHAP. III.

View and Illustration of the Reasoning in this Chapter.

THE things mentioned in the beginning of this chapter, shew that the false teacher had established himself at Corinth, neither by working miracles, nor by communicating to the Corinthians spiritual gifts, but by producing letters of recommendation, from some brethren in Judea, and by talking in a vaunting manner of his own talents. For in allusion to these things, the apostle asked the Corinthians ironically, whether in order to obtain credit with them as an apostle, it was necessary that he should a second time prove his apostleship? or, if he needed as some (the false teacher) letters of recommendation, either to them, or from them? ver. 1.—And to heighten the irony, he told them, that they themselves were a copy of the letter of recommendation which he carried about with him, not from the brethren of any church, but from Christ himself: which original letter was written on his own heart, and was known and read of all his converts, ver. 2.—A copy of this letter

ter the apostle told the Corinthians he had ministered, or furnished to them, written not with ink, but with the Spirit of the living God, not on tables of stone, but on the fleshly tables of their own heart, ver. 3.—A recommendation of this sort he told them was a just matter of boasting, and was afforded to him by Christ in the presence of God, ver. 4.—Consequently, it was afforded to him by God's authority.

It seems the false teacher extolled the law of Moses above the gospel of Christ, and assumed to himself great authority on account of his knowledge of that law. Wherefore, in the remaining part of this chapter, the apostle by the strongest arguments demonstrated to the Corinthians, that the law of Moses was much inferior to the gospel of Christ. The law was a dispensation of *the letter:* But the gospel was a dispensation of *the spirit:* The law killed every sinner, whether he was penitent or not, by its dreadful curse: But the gospel gives life to all penitent believers without exception, by its gracious promises, ver. 5, 6. The gospel therefore is *a covenant of life*, but the law *a covenant of death.*—Farther, he observed, that if the ministration of the covenant of death engraven on stones, covered the face of Moses its minister, with such an outward glory, that the children of Israel could not look stedfastly on him, after he came down from the mount, the ministration of the covenant of the spirit which giveth life, occasioned a much greater glory to them who were employed in ministering it. For the gifts of the Spirit, wherewith the apostles, the ministers of the covenant of the Spirit, were honoured, were a much greater glory, than the external splendour which covered Moses' face, when he appeared with the tables of the law in his hand, ver. 7—11.—The reason is, the ministers of the Spirit had the glory of inspiration abiding with them always, so that they could use much greater clearness of speech in explaining the covenant of the gospel, than Moses was able to do in explaining the covenant of the law; as was emblematically represented, by Moses putting a veil upon his face, while he spake to the Israelites. For he delivered to them nothing but the obscure figurative institutions of the law, together with such words as God had spoken to him, but added nothing, from himself, for explaining the meaning of these institutions. Hence, the generality of the Israelites have remained ignorant of the true nature and end of the law, till this day, ver. 12—15.—But when the whole nation shall turn to the Lord, the darkness of the law shall be done away, ver. 16.

The expressions in this part of the chapter being obscure, the apostle told the Corinthians, that *the Lord*, by which he meant *the gospel*, of which the Lord Christ is the author, is the dispen-

sation of *the Spirit*, of which he spake, and that in delivering the gospel, there was great liberty of speech granted to its ministers, especially to the apostles, who, by beholding the glory of the Lord Jesus while he abode on earth, and by the repeated revelations which they received from him since his ascension, were changed into the very same image, by successions of *glory*, that is, of *illumination*, coming from the Lord of the Spirit. So that in respect of the light of the gospel which they diffused through the world, they were become the images of Christ, ver. 17, 18.

COMMENTARY.

CHAP. III. 1 *Must I*, who have already proved myself to you to be an apostle, *begin a second time to recommend myself* to you? *Or need I*, for that purpose, *as some*, (the false teacher) *letters of recommendation to you; or letters of recommendation from you* to others?

NEW TRANSLATION.

CHAP. III. 1 (Αρχομεθα, 9.) *Must* we begin again (συνιστανειν) to *recommend* ourselves? [1] (Ει) Or need we, as *some*, *letters of recommendation* to you, [2] or LETTERS of *recommendation* from you?

Ver. 1.—1. *Must we begin again to recommend ourselves?* By *recommending himself*, the apostle certainly did not mean his *praising himself;* for in that way he could not possibly prove himself to be an apostle. But he meant, his proposing to the Corinthians the proofs of his apostleship. This he had done in his former letter, chap. ix.—Perhaps the clause, Αρχομεθα παλιν ἑαυτους συνιστανειν, might be better translated, *Must we begin again to establish ourselves?* namely, as an apostle. For this sense συνιστημι, (which is a word of the same derivation with συνιστανω,) hath, Rom. iii. 5. 2 Cor. vi. 4. Gal. ii. 18.—From the apostle's asking the Corinthians, whether it was necessary for him to prove his apostleship to them a second time, it would seem, that the faction pretended he had not proved himself an apostle by the things written in his former letter.

2. *Or need we, as some, letters of recommendation to you?* This is an high irony, both of the faction and of the false teacher. It is the same as if he had said, Since the things I advanced in my former letter, are not thought by you sufficient to prove my apostleship, must I for that purpose bring you letters, recommending me as an apostle from the brethren in Judea, as some have done? This it seems was the method the false teacher had taken to establish himself at Corinth. He had brought letters of recommendation from some of the brethren in Judea, and the Corinthians had been so silly, as, on the credit of these letters, to receive him as a greater teacher than the apostle himself.—Of this kind of recommendatory letter, we have an example, Acts xviii. 27. where it is said, that when Apollos *was disposed to pass into Achaia, the brethren* of Ephesus *wrote, exhorting the disciples to receive him.*—By asking the Corinthians in irony, whether he needed to be introduced to them as

as

2 Ye are our *letter* written (ἐν) *on* our hearts, [1] known and read of all men. [2]

3 *For ye are plainly declared Christ's letter* ministered by us,[1] written not

2 I need no letter of that sort: *Ye are* a copy of *our letter* of recommendation from Christ, which is *written on our hearts, known and read of all men.*

3 *For* by your conversion, and by your spiritual gifts, *Ye are plainly declared* to be a copy of *Christ's let-*

an apostle, by letters of recommendation from some other church; and whether to his being received by other churches as an apostle, it would be necessary for him to carry letters of recommendation from them, Paul not only ridiculed the faction and the false teacher, but insinuated that his apostleship did not depend on the testimony of men; and that his fame was so great, that he could go to no church, where he was not known to be an apostle of Christ.

Ver. 2.—1. *Ye are our letter written on our hearts.* By supposing, as in the commentary, that in this passage the apostle calls the Corinthians, not Christ's letter of recommendation in favour of him, but *a copy* of that letter; and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors, in this highly figurative passage, will be removed. Christ's letter of recommendation in favour of the apostle, which was written on his heart, and which was known and read of all men, was his miraculous conversion, together with the spiritual gifts which were bestowed on him after his conversion, but especially the power of conferring spiritual gifts on others. One MS mentioned by Mill, hath here *your hearts*, which is the reading likewise of the Ethiopic version. But the common reading which is supported by all the ancient MSS. ought not to be altered on so slight an authority; especially as it gives a very good sense to the passage, and agrees well with the context.

2. *Known and read of all men.* If the letter of recommendation, of which the apostle speaks, was his own miraculous conversion, and the power of conferring spiritual gifts with which he was endowed, he might with much more propriety say, that that letter was *known and read of all men*, than if he had called the conversion of the Corinthians his *letter of recommendation.* For the miraculous powers by which he was shewn to be an apostle, were manifest to all men wherever he went; whereas the conversion and spiritual gifts of the Corinthian church, were known, comparatively speaking, only to a few.

Ver. 3. *Ye are plainly declared Christ's letter ministered by us*, &c. The Corinthians whom Paul had converted by the miracles which he wrought among them, and who had experienced a great change in their own temper, through the influence of the doctrines of the gospel which he had put into their hearts, (Jerem. xxxi. 33.) might with the greatest propriety be said to have been plainly declared to be a copy of Christ's letter, recommending him as his apostle; and

ter of recommendation in my favour, *given* you *by me, written not with ink*, as the false teacher's letter was, *but with the Spirit of the living God; not on tables of stone*, as Moses' letter of recommendation to the Israelites was, *but on the fleshly tables of your heart.*

4 *Now a boasting of this kind*, that ye are a copy of our letter of recommendation, *we have in the presence of God, through* the assistance of *Christ.*

5 I thus boast, *not because I am fit of myself to find out by reasoning any thing* effectual for convincing unbelievers, *as from myself: but my fitness* to convert mankind, *is from God:*

6 *Who indeed*, by inspiration and miraculous powers, *hath fitted me to be a minister of the new covenant, not of the letter* or law of Moses, *but of* the covenant written by inspiration with ink, but with the Spirit of the living God; not (εν) *on* tables of stone, but (εν) *on* fleshly tables of the heart.

4 *Now a boasting of this* kind, [1] *we have* through Christ, (προς, 294.) *with God:*

5 Not *because* we are *fit* (αφ') of ourselves *to reason* any thing [1] as *from* ourselves, but our *fitness* is *from* God:

6 Who (και, 218.) *indeed hath fitted us TO BE ministers* of the new *covenant*, not of the letter, [1] but of the Spirit: [2] (το

Paul, who had imparted to them the spiritual gifts, might be said to have ministered, or written this copy of Christ's recommendatory letter, not with ink, but with the Spirit of the living God, not on tables of stone, but on the fleshly tables of the heart of the Corinthians.

Ver. 4. *Now a boasting of this kind.* Theophylact observes, that the word πεποιθησις, which properly signifies *confidence*, is sometimes put for *boasting*, which is the effect of *confidence.* Thus Rom. ii. 19. Πεποιθας, *Thou boastest that thou thyself art a guide of the blind.*

Ver. 5. *Of ourselves to reason any thing as from ourselves.* Λογισασθαι, here signifies *to find out by reasoning.* To tell the Corinthians that they were written upon their hearts, not with ink, but with the Spirit of the living God, by the hand of Paul, were high expressions, which he feared the faction would misrepresent. He therefore assured them, that he spake these things, not because he thought himself able to find out by reasoning any thing effectual for converting unbelievers, as from himself. It was an object too difficult to be accomplished by human policy; and could only be brought to pass by the power of God.

Ver. 6.—1. *Not of the letter*, that is, *not of the Sinaitic covenant*, called *the covenant of the letter*, in allusion to Exod. xxxiv. 28. where the ten commandments, written with letters on tables of stone, are called

γαρ, 97.) *Now* the letter killeth, but the Spirit *maketh alive.*

7 (Δε) *Besides*, if the *ministry of death*, [1] *imprinted on stones with letters* (εγγεγλυφη) *was done with glory*, [2] so that the children of Israel could not *look stedfastly on* the face of Moses, *because of* the glory of his *face which was to be abolished*;

of *the Spirit*. *Now* the covenant of *the letter* killeth every sinner by its curse, *but* that of *the Spirit maketh alive* every believer by its promises.

7 *Besides, if the bringing down* from the Mount, *the covenant which inflicted death* on every sinner, and which was *imprinted on stones with letters* by God, *was performed with such glory, that the children of Israel could not look stedfastly on the face of Moses*, who carried these stones, *because of the shining of his face* occasioned by his looking on the glory of God; *which* shining *was* soon *to be abolished*, as a prefiguration of the abolition of the covenant of the letter;

8 How shall not the *ministry* of the Spirit, [1]

8 *Is it not fit, that the ministry of* the covenant *of the Spirit*, which

called *the words of the covenant*. For the meaning of the phrase *New covenant*, see Heb. viii. 7. note 2.

2. *But of the Spirit.* The new covenant on which the gospel church is built, and of which the apostles were the ministers, is called *the covenant of the Spirit*, in allusion to Jerem. xxxi. 33. where God promises under the new covenant, to put his laws in the inward parts, and to write them in the hearts of his people. It is called the covenant of the Spirit likewise, because it was published to the world by the inspiration of the Spirit, and confirmed by the gifts of the Spirit.—That διαθηκη is rightly translated *covenant*, see Heb. ix. 15. note 1.

Ver. 7.—1. *If the ministry of death.* This is an elliptical expression, which must be supplied by adding the words της διαθηκης, *of the covenant*, from ver. 6. so as to make this sentence, *if the ministry* of the covenant *of death*.—This ministry consisted in Moses' bringing down from the Mount, the tables on which was written the covenant of the law, called here, *the covenant of death*, because it subjected every sinner to death without mercy, by its curse.

2. *Was done with glory.* The apostle here alludes to the light proceeding from the skin of Moses' face, after he conversed with God on the Mount, which shone with such brightness, that the Israelites could not look stedfastly on him, while he delivered to them the commandments which God had spoken to him, Exod. xxxiv. 29—35.—This light was an emblem of the knowledge which the Israelites derived from the law.

Ver. 8.—1. *How shall not the ministry of the Spirit.* This ministry of the covenant of the Spirit, consisted in the apostles publishing

maketh sinners alive, *should rather be performed with* an outward *glory?*

9 *And, if the ministry of* the covenant which brought *condemnation* on sinners, *clothed Moses with honour* and

rather, (εἶναι ἐν, 162.) *be with glory?* [2]

9 (Γαρ, 97.) *And*, if the *ministry* of condemnation *WAS* honour, [1]

ing that covenant, and in building the Christian church thereon, by the miracles which they wrought in confirmation of their preaching.

2. *Rather be with glory?* The outward glory with which the ministry of the covenant of the Spirit was performed, was unspeakably greater than the outward glory wherewith Moses' face shone. For the inspiration and miraculous powers with which the apostles performed the ministry of the covenant of the Spirit, being communicated to them by the descent of the Holy Ghost in flames of fire which rested on each of them, it was an outward and sensible glory, far greater than the light which covered Moses' face. For by that glory, Moses had no new powers communicated to him, neither was it attended with any sensible consequences. Whereas, by the descent of the Holy Ghost, on the ministers of the covenant of the Spirit, they preached the gospel by inspiration; the knowledge of foreign languages was communicated to them instantaneously; they obtained power to heal diseases miraculously; and to communicate to others the faculty of speaking foreign languages, and the power of working miracles; all which taken together, formed an outward glory, incomparably greater than that which Moses derived from the ministry of the covenant of the letter, even though his miracles were taken into the account; none of his miracles being equal to that which the apostles performed, when they communicated the spiritual gifts to others.

Ver. 9.—1. *If the ministry of condemnation was honour.* So the word δόξα is translated, 2 Cor. vi. 8. and so it must be translated here; otherwise this, as in our translation, will be a repetition of the two preceding verses. The apostle's meaning is, that besides the outward glory peculiar to each, with which the ministry of the two covenants was accompanied, the ministers of these covenants derived honour and authority, each from his own ministry, in proportion to the excellency of the covenant of which he was the minister.—The honour and authority which Moses derived from the ministry of the covenant of the letter, consisted in his conversing with God in a familiar manner, and in his being commissioned to deliver the precepts, which in these conversations God spake to him. Beyond these, Moses had no honour or authority. For the knowledge of the law, of which he was the minister, being given him entirely by the ear, and not by inspiration, he could add nothing by way of explication, to the words which God spake to him; at least nothing which was of any authority.

2. *Abound in honour.* The honour and authority which the apostles derived from the ministry of the covenant of the Spirit, consisted in their possessing the abiding inspiration of the Spirit, whereby they

much more doth the *ministry* of righteousness *abound* [2] *in honour.*

10 (Και γαρ, 93.) *And therefore,* that which *was glorified,* [1] *was not glorified* in this respect, by reason of the *excelling glory.*

11 (Ει γαρ, 91.) *Besides,* if that *WHICH IS* authority, *much more doth the ministry of* the covenant which bringeth *righteousness* to believers, *abound in honour* and authority to its ministers.

10 *And therefore, the covenant of the letter which was glorified* by the shining of Moses' face, *was not* much *glorified in that respect; by reason* of the far more *excelling glory* of the covenant of the Spirit, by which it is abolished.

11 *Besides, if that* covenant *which is abolished, is abolished by* the greater

they were enabled at all times, to declare the will of God on every point of religion infallibly; and, like living oracles, could give divine responses, concerning all the articles of the covenant of which they were the ministers, and were entitled to require implicit faith and obedience from mankind, in all things pertaining to religion. It consisted likewise, in their possessing an ability of imparting a portion of the inspiration and miraculous powers which they possessed, to others, to fit them for assisting in the ministry of the covenant of the *Spirit;* which being designed, not for a single nation like the covenant of the *letter*, but for all mankind, it was necessary that the ministers thereof should have many assistants. In this respect Moses was far inferior to the apostles; for he could not impart to the elders of Israel, any part of the outward material glory with which his face shone; and far less could he impart to them the gift of inspiration.

Ver. 10. *And therefore that which was glorified.* The apostle, in the preceding verses, having compared the glory of the ministry, and of the ministers of the two covenants with each other, goes on to consider the glory or excellence of the covenants themselves. And to shew, that the covenant of the *Spirit*, is more excellent than the covenant of the *letter*, he observes, that the covenant of the letter, which was glorified by the shining of Moses' face, was not much glorified in that respect, when compared with the more excellent glory of the covenant of the Spirit; because the vanishing of the glory on Moses' face, shewed that the covenant of the letter, of which he was the minister, was to be abrogated. Whereas, the continuance of the glory of inspiration with the apostles to the end of their lives, shewed that the covenant of the Spirit, of which they were the ministers, was always to remain.

These observations, concerning the glory or excellence of the gospel above the law, the apostle made, to convince the Corinthians how ill-founded the boasting of the false teacher was, who assumed to himself great honour, on account of his knowledge of the law of Moses, and who erroneously enjoined obedience to the law, as necessary to salvation.

Ver.

glory of the covenant of the Spirit, *that* covenant *which remaineth*, assuredly *remaineth in glory*, superior to any glory which the abolished covenant possessed.

12 *Wherefore, having such a persuasion*, that the apostles, the ministers of the gospel are much superior to Moses in respect of their inspiration, *we use much plainness of speech* in our preaching.

13 *And* do *not* put a veil on our face, when preaching the gospel, *as Moses put a veil upon his face* when delivering the law, *that the children of Israel might not stedfastly look to the vanishing of the glory* on his face, *which was to be abolished.*

14 *Now*, as was typified by the veil on Moses' face, *the minds of the Israelites were permitted to remain blind. For until this day, the same*

abolished, IS ABOLISHED by glory,[1] much more that which remaineth, *REMAINETH* (ἐν) *in glory.*

12 *Wherefore, having such a persuasion*, [1] we use *much* (παῤῥησίᾳ) plainness of speech;

13 And not as *Moses, WHO put* a veil *upon* his face, [1] that the children of Israel *might not* stedfastly look to the end *of the thing to be* abolished:

14 (Ἀλλὰ, 77.) *Now* their minds were blinded: (4) for, until this day, the same veil [1] *re-*

Ver. 11. *If that which is abolished, is abolished* (διὰ) *by glory.* The reader skilled in the Greek language, who considereth the order of the words in the original, must be sensible that they ought to be pointed and translated as I have done. The apostle's meaning is, that the excellence of the gospel above the law, is demonstrated by its putting an end to the law by its superior splendour, and by its remaining, without being superseded by any subsequent dispensation.

Ver. 12. *Having*, τοιαύτην ἐλπίδα, *such a persuasion or assurance*, namely, that the gospel excels the law, in its nature and tendency; in the manner of its introduction, in the authority of its ministers, and in its duration. For this sense of the word ἐλπὶς, see 2 Cor. i. 7. Philip. i. 20. Titus i. 2.

Ver. 13. *As Moses put a veil upon his face, that the children of Israel*, &c. Here the apostle insinuates, that Moses put a veil on his face while he delivered the law, to shew the darkness of the types and figures of the law, of which he was the minister. And as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, it signified, that the abrogation of the law, typified by the vanishing of the glory, would be hidden from them. So the apostle hath interpreted these emblems, ver. 14. —Farther, to shew that the gospel is a clear dispensation, and that it is never to be abolished, and that the ministers of the covenant of the Spirit were able at all times to speak plainly concerning it, they did not, while ministering that covenant, veil their faces like Moses.

Ver.

maineth in the reading of the old *covenant, it not being revealed, that* [2] *it is abolished* (εν) *by* Christ.

15 (Αλλα) *Moreover, until* this day, when Moses is read, the veil *lieth* upon their heart. (See Rom. xi. 25.)

16 (Δε) *But*, when it shall turn to the Lord, [1] the veil shall be *taken from around IT.*

veil remaineth in the reading of the old covenant; it not being revealed to the Israelites, *that it is abrogated by Christ*, in whom all its types and figures have been fulfilled.

15 *Moreover, until this day, when* the law of *Moses is read* in the synagogues, *the veil lieth upon the heart* also *of the Jews;* they are strongly blinded by their own prejudices and lusts.

16 *But when it*, the veiled heart, *shall turn to the Lord, the veil shall be taken from around* it: when the Jews shall believe the gospel, their prejudices shall be removed, so that they shall discern the true meaning of the law.

Ver. 14.—1. *The same veil remaineth in the reading of the old covenant*, &c. that is, The thing typified by the veil on Moses' face, hath taken place from that time to this day. For when the Israelites read Moses' account of the old covenant of the law, a veil lieth on that covenant. Its types, and figures, and prophecies, are as dark to them as ever: it not being discovered to them, that they are fulfilled in Christ; and consequently, that the old covenant itself is abolished by him.—Farther, as the apostle observes in ver. 15. a veil lieth also on the heart of the Jews when they read Moses. Besides the natural obscurity of the old covenant, there is a second veil, formed by their own prejudices and lusts, which blind them to such a degree, that they cannot discern the intimations which God, in the law itself, hath given of his intention to abrogate it by Christ. See chap. iv. 3. note.

2. *That it is abolished.* I put a comma after μενει, and with Bengelius I read ο τι in one word thus, ὁτι, *that*. This manner of reading the word ὁτι, Beza says, is confirmed by the Syriac and Arabic versions.

Ver. 16. *But when it shall turn to the Lord.* When Moses turned from the people to go into the tabernacle before the Lord, he took the veil from off his face, Exod. xxxiv. 34. whereby he received a new irradiation from the glory of the Lord. In allusion to that part of the history, and perhaps to shew its emblematical meaning, the apostle told the Corinthians, that when the veiled heart of the Jews shall turn to the Lord Christ, when they shall believe the gospel, the veil shall be taken from around their heart; their prejudices shall be dispelled by the light which they will receive from the Lord, that is, from the gospel. This will happen, not only at the general conversion of the Jews, but as often as any one of that nation is converted.

17 *Now*, that ye may understand what I mean by the Jews turning to the Lord, *the Lord signifies* the covenant of *the Spirit* of which we are the ministers, ver. 6. *And where the Spirit*, the inspiration *of the Lord is*, as it is with us, *there is freedom* in speaking.

18 *For we* apostles *all with an unveiled face*, brightly *reflecting as mirrors, the glory of the Lord* Christ which shines on us, *are* in the business of enlightening the world, *transformed into the very image* of

17 Now the Lord is *the* Spirit: [1] and where the Spirit of the Lord is, there is (ελευθερια) *freedom.*[2]

18 (Δε, 105.) *For* we all, with *an unveiled* face *reflecting as mirrors*, [1] the glory of the Lord, are *transformed* INTO the same image,[2] from glory

Ver. 17.—1. *Now the Lord is the Spirit.* As the apostle, ver. 15. had termed the covenant of the letter, *Moses*, because he was the minister of that covenant, it was natural for him to term the covenant of the Spirit, *the Lord*, because *the Lord Christ* is the author thereof. Hence in Paul's epistles, *Christ*, and *Christ Jesus*, are often put for *the gospel*, or covenant of the Spirit.

2. *Where the Spirit of the Lord is, there is freedom.* Through the abiding inspiration of the Spirit of the Lord, the author of the covenant of the Spirit, we apostles have freedom of speech in explaining the covenant of the Spirit; not being confined to the words which the Lord in the days of his flesh uttered, as Moses was confined to the words which God spake; but we can reveal many things of which the Lord said nothing. Bengelius by ελευθερια, understands *freedom from the veil*, that is, a clear discernment of the meaning of the types, and figures, and prophesies of the law.

Ver. 18.—1. *Reflecting as mirrors.* Κατοπτριζομενοι. This word in the active voice, signifies, *imagines et reflexiones facio in modum speculi.* But in the passive, according to Scapula, it signifies, *I behold myself in a looking glass.* And for that sense he refers only to the text under consideration. Elsner and Wetstein have proved the same sense of the word, by passages from the Greek authors. But it does not agree with the scope of the apostle's reasoning here; and therefore, supposing the word κατοπτριζομενοι, to be in the middle voice, I have translated it actively; in which I am supported by Estius and the Greek commentators, who explain it thus: *Instar speculi suscipientes atque reddentes; Receiving and reflecting, in the manner of a mirror, the glory of the Lord.*—In this passage, the apostle alludes to the light which issued from Moses' face, when it was not veiled.

2. *Are transformed into the same image.* Christ was called by the prophets, *the Sun of Righteousness*, because he was to diffuse the knowledge of true religion through the world. On the same account, and in allusion to the prophetic image, he took to himself the appellation of *the light of the world.* Here St Paul tells us, that the

to glory, [3] *as from the Lord of the Spirit.*[4]

Christ the Sun of righteousness, *by a succession of glory* coming on our faces, *as from the Lord of* the covenant *of the Spirit.*

the apostles, by reflecting as mirrors, the glory, or light which shone upon them from Christ, enlightened the world, and became images of Christ the Sun of righteousness.

3. *From glory to glory.* This is an Hebraism, denoting a continued succession and increase of glory. Psal. lxxxiv. 7. *They shall go from strength to strength.* The apostles became images of Christ, as the light of the world, by a continual succession of inspirations from him, which so filled them with light, that they shone on the world with an uninterrupted and undecaying glory.

4. *As from the Lord of the Spirit.* The order of the words in the original, being καθαπερ απο Κυριε πνευματος, what I have adopted is the literal translation, and what the scope of the argument requires.

The meaning of this passage, stripped of the metaphor, is, We apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled, or dark knowledge of that covenant, as Moses gave the Israelites an obscure knowledge of the covenant of the letter; but we all, having a complete knowledge of the covenant of the Spirit by inspiration from Christ, preach it every where in the plainest manner. So that in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author of the covenant of the Spirit.

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

HAVING in the preceding chapter described the excellency of the covenant of the Spirit, and the transcendant honour and authority which the ministers of that covenant possessed by virtue of their office, and the abiding inspiration of the Spirit with which they were endowed, the apostle told the Corinthians, that the consideration of these things, animated him and his brethren to diligence in performing the duties of their ministry, ver. 1.—and also to faithfulness. For using no craft or deceit in preaching, but plainly and fully manifesting the true doctrines and precepts of the gospel, they recommended themselves to every man's conscience, ver. 2.—And therefore, if their gospel was veiled to any to whom it was preached, it was veiled only to those who destroyed themselves by hearkening to their own prejudices and lusts; and who, having rejected the gospel, the devil made use of them in blinding the minds of others by

their sophistry, ver. 3, 4.—Farther, notwithstanding the apostles possessed such authority and miraculous powers, they did not preach themselves, but Christ, as Lord or author of the spiritual dispensation of the gospel: being sensible that they shone upon the world, only with a light borrowed from him, ver. 5, 6.—Lest, however, the low birth, and mean station of the apostles, with their want of literature, should be thought inconsistent with the high dignity which they claimed as *images of Christ*, St Paul told the Corinthians, that God chose men of their character and station to be apostles, and committed the treasure of the light of the knowledge of God to them as to earthen vessels, to shew that the excellency of the power by which the world was converted from idolatry, and the preachers of the gospel were preserved amidst the evils which pressed them on every side, did not proceed from themselves, but from God, ver. 7. —So that the dignity of the ministry of the gospel, instead of being diminished, was greatly encreased by the low birth of the apostles, and by the evils which they sustained while executing that ministry, since thereby they had an opportunity of displaying their faith, their fortitude, and their benevolence to mankind, ver. 2—7.—to illustrate this sentiment, the apostle gave an affecting description of the sufferings to which he and the rest were exposed, and of the extraordinary support which they received while pressed with these evils, and of their surmounting them all through the assistance of God, ver. 8—14.

Next, to shew the Corinthians how much they, and the whole body of the faithful were interested in the sufferings of the apostles, he assured them, that they endured all the evils he had mentioned, for the sake of the persons to whom they preached, that by convincing them of their sincerity, God might be glorified through their conversion, ver. 15.—And therefore they did not flag in their work, although their outward man was daily wasting through the labours and sufferings which they were enduring, ver. 16.—Besides, they knew that their afflictions fully wrought out for them a most exceeding and eternal weight of glory, ver. 17.—which was the reason, that, in discharging the duties of their ministry, they did not aim at obtaining the seen things of the present world, which are all temporal, but at obtaining the unseen things of the world to come, which are eternal, ver. 18.

COMMENTARY.

CHAP. IV. 1 *Wherefore, having this* glorious *ministry* committed to us, *as we have received supernatural powers* to fit us for it, *we do not flag* through the difficulties lying in our way.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore, having* this ministry as we have received mercy, (1 Cor. vii. 25. note 2.) we *do not flag.*

Ver.

2 (Αλλα, 76.) *Also, we have commanded away*[1] the hidden things *of shame*,[2] not walking in craftiness, nor handling the word of God deceitfully; but, by *the* manifestation of the truth, *recommending* ourselves to every man's conscience in the sight of God.

3 (Ει δε και) *If, therefore, even our gospel be veiled, it is veiled* (εν τοις απολλυμενοις, mid. voice.) to them *who destroy themselves*.[3]

2 *Also*, being faithful in this ministry as well as diligent, *we have commanded those base things to be gone, which impostors hide*, knowing them *to be shameful; never behaving in a crafty manner, neither preaching the gospel deceitfully, but by fully* and faithfully *declaring the truth, recommending ourselves to every man's conscience*, as upright *in the sight of God* who knows our heart.

3 *If, therefore, even our gospel* thus preached *be veiled*, so as its divine original and true meaning does not appear, *it is veiled* chiefly *to them who destroy themselves:* to the heathen philosophers and Jewish scribes who destroy themselves by their unbelief.

Ver. 2.—1. *We have commanded away.* This is the literal signification of the word απειπαμεθα; for ειπειν, ver. 6. signifies *to command.* See Ess. iv. 55. The expression is emphatical and picturesque. It represents the hidden things of shame, as offering their service to the apostles, who rejected their offer with disdain, and commanded them to be gone. The common translation, *renouncing the hidden things of dishonesty*, which is the translation of the Vulgate, and of Erasmus, suggests a very wrong idea; as it implies, that the apostles had formerly used these hidden shameful things, for the purpose of spreading the gospel.

2. *The hidden things of shame.* Κρυπτα της αισχυνης, are those dishonourable sensual practices in which impostors indulge themselves privately, and which they carefully hide, because if they were discovered, it would destroy their credit, and expose them to shame.—In the latter part of this verse, the apostle strikes at the false teachers, described chap. ii. 17. who adulterated the word of God, and who, after the manner of the Greek philosophers, made loud pretensions to honesty and purity, but secretly gratified their lusts without any restraint.

3. *Recommending ourselves to every man's conscience.* The apostle does not mean that he actually recommended himself to every man's conscience, but that he behaved in such a manner, as ought to have convinced every man of his honesty and fidelity in preaching.

Ver. 3. *Our gospel be veiled, it is veiled*, &c. In chap. iii. 13, 14. the apostle had observed, that there were two veils, by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving that it was to be abolished by the gospel. The first was a veil which lay on the law itself. This

veil

4 *By whom* the devil, *the God of this* idolatrous *world, hath blinded the minds of the unbelievers, in order that*

4 (Ev) *By whom* the God[1] of this world hath blinded[2] the minds of *the*

veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from discerning the true design of the law, and the intimations given in it concerning its abrogation by the gospel. Now, in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians, that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroy themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of the heathen sophists, and Jewish scribes, who would destroy themselves by hearkening to their own prejudices and lusts. —In this, and the foregoing verse, the apostle hath asserted the perspicuity of the scriptures in all matters necessary to salvation. For the written gospel is the same with that which the apostles preached, as is plain from Philip. iii. 1. 2 Pet. iii. 1, 2.

Ver. 4.—1. *By whom the god of this world*, &c. In the preceding verse, the apostle had mentioned persons who destroyed themselves, to whom the gospel was veiled. Here he speaks of the devil's making use of these destroyed persons, in blinding the minds of the unbelievers. I therefore think the apostle, by persons who destroyed themselves, meant the great and learned, both among the Jews and Greeks, who, either from worldly motives, or from the influence of their own prejudices and lusts, opposed the gospel, and who, at the instigation of the devil, blinded the minds of their unbelieving acquaintance, by false reasonings addressed to the corruptions of the human heart, and thereby hindered them from discerning the divine original and true meaning of the gospel.—The apostle gave to the devil the title of *god*, not because he is really *God*, or possesses independency, or any divine attribute, but merely because idolaters, called in scripture *the world*, worshipped and served him, as if he were God. Our Lord also termed the devil, *the prince of this world*, John xii. 31. xiv. 30. not because he hath any title to rule the world, but because he hath usurped the dominion thereof.—This verse Bengelius calls, *Grandis et horribilis descriptio Satanæ*, *A grand and terrible description of Satan.* He adds, that some of the ancients, in opposition to the Manichæans, who perverted this passage for establishing their two principles, construed it in the following manner: *Among whom, God hath blinded the minds of the unbelievers of this age*, &c. See vol. 1. page 49. at the foot.

2. *Hath blinded the minds of the unbelievers.* Though the devil is said here, *to blind the minds of the unbelievers*, no person understands the apostle to mean, that the devil hath the power of blinding men's minds directly; far less that he hath the power of blinding them forcibly; for in that case who could remain unblinded? But

he

unbelievers in order that the light of the gospel of the glory of Christ, [3] who is the image of God,[4] *might not* shine *to* them.

5 (Γαρ, 97.) *Now* we preach not ourselves, but Christ Jesus *AS Lord*, [1] and ourselves your servants (δια, 112.) *on account of Jesus.*

6 (Οτι, 256.) For God who commanded *light* to shine out of darkness, *he* hath shined (εν, 163.) *into* our hearts, to GIVE *YOU* *the light of the gospel which proceeds from the glory of Christ*, (chap. iii. 18.) *who is the image of God*, as he is the light of the world, (John viii. 12.) *might not shine to them.*

5 *Now*, though we apostles are the images of Christ, (chap. iii 18.) *we preach not ourselves, but Christ Jesus as* your *Lord, and ourselves* who are his images, we preach as *your servants for the purpose of teaching you the gospel of Jesus.*

6 And we are well qualified to do so. *For God who*, at the creation, *commanded light to shine out of darkness, he hath shined*, not upon our faces, but *into our hearts, to give* you not a

he means, that the devil blinds unbelievers in the way of moral suasion, by stirring up false teachers and infidels to attack the gospel, with arguments addressed, not to the understanding of men, but to the corruptions of their heart: and that by arguments of this kind, unbelievers are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. So our Lord hath told us: *Men love darkness rather than light, because their deeds are evil.* The ignorance therefore of unbelievers does not proceed so much from the obscurity of the gospel, as from their own lusts and prejudices.

3. *The light of the gospel of the glory of Christ.* That display of the perfections and counsels of God (ver. 6.) which is made in the gospel, the apostle calls *light*; and by observing that it proceeded from the face of Christ, he sets it in opposition to the material light which shone in Moses' face, when he delivered the law to the Israelites.

4. *Who is the image of God.* St Paul in this passage calls Christ *the image of God* who is *the Father of lights*, or fountain of all the knowledge that is in the world, for the same reason that he calls the apostles *the images of Christ.* Christ faithfully delivered to the world all the doctrines which God gave to him, as the apostles faithfully declared all the revelations which Christ made to them. According to St Paul, therefore, the world is illuminated by the apostles, with a light which they have derived from Christ; and Christ as mediator, hath derived his light from God. And thus, all the spiritual light that is in the world, the apostle ultimately refers to God. See ver. 6.—That Christ is the image of God in other respects likewise, see Col. i. 15. note 1.

Ver. 5. *Christ Jesus as Lord.* The order of the words in the original, Χριστον Ιησουν Κυριον, sheweth this to be the true translation of the clause.

Ver.

corporeal light, but *the light of the knowledge of the glory of God*, not as it appeared in Moses's face, but as it shines *in the face of Jesus Christ.*

7 *But we* apostles, who *have this treasure* of the light of the knowledge of the glory of God, *are earthen vessels, that the excellency of the power* by

the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels,[1] that the excellency of the power [2] *might* be

Ver. 7.—1. *We have this treasure in earthen vessels.* In the opinion of some, there is here an allusion to Gideon's soldiers, who carried lighted lamps in earthen pitchers, when they attacked the Midianites. But others, with more probability, suppose the allusion is to the ancient method of hiding treasures of money in earthen vessels, or pots. The apostles are called *earthen vessels*, for the reasons to be mentioned in note 3. on this verse.

2. *The excellency of the power.* The power by which the gospel was established in the world, consisted, First, in the excellency of its doctrines, precepts, and promises; all of them perfectly agreeable to the condition and necessities of mankind, and to the character of God their author, though many of them, in the eye of the heathens, appeared absolute foolishness. Secondly, in the great miracles by which the apostles proved their mission from God, and in the spiritual gifts which they imparted to their disciples, for the confirmation of their faith in the gospel. Thirdly, in the blessing of God, which every where accompanied the preaching of the gospel, in such a manner as to dispose mankind to receive it. But the greatness of this power can only be estimated by the greatness of the obstacles which it had to remove, and by the greatness of the effects which it then produced. No sooner was the gospel preached in any country, whether barbarous or civilized, than great numbers forsook idolatry, and devoted themselves to the worship of the true God. Moreover, instead of wallowing as formerly in sensuality, and practising all manner of wickedness, they became remarkably holy. But it is evident, that before such an entire change in the faith of any heathen could take place, the prejudices of education were to be overcome; the example of parents, relations, and teachers, was to be set aside; the reproaches calumnies, and hatred of persons most dear to the convert were to be disregarded; the resentment of magistrates, priests, and all whose interests were any how connected with the established religion, was to be borne; in short, the ties of blood and friendship were to be broken; considerations of ease and interest were to be silenced; nay, the love of life itself was to be cast out; all which were obstacles to the heathens changing their faith, next to insurmountable.—With respect to the change which was produced by the gospel, in the temper and manners of these men, it is certain, that before this could be accomplished, their lusts and passions must have been subdued; which, when strengthened by inveterate habit, as was the case with most of the converts

God's, and not (ἐξ ἡμῶν, 155.) *belonging to us.*[3]

which the world is enlightened and converted, and we ourselves are preserved, *might be* known to be *God's, and not belonging to us.*

8 WE ARE *pressed*[1] on

8 The power by which we are

converts from among the heathens, could not be overcome by any natural power, which the first preachers of the gospel can be supposed to have possessed.

3. *Might be God's, and not belonging to us.* All the apostles, except Paul, being men of low birth, they had not the advantage of a learned education: all of them, before they became apostles, spent their lives in laborious occupations; none of them in their own country had any office in the state, to clothe them with authority; and when they went among the Gentiles, having no retinue to defend them, they were liable every hour to be broken or destroyed by their enemies. Well, therefore, might Paul call himself and his brethren apostles, *earthen vessels*, into which the treasure of the gospel was put.—Now, being such persons, can any impartial judge suppose them to have been the authors of the gospel. It was a scheme of religion far above their ability to contrive. They must therefore have received it by inspiration from God, as the apostles themselves with one voice all along declared. Next, in relation to the conversion of the world, considering what hath been said above, concerning the number and greatness of the obstacles which were to be removed, before any heathen embraced the gospel, no candid searcher after truth can fancy, that a few strangers of the lowest rank in life, coming from a distant despised nation, and who, besides, were naturally ignorant of the languages of the people they were to address, could prevail with any number of men, and far less with multitudes in every country, to renounce their native religion, embrace the gospel, and forsake their evil practices, merely by the power of words. So total an alteration in the minds and manners of mankind certainly could not be accomplished by any natural means in the power of the apostles, but must have been produced by the agency of God accompanying their preaching, and confirming their doctrine by great and evident miracles, as the Christian records testify. We therefore conclude, with the apostle Paul, that the treasure of the gospel was committed to earthen vessels; that is, to persons of low birth, destitute of literature, and of every thing which could give them influence with mankind, and utterly unable by their own power to defend themselves against their enemies, on purpose that the excellence of the power by which the gospel was contrived, and the world was persuaded to embrace it, might plainly appear to belong to God, and not to them. See 1 Cor. i. 27. note. 1 Tim. iii. 16. note 6.

Ver. 8.—1. *We are pressed on every side.* In this, and what follows to verse 10. the apostle is supposed to allude to the combats in the Grecian games. When therefore he says, θλιβόμενοι, *we are pressed on every side*, he represents himself and the other apostles,

preserved is from God; for *we are pressed on every side* by our enemies, *but not straitened* so as to be unable to continue the combat; *stunned* by the blows we receive, but not in *despair* of obtaining the victory;

9 *Pursued* by our enemies in order to be destroyed, *but not utterly forsaken* of God: *thrown down* by them, *but not killed*;

10 *At all times, we carry about in the body, the putting to death of the Lord Jesus*, we suffer in the body the same persecution and affliction with him, *that the life also of Jesus* since his resurrection, may be *manifested in our body*, by his preserving it.

11 *For always we who live, are exposed to death, for the sake* of preach-

every SIDE, *but not straitened*;[2] *perplexed*, but not in despair;[3]

9 *Pursued*, but not *utterly* forsaken;[1] *thrown* down, but not *killed*;[2]

10 *At all times carrying* about in the body, the *putting to death* of the Lord Jesus, that the life also of Jesus *may be manifested* in our body.

11 For *always*, *we who* live,[1] *are exposed* to death

as wrestlers who were hard pressed by the strong gripes of their adversaries.

2. *But*, ου στενοχωρουμενοι, *not straitened*, so as to be able to continue the combat. For στενοχωρεισθαι, *to be straitened* in wrestling, is to be so squeezed in the arms of one's antagonist, as to be vanquished. In the Syriac and Arabic versions it is, *and not suffocated*. See Isaiah xxviii. 20. LXX. Στενοχωρουμενοι ου δυναμεθα μαχεσθαι.

3. *Perplexed, but not in despair*. The word απορουμενοι, translated *perplexed*, signifies persons involved in evils, from which they know not how to extricate themselves. If the apostle had the combat of *boxing*, πυγμη, in his eye, the word *perplexed* will denote, to be stunned with the blows of one's adversary. Accordingly, the Syriac version has here, *conquassamur*, *we are shaken*, or stunned, *but*, ου εξαπορουμενοι, *not in despair*. This word commonly signifies, to be reduced to despair by the impossibility of escaping. Here it denotes *to despair of victory*.

Ver. 9.—1. *Pursued, but not utterly forsaken*. The critics, who think the apostle alluded here to the combat of the race, translate the clause thus, *Pursued, but not left behind*. The propriety however of that allusion does not appear, as the apostle's enemies could not be said to contend with him in the Christian race.

2. *Thrown down, but not killed*. Though they were thrown down by their adversaries, they were not by the fall, either killed, or disabled from rising and continuing the combat. This is supposed to be an allusion to the Pancratium.

Ver. 11.—1. *For always, we who live*. Taylor thinks Ημεις, οι ζωντες, may be translated, *We the livers*; an appellation which the apostle gave to himself and to his brethren on account of their hope

of

for *the sake of* Jesus, [2] that the life also of Jesus *may be manifested* in our mortal flesh.

12 (Ωστε, 326.) So *that* death, *verily*, worketh *strongly* in us, but life in you.

13 (Δε, 100.) *Yet having* the same spirit (56) of faith, according to what is written, (Psal. cxvi. 10.) I believed, *therefore I have spoken*: [11] we also believe, and therefore speak;

ing the resurrection *of Jesus*, *that the life also of Jesus* since his resurrection, *may be manifested in our weak flesh*, by his preserving us alive, amidst the dangers to which we are exposed.

12 *So that death verily worketh strongly in us*, he attacks us in various forms; *but* spiritual *life worketh in you*, by the afflictions we sustain for the strengthening of your faith.

13 *Yet*, though we thus expose ourselves, it need not surprise you; because, *having the same strong faith* which David shewed, *according to what is written, I believed* God's promise, *therefore I have spoken*, so *we believe* God's promise concerning the resurrection of the dead, *and therefore we preach* it, not in the least afraid of death.

of eternal life. But I rather think the apostle is here assigning a reason for God's exposing him and the rest continually to death; namely, that the power of God might be manifested in their preservation.

2. *Are exposed to death for the sake of Jesus.* Probably the apostle's enemies affirmed, that the evils which he and the rest suffered for preaching the resurrection of Jesus, was a proof that Jesus was not risen; because if he were alive, and possessed the power they ascribed to him, he would have defended them from all evil. In answer, Paul told them, that the life of Jesus since his resurrection, was proved by these evils, seeing he preserved his servants from being killed by their persecutors. This the apostle had said before, ver. 10. but he repeated it here, to make the Corinthians the more sensible, that a dead impostor could not preserve his disciples in such perilous situations.

Ver. 13. *I believed, therefore I have spoken.* In speaking these words, David, according to Mr Pierce, personated Messiah: consequently *the same spirit of faith*, is the same strong faith which Messiah possessed. But I rather think, David spake this in his own person, and that his meaning is, "Though I have been in great affliction, yet faith in God's promises hath supported me, so that I can say, I believed, therefore I have spoken in praise of his goodness." In this sense, the application which the apostle made of the passage to his own case, and to the case of his brethren, is most natural and beautiful: *We having the same spirit of faith*, that is, *the same strong faith with the Psalmist, therefore speak.*

14 *Knowing, that if we are put to* death, *God who raised up the Lord Jesus* from the dead, *will raise us up also* at the last day *by Jesus, and will present us* alive before the tribunal of Jesus, *with you* likewise.

15 *For all my sufferings are for your sakes* who believe, *that the grace* of the gospel, *which hath been bestowed on many* through my labours, *may, through the thanksgiving of many,* and of you among the rest, *overflow to* the advancing of *the glory of God.*

16 *Therefore* desiring the glory of God, *we do not flag* in this dangerous ministry of the gospel. *But even although our body is wasted, yet our mind is invigorated day by day,* growing in faith, fortitude, patience, and love, by the sufferings we endure.

17 *Besides, the momentary light thing of our affliction* may be borne by us, as it *effectually worketh out for us a most exceeding* eternal *weight of glory,* in the life to come:

14 Knowing that he *who* raised up the Lord Jesus, (see 1 Pet. iii. 18. note 2.) *will* raise us up also by Jesus, and *will* present us with you.

15 For all *OUR SUFFERINGS* ARE for your sakes, that *the grace WHICH hath abounded TO MANY may,* through the thanksgiving of many, *overflow* to the glory of God.

16 *Therefore, we do not flag;* (αλλα ει και,) *but even, although* our outward man *is wasted,* yet the inward *MAN* is renewed day by day.

17 (Το γαρ, 90, 91.) *Besides, the momentary* light *thing* [1] *of our* affliction, worketh *out* for us a *most exceeding* [2] *eternal* weight [3] of glory:

Ver. 16. *Although our outward man is wasted, yet the inward man is renewed.* For the phrases, *outward* and *inward man,* see Rom. vii. 17. note 1. only it is to observed, that in this passage, *the outward man* means *the body* principally.

Ver. 17.—1. *Besides,* το παραυτικα ελαφρον, *the momentary light thing.* In this translation I have followed Beza, who says, Demosthenes used the phrase ἡ παραυτικα ἡδονη, to denote *a momentary pleasure.* If the ordinary meaning of the Greek word παραυτικα, *the present,* is retained, it will not alter the sense of the passage: for either way translated, it suggests a new reason for the apostle's not flagging. He uses the neuter adjective, το ελαφρον, *the light thing of our affliction,* to shew how much he disregarded the afflictions of the present life.

2. *A most exceeding.* So I have translated the Greek phrase καθ' ὑπερβολην εις ὑπερβολην, supposing it to be the highest Hebrew superlative, which was formed by doubling the word. See Ess. iv. 27.

3. *Weight of glory.* The Hebrew word answering to *glory,* signifies both *weight* and *glory.* Here the apostle joins the two significations in one phrase. For to give the greater energy to his discourse,

18 *We not aiming* at the things which are seen, but at the things which are not seen: [1] for the things which are seen ARE temporal; but the things which are not seen ARE eternal. [2]

18 *We not endeavouring to obtain the things which are seen;* the glories of the present life: *but the things which are not seen;* the glories of the life to come: in which we act wisely, *for the things which are seen are* but *of a short duration: whereas the things which are not seen,* to which we direct our attention, *are eternal.*

course, he often adjects to the literal meaning of the Hebrew metaphors which he introduces, their figurative meaning also. Thus, Philip. ii. 1. *If any bowels and tender mercies.* In the Hebrew language, *bowels* signify *tender mercies.*—Ephes. i. 8. *The riches of the glory of his inheritance.* The Hebrew word which signifies *glory,* signifies also *riches.*—Ver. 19. *According to the energy of the strength of his force.* Here *strength* and *force,* two words of the same signification, are joined to heighten the style.—It is hardly possible, in any translation, to express the force of this passage as it stands in the original. Stephen says of it, *Nothing greater can be said, or imagined.* The apostle about to describe the happiness of the righteous in heaven, takes fire, as it were, at the prospect, and speaks of it in a rapture. He calls it, not *glory* simply, but *a weight of glory,* in opposition to *the light thing of our affliction;* and an *eternal weight of glory,* in opposition to *the momentary duration of our affliction*; and a *most exceeding eternal weight of glory,* as beyond comparison, greater than all the dazzling glories of riches, fame, power, pleasure, or than any thing which can be possessed in the present life. And after all it is a glory yet to be revealed; it is not yet fully known.

Ver. 18.—1. *We not aiming at the things which are seen,* &c. Μη σκοπουντων ἡμων. The word σκοπειν, properly signifies *to look at a mark* which we intend to hit; or at an object which we wish to lay hold on; consequently, *to endeavour to obtain.*

2. *The things which are not seen are eternal.* This quality implies, not only that the joys of heaven will have no end, not even after a duration hath passed beyond all computation by numbers, or conception in thought; but also that these joys will suffer no interruption nor abatement whatever, in the course of a duration absolutely eternal.

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

TO shew, what the things were which the apostles aimed at, and by the hope of which their inward man was daily recruited, St Paul mentions in this chapter, that eternal habitation

tion in heaven, which the righteous are to obtain after death, because there the whole objects of their desires will be found, and be enjoyed by them in their utmost perfection, ver. 1.—And knowing that their heavenly habitation will be infinitely preferable to their earthly dwelling, they earnestly desired to be introduced into it, ver. 2.—And being a happiness which they were sure of obtaining; they were certain that although they were deprived of their earthly habitation by their persecutors, they would not be found destitute of an habitation after death, ver. 3.—Their strong desire, however, to be introduced into their heavenly habitation, did not proceed from discontentment with their present suffering state; but from the hope of having their mortality then changed into immortality, ver. 4.—Now, said the apostle, he who hath wrought in us this strong desire and hope, is God himself; who hath bestowed on us the gifts of the Spirit, as an earnest to assure us that we shall certainly obtain what we hope for, ver. 5.—They were therefore at all times bold in preaching the gospel, both knowing that while they were at home on earth in the body, they were from home from the Lord; and being well pleased to go out of the body, and be with the Lord, ver. 8.—For which reason, whether they remained on earth, or were to be removed by death, they earnestly endeavoured to behave in such a manner as to please Christ; before whose tribunal all men must appear, to receive in their body according to the deeds which they have done, ver. 9, 10.—The apostle, therefore, knowing the terribleness of Christ's displeasure, was at the greatest pains in persuading men to believe the future judgment, and by his earnestness in preaching that judgment, was approved of God, and he hoped also of the Corinthians, to whom he had made known that interesting event, ver. 11.

But that what he had said, in commendation of his own faithfulness in the ministry of the gospel, might not be imputed to vanity, he told the Corinthians, that he had mentioned these things, to afford them a solid ground of boasting in him as an apostle, and to enable them to answer those who boasted in the false teacher, on account of external, and not on account of real qualities, ver. 12.—Farther, because the faction represented the apostle as a madman, for preaching the gospel at the hazard of his life, without reaping any worldly advantage from it, he assured the Corinthians, that whether in so doing he acted, in the opinion of the faction, as a madman, it was for the glory of God; or whether he acted, in the opinion of the sincere part of the church, as one in his right mind, by shunning persecution, it was for the sake of his disciples, that he might be continued the longer with them, ver. 13.—and in either case, he was moved by a strong sense of the love of Christ in dying

dying for all, ver. 14, 15.—Therefore, as an apostle of Christ, he knew no distinction between Jew and Gentile; nor in preaching the gospel did he make any distinction between them, but offered the same terms of salvation to all, ver. 16.—Declaring, that if any man believeth in Christ, whether he be a Jew or a Gentile, he is a new creature, ver. 17.—created by God, who hath reconciled him to himself through Jesus Christ, and who hath given to the apostles the ministry of the reconciliation, ver. 18.—which consists in publishing, that God is by Christ reconciling the world to himself, not counting to them their trespasses, ver. 19.—The apostles, therefore, in Christ's stead, earnestly besought men to be reconciled to God, ver. 20.—and to persuade them to be reconciled, they presented to them, that him who knew no sin, God hath made a sin-offering for us, that we might become righteous in the sight of God, through him, ver. 21.—Now, of all the arguments which the ministers of the gospel can propose to persuade sinners to be reconciled to God, this instance of God's love to them is by far the greatest and most affecting; and therefore ought to be much insisted on by them in their discourses to the people.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 For we know, that, (εαν, 124.) *when* our earthly house, *which is a tent*, [1] *is de-*	CHAP. V. 1 We do not pursue seen things, nor flag in our work, *Because we know, that when our earthly house which is* only *a tent*, a

Ver. 1.—1. *Our earthly house which is a tent.* I agree with Estius, in thinking that the words οικια τε σκηνες, are not to be taken in *regimen*, but in opposition. See Ess. iv. 18. and that they should be translated, *House which is a tent;* just as ver. 5. *who hath given us the earnest of the Spirit*, means *given us the earnest, which is the Spirit.* For the apostles had nothing given to them as an earnest of the Spirit. The Spirit himself was the earnest spoken of.—Our translators have rendered this passage in the following manner: *For we know that if our earthly house of this tabernacle were dissolved*; by *this tabernacle* meaning *our body.* But the impropriety of that interpretation will appear from the following considerations.—1. *Our earthly house of this tabernacle*, being opposed to *the building from God*, which, according to the common translation, we are to receive when our earthly house is destroyed, if *our earthly house* be our present mortal body, *the building of God, an house not made with hands, eternal in the heavens*, spoken of ver. 1. must, by necessary consequence, be our resurrection body, and we must receive it when our mortal body is dissolved; which is not true. Neither is that true, which is affirmed in this verse, that our resurrection body is in heaven.—2. If *the building of God*, which we are to receive, when the earthly house of this tabernacle is dissolved, be our resurrection body, what is said ver. 2. is not true; namely, that it is *a house from heaven.*

temporary habitation *is destroyed*, we shall *have a building from God, an house not made*, like our present

stroyed, we have (οἰκοδομὴν) a building *from* God, [2] (οἰκίαν) an house not

heaven. For the glorified body of the righteous who are dead, is not to come from heaven, but from the grave. So we are told, 1 Cor. xv. 42. *It is sown in corruption, it is raised in incorruption*, &c. And with respect to those who are alive at the coming of Christ, they are not to receive their glorious bodies from heaven; but their mortal bodies, in which they are found alive, are to be changed into immortal ones in the twinkling of an eye, 1 Cor. xv. 52.—3. The common translation of ver. 3. *If so be, that being clothed, we shall not be found naked*, implies, that if we are not clothed at the resurrection, with a heavenly body, we shall be found naked, or destitute of a body altogether. Nevertheless, according to the translation of ver. 2. the righteous are not to lose their mortal body, but only to have it clothed upon with one that is immortal.—4. By interpreting this passage, of the *earthly* and *heavenly* body of the saints, such a jarring of metaphors is introduced in verses 2, and 3. as is perfectly absurd. For what idea can any one form of a tabernacle which is clothed upon with a house, and which if it is not so clothed, the person who inhabits it will be found naked.

For these reasons, I think the passage under consideration should be translated in apposition as above, and that its meaning is this: *We know, that when our earthly house*, our house on earth, *which*, however magnificent and beautiful, *is* but *a tent*, compared with the building which the saints are to have from God. When this house *is destroyed*, together with the earth on which it is built, *we have a building from God*, &c. According to this interpretation, the sentiment expressed by the apostle is peculiarly proper; because houses with their furniture and other appendages, make a principal part of the things that are seen, at which the men of this world look with the greatest ardency of desire; but which in the preceding chapter the apostle declared, he and his brethren did not in the least regard; well knowing that they are of a perishing nature, and that after the destruction of the earth, with the habitations erected thereon, they are to have a far better building from God, which is to be eternal.—However, as the Greek writers call the body a *tent*, on account of its being the habitation of the soul, the word σκηνος may be taken in that sense, without making any difference in the meaning of the passage. For the translation may run thus: *We know, that when the earthly house of the body*, that is, which belongs to the body. *is destroyed, we have*, &c. But I prefer the literal translation of the word σκηνος, for a reason to be mentioned in the next note.

2. *We have a building from God.* This building is the city, which Abraham and his sons, who were heirs with him of the promised country, looked for while they lived in tents; and of which city the builder and maker is God, Heb. xi. 10. To this city, St Paul and the other inspired writers, have given the name of *Jerusalem, the New Jerusalem, The city of the living God*; because, as in the earthly Canaan,

made with hands, [3] eternal, in the heavens.

houses, *with* the *hands* of men: nor of a temporary duration, *but eternal*, and *in the heavens* or heavenly country.

2 (Και γαρ, 98.) *But yet*, in this TENT (from ver. 1.) we groan, earnestly desiring *to go permanently* [1] *into* our *habitation* which is (εξ εραν, 155.) *heavenly.* [2]

2 *But* though we are sure of a building from God, *yet* while *in this tent*, this earthly house, *we groan*, as *earnestly desiring to go permanently into our habitation, which is* the *heavenly* country promised to Abraham, and to his spiritual seed.

Canaan, which was the type of the heavenly country, Jerusalem was the place where the Deity resided by the visible symbol of his presence, and to which the tribes went up to pay their homage to God; so we may suppose, that in the heavenly country, there will be a particular place, where the Deity will manifest his presence, and receive the worship of the church of the first-born. See Heb. xii. 22. notes 1, 2.

3. *An house not made with hands.* By this expression, the Hebrews denoted the excellence of a thing; as by the contrary expression, *made with hands*, they signified a thing mean and contemptible, Heb. ix. 11. *The house not made with hands*, is one of those μοναι, *mansions*, of which Christ tells us, there are many in his Father's house of the universe, John xiv. 2.

Ver. 2.—1. *To go permanently in.* So I translate the word επενδυσασθαι, For δυνω, or δυω, of which it is compounded, properly signifies, *I go*, *I enter*. See Scap. Diction. and Iliad Γ δυναι δομον αιθοπα εισω. Wherefore, the compound word ενδυομαι, in the middle voice, signifies, *I go into* a house, or place. 2 Tim. iii. 6. ενδυνοντες εις τας οικιας, *Who go into houses.* And as the preposition επι, sometimes increases the signification of the word with which it is compounded, the word επενδυομαι, may mean, *I go into a place, so as to abide;* in this sense it is used here with great propriety, to shew that the apostle is speaking, not of the habitation of the righteous between death and the resurrection, but of their habitation after the resurrection, where they are to remain for ever. In a metaphorical sense, the Greek words above mentioned, signify *to clothe*, and *to be clothed.* But they cannot have these meanings in this passage, because to speak of our *being clothed upon with an house*, is, I think, an absurdity. There is indeed a similar expression, 1 Cor. xv. 53. *For this mortal must*, ενδυσασθαι αφθαρσιαν, *put on immortality.* But it does not imply that the mortal body of the righteous is to be covered with, or any how united to one that is immortal. For in that case, *Flesh and blood would inherit the kingdom of God*, contrary to the apostle's solemn declaration 1 Cor. xv. 50. The meaning therefore is, that our mortal body is to be changed into one that is immortal.

2. *Which is heavenly.* So εξ εραν is translated, Luke xi. 13. Ὁ πατηρ

3 *And surely if we go into* it, *we shall not be destitute* of an habitation when this earth is destroyed, as the wicked undoubtedly shall be.

4 *But yet* as I said before, (ver. 2.) *we who are in the tent groan, being burdened, not because we desire to go out* of this state, as unwilling to bear our afflictions any longer, *but to go permanently into* our heavenly habitation, *that* sin, and misery, and weakness, and *whatever* in this world *accompanies mortality may be swallowed up in* an eternal *life* of happiness.

5 *Now he who hath effectually wrought us to* entertain *this very desire, is God* himself, *who also hath given us the earnest* of our obtaining an heavenly habitation, in the gifts *of the Spirit*, which he hath bestowed on us.

6 Being desirous of entering into heaven, *we are bold at all times* in the exercise of our ministry; the rather *because we know, that while at home in the body* on earth, *we are from* our true *home*, separated *from the Lord.*

7 *For we walk by the belief* of the other world, *and not by* the *sight* of this.

8 *We are bold also*, and have no fear of death, *because we are well*

3 (Ει γε και) *And surely, if we go in*, we shall not be found *destitute.* [1]

4 (Και γαρ) *But yet, we who are in the tent groan*, being burdened: not *because we desire to go out, but to go permanently in*, (see ver. 8.) *that what IS mortal may* be swallowed up of life.

5 Now he *who hath effectually wrought us to this very DESIRE* is God, who also hath *given us* the earnest of the Spirit. (See 2 Cor. i. 22. note 2.)

6 We ARE *bold, therefore, at all times*, (και, 207.) *because we know, that being* at home in the body, we are *from home* from the Lord.

7 For we walk by faith, *AND* not by sight.

8 *We are bold* (δε, 104.) *also*, (και) *because we are*

πατηρ εξ ουρανου, *Your heavenly Father.* The phrase denotes that which is most excellent, in which sense, *New Jerusalem* is said, Rev. xxi. 2. to *come down from God*, εκ του ουρανου, *out of heaven.*

Ver. 3. *We shall not be found destitute.* So I translate the word γυμνος, because it was used by the Greeks to denote one who was destitute of something which he ought to have had. Hence it was applied to one who wanted his upper garment, (John xxi. 7.) his armour, and even his habitation. The Latin word *nudus*, answering to the Greek γυμνος, was used in the same sense. Thus Virgil, Geor. i. line 299. *Nudus ara: sere nudus*; and Horace, lib. ii. Sat. iii. line 184. *Nudus agris, nudus nummis, insane paternis?*—In this expression, the apostle insinuates, that the wicked shall be found destitute of an habitation when their earthly house is destroyed: and that to them, whose whole joy was in their earthly possessions, this will be a terrible calamity. See ver. 1. note 2.

Ver.

well pleased rather *to go from home out of* the body, and to be *at home* with the Lord. [1]

9 (Διο και) *And for that reason, we strive earnestly, whether being at home, or being from home, to be acceptable to him.*

10 For we must all appear before the *tribunal* of Christ, [1] that every one may receive *things* (δια, 117.) *in the body*, [2] according to *what* he hath done, whether IT BE good or bad.

11 Knowing, therefore, the terror of the Lord, we persuade men, *and are* made manifest to God: and I trust are made manifest *even* (εν, 163.) *to* your consciences.

12 (Γαρ, 98.) *However, we do not* again *recommend* ourselves to you, [1]

pleased, rather to go from our present *home out of the body*, than remain on earth, *that we may be at* our real *home* in heaven, *with the Lord* Christ.

9 *And for that reason, we strive earnestly, whether being at home* on earth in the body, *or being from* that *home, to be acceptable to him.* We strive to be acceptable to the Lord, both here and hereafter.

10 *For we must all*, at the last day, *appear* in the body *before the tribunal of* the Lord *Christ, that every one* of us *may receive* from him, *rewards and punishments in the body, according to what he hath done* in the body, *whether what he hath done be good or bad.*

11 *Knowing, therefore, the terribleness of the Lord's* displeasure, *we persuade men* to repent and believe the gospel, that they may not be punished; *and are made manifest to God*, as faithful in this matter, *and I trust are made manifest even to your consciences* as faithful.

12 *However*, in thus speaking, *I do not a second time recommend myself to you, but only give you a just ground*

Ver. 8. *To be at home with the Lord.* From this, and some other passages, it appears that the apostle believed his soul was not to sleep after death, but was to pass immediately into a state of felicity with Christ in paradise. See chap. xii. 4. note 1.

Ver. 10.—1. *For we must all appear*, &c. The belief of a future judgment, being the strongest of all motives to induce one to strive earnestly, to behave in such a manner as to be acceptable to God, the apostle insists upon it particularly, as what animated him, and what should animate every person to do his duty conscientiously.

2. *That every one may receive things*, δια τ σωματ, *in the body.* This translation is confirmed by the Syriac version, which runs thus: *Ut rependatur unicuique in corpore suo, id quod factum est in ipso, sive quod bonum est, sive quod malum est.*

Ver. 12.—1. *However, we do not again recommend ourselves to you.* The apostle had said to the Corinthians, 2 Cor. iii. 1. *Must I again recommend myself* as an apostle, after having proved my apostleship, 1 Cor. ix. 1, 2. Here he told them, that in speaking of his own

of boasting concerning me, as an apostle really commissioned by Christ, and well qualified for the office, *that ye may have an answer* to give *to them*, who to lessen me in your esteem, *boast* in the false teacher *on account of external qualities, and not on account of inward good dispositions.*

13 *For* ye may tell them, that *whether we be beside ourselves*, as they affirm, because we expose ourselves to death, *it is for God*'s glory; *or whether we be sober*, as they think, in shunning persecution, *it is for your good.*

14 In thus exercising our ministry, we are not mad: *For* our admiration of *the love of Christ constraineth us*, to expose ourselves to death in preaching the gospel, *who judge this*, that if *Christ died for all, certainly all were condemned to death;*

15 *And that he died for all, that they who live* through his death,

(αλλα, 80.) *but only* give you occasion *of boasting concerning us*, [2] that *ye* may have *AN ANSWER to them who boast* (εν, 167.) *on account of* appearance, [3] and not *of* heart.

13 For whether we be besides [1] ourselves, IT IS *for* God; or whether we be sober, IT IS *for you.*

14 For the love of Christ constraineth us *who judge this*, That if one died for all, *certainly* all were dead;

15 And THAT he died for all, [1] that they *who*

faithfulness, he did not mean again to prove himself to them an apostle.

2. *Give you occasion of boasting concerning us.* From this it appears, that the faction had taken occasion, from the things which the apostle in his former letter had advanced in proof of his apostleship, to speak of him as a vain-glorious person. And this being reported to him, he told them that what he had written, and was going to write concerning his own faithfulness, and other virtues as an apostle, neither proceeded from vanity, nor was meant to recommend himself to them as an apostle, but was intended to enable his friends to give a proper answer to those who blamed them for preferring him to the false teacher, in whom they boasted on account of a few external qualities, while he possessed no real goodness of heart.

3. *Who boast, εν προσωπῳ, on account of appearance.* The word προσωπον, signifies the countenance, with the form and air of the body, taken complexly. Here it denotes those superficial outward qualities, which raise the admiration of the vulgar, and of which it seems the false teacher boasted; whilst he was deficient in the qualities of the heart; namely, sincerity, honesty, disinterestedness, benevolence, and a concern for the glory of God.

Ver. 15.—1. *And that he died for all.* In what sense *Christ died for all*, may be understood from Rom. v. 18. where we are told, that

live should *no longer* live *to* themselves, [2] but *to* him *who* died *and rose again for them.*

16 Wherefore, we *from this time forth, respect* no man (κατα, 228.)

should no longer live to their own interest and pleasure, but to the pleasure of him who died and rose again, to procure life *for them*. Gratitude therefore obliges us to imitate his benevolence and disinterestedness.

16 *Wherefore*, since Christ died for all, *we* the apostles of Christ, *from this time forth*, in the exercise of

that through one act of righteousness, namely, Christ's obedience to death, *sentence came on all men to justification of life*. And ver. 19. *Through the obedience of one man, many*, that is, all men, *shall be constituted righteous*: shall have the means of becoming righteous. For, as was fully shewn in the Illustration of Rom. v. 18, 19. and in the notes on these verses, it was in the prospect of Christ's dying for mankind, that God allowed Adam and Eve, after the fall, to live and have children, and appointed them and their posterity a trial under a more gracious covenant than the first, in which, not a perfect obedience, but the obedience of faith was required, in order to their obtaining eternal life: in which also the assistance of the Spirit of God was promised, to enable them to give that obedience. And though they and their posterity were to die at length, according to the penalty of the first covenant, they are all through Christ to be raised from the dead at the last day, to receive reward or punishment, according to their behaviour during their trial under the new covenant. Thus far Adam and all his posterity have shared, and will share through the death of Christ, in the benefits of the new covenant, to the end of the world.—Again, Christ being exalted to the government of the universe, as the reward of his obedience to death, all the blessings resulting to mankind from his government, are the fruits of his death. For, as the apostle tells us, Rom. xiv. 9. *To this end Christ both died, and rose, and liveth again, that he might rule over both the dead and the living.* It is evident, therefore, that good and bad men, equally, owe their present life on earth, and the gracious covenant under which they are placed, and their resurrection from the dead at the last day, to the death of Christ. In like manner, all who live within the pale of the Christian church, owe the advantages of revelation, and of the ordinances of religion, and of the influences of the Spirit of God, to the death of Christ. The blessings, therefore, of nature and providence, as well as the blessings of grace, being bestowed on all through the death of Christ, he may, with the greatest propriety, be said to have died for *all*, notwithstanding *all* shall not be justified and saved through him: and even to have *bought* those who deny him, 2 Pet. ii. 1. and to have *sanctified* apostates with his blood, Heb. x. 29. See the Illustration prefixed to Rom. v. page 279, 281.

8. *Should no longer live to themselves, but to him*, &c. Christ having by his death procured a temporal life with its blessings for

our ministry, shew *respect* to *no man* more than to another, *on account of* his being a Jew according to *the flesh. And even if we have* formerly *esteemed Christ on account of his being a Jew, yet now we esteem him no more on that account.*

17 *For, if any one be united to Christ* by faith, *he is a new creature,* whether he be a Jew or a Greek. *Old things,* his former vicious inclinations, bad practices, and corrupt principles, *have passed away. Behold all things have become new!*

18 *But all* these new things are the work *of God, who hath reconciled us* Jews and Gentiles *to himself through Jesus Christ, and hath com-*

on account of the flesh: [1] *And even, if* we have *esteemed Christ on account of* the flesh, yet *now we esteem* HIM no more *ON THAT ACCOUNT.*

17 (Ὥστε, 330.) *For,* if any *one* BE in Christ, HE IS a new creature; [1] old things *have passed away,* behold all things *have* become new! [2]

18 *But all* (δε) *of* God, who hath reconciled [1] us to himself *through* Jesus Christ, and

for all men, and a gracious covenant by which they may obtain eternal life, all are bound by every tie to live agreeably to the direction of Christ, who in his laws hath no view but to promote their happiness.

Ver. 16. *Respect no man on account of the flesh;* on account of his nation, his ancestors, his station, or his office in the state. This was a proper improvement of the consideration that Christ died for all. For seeing God by sending Christ to die for all, hath shewn that all men are equally dear to him, and that the salvation of every man is the object of his desire, the salvation of the Jews was not to be more the object of the apostle's care, than the salvation of the Gentiles, nor the salvation of the rich more than that of the poor. And therefore, although his preaching to the Gentiles might offend his unbelieving countrymen, he was not on that account to forbear it.

Ver. 17.—1. *If any one be in Christ, he is a new creature.* The alteration made in the minds and manners of men by the faith of the gospel, was so great, that it might be called *regeneration;* and the person so regenerated, might be considered as a *new creature*: and the rather, that at the resurrection, the bodies of the regenerated shall be fashioned anew, like to the glorious body of Christ; consequently they shall be made new in their whole man.

2. *All things have become new!* He hath acquired new views of things, and better dispositions, and follows a better course of life; by which wonderful change, whatever his station be, he hath acquired a dignity far superior to that which he formerly derived from his birth, or fortune, or condition; he is truly estimable on account of the excellence of his own character.

Ver. 18. *Hath reconciled.* This word is used to signify *the making of those who are at enmity, friends.* See Rom. v. 10. note 1.

Ver.

hath given to us the ministry of *the* reconciliation:

19 (ὡς, 322.) *namely*, that God (ην, 10.) *is by* Christ reconciling the world *to* himself, not *counting to them* their trespasses; and hath *put in us* the word of *the* reconciliation.

20 (Υπερ Χριστε, 308.) *In Christ's stead, therefore, we execute the office of ambassadors.* [1] *AND* (ὡς, 321.) *seeing God beseeches by us,* [2] *we pray* (ὑπερ) *in* Christ's stead: Be ye reconciled to God.

21 *For him who knew no sin, he hath made a sin-offering* [1] for us, that we might *become* the righte-

mitted to us apostles *the ministry of* the gospel, whereby *this* happy *reconciliation* is produced.

19 *Which consists in preaching, that God is by Christ bringing back the world to himself,* promising *not to punish them for their trespasses,* but to pardon them upon their faith and repentance. *And* by inspiration *hath put in us* apostles, *the doctrine of the reconciliation.*

20 *In Christ's stead, therefore,* who is God's chief ambassador, *we execute the office of* subordinate *ambassadors. And seeing God beseeches by us, we pray in Christ's stead:* saying to all men, *Be ye reconciled to God:* lay aside your enmity, and accept the pardon he offers you by us.

21 *For* this strongest of all reasons, That *him,* even Christ, *who knew no sin, God hath made a sin-offering for us, that we might be righte-*

Ver. 20.—1. *In Christ's stead, therefore, we execute the office of ambassadors.* Christ was God's chief ambassador, and the apostles being commissioned by Christ, were his substitutes. The same obedience, therefore, was due to them in matters of religion, as to Christ himself. But the false teacher not being appointed by Christ his substitute, had no claim to any such respect.

2. *Seeing God beseeches by us.* Our translators supply the word *You* here, as if God besought the Corinthians by Paul. But that addition spoils the beauty of the passage. The Corinthians were already reconciled, and did not need to be besought. But St Paul told them, that seeing God besought sinners by the apostles, he and his brethren *prayed all men in Christ's stead,* saying to them, *Be ye reconciled to God. For him who knew no sin,* &c. So that this is a short specimen of the apostle's exhortations to the unconverted in every country. Accordingly, Estius observes, "Illud, *Reconciliamini Deo,* mimeticum est."

Ver. 21.—1. *He hath made,* αμαρτιαν, *a sin-offering.* There are many passages in the Old Testament, where αμαρτια, *sin,* signifies *a sin-offering.* Hosea iv. 8. *They* (the priests) *eat up the sin* (that is, the sin-offerings) *of my people.* See Whitby's note on this verse. In the New Testament likewise, the word *sin* hath the same signification, Heb. ix. 26, 28. xiii. 11.

2. *That we might become the righteousness of God, through him.* As substantives are sometimes put for their corresponding adjectives,

ous in the sight of God, through the merits of his death, and the influences of his Spirit.

ousness of God, *through* him. [2]

tives, (Ess. iv. 17.) *the righteousness of God* may signify, *righteous persons in the sight of God;* namely, by having our faith counted to us for righteousness through Christ. The antithesis in the phraseology here is elegant. Christ was made *sin*, that sinners might become the *righteousness* of God.

CHAP. VI.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

THE apostle having affirmed in the foregoing chapter, that the ministry of reconciliation was committed to the preachers of the gospel, he intreated his fellow-labourers in that ministry, the bishops and pastors at Corinth, to exert themselves with the utmost fidelity and diligence in their work; because if they were either unfaithful, or negligent, they would be guilty of receiving that honourable ministry in vain, ver. 1.—Then he put them in mind of God's promise to assist his faithful servants; and by adding, *now is the accepted time, now is the day of salvation*, he insinuated, that there are seasons in which God more especially blesseth the labours of his servants, which, therefore ought not to be neglected by them. And to carry the matter home to their conscience, he told them, that the season then present, was such a day of salvation, ver. 2.—These earnest exhortations, the apostle addressed to his fellow-labourers, that they might give no encouragement to any one to commit sin, either by their negligence, or by their teaching a lax morality, like the false apostle, because it would occasion the ministry of the gospel to be blamed, as encouraging licentiousness, ver. 3.—He therefore besought them to establish themselves as faithful ministers of Christ, by their virtues both passive and active: also by sound doctrine, and by a right behaviour, both in private and in public, ver. 4—10.

Having thus exhorted his fellow-labourers, the apostle addressed the Corinthian brethren in general, telling them *his mouth was opened* to them, *his heart was enlarged;* he spake plainly to them, from love. And as a reward, he desired an equal return of affection from them, ver. 11, 12, 13.—Then proceeded to give an advice, which he knew would be disagreeable to some of them; namely, not to join themselves in marriage with idolaters and unbelievers, because the principles and practices

tices of such persons, being directly contrary to the principles and manners of Christ's disciples, the Corinthians could have no prospect of union and peace in such marriages, ver. 14, 15. —Or, although love and peace were maintained, their idolatrous spouses tempting them to join in the worship of idols, they might lose that holiness which rendered them the temple or dwelling of God, ver. 16.—As was plain from what God said to the Israelites, *Come out from among them*, &c. *and ye shall be to me sons and daughters*, ver. 17, 18.—Then to shew that these promises were made to the disciples of Christ, as well as the disciples of Moses, the apostle added, as the conclusion of his discourse on this subject, chap. vii. 1. *Wherefore having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit*, &c. These words, therefore, being properly a part of this discourse I have taken them from the beginning of chap. vii. and have joined them to the end of this chapter.

NEW TRANSLATION.	COMMENTARY.
CHAP. VI. 1 *Now, fellow-labourers, we also beseech* [1] YOU *not to receive* the grace [2] of God in vain.	CHAP. VI. 1 *Now fellow-labourers* in the ministry of reconciliation at Corinth, *I*, as Christ's ambassador, *also beseech you not to receive that honourable ministry in vain.*

Ver. 1.—1. *Now*, συνεργουντες, *fellow-labourers, we also beseech you.* So this verse ought to be construed and translated, agreeably to the original. In the common translation, (*We then* as *workers together*, with him *beseech* you *also*,) the four words which are supplied without the least necessity, mars both the sense and beauty of the passage.—That συνεργουντες, is in the vocative case, and signifies not the apostle, but his fellow labourers in the ministry of the gospel at Corinth, I think evident from ver. 3, 4. where the persons addressed are requested to approve themselves as the ministers of God, by exercising all the passive and active virtues belonging to their character.—By exhorting them, the apostle shewed the Corinthians, that it belonged to him to inspect the behaviour, not of the people alone, but of all the spiritual men, and to give them such exhortations and reproofs as he saw fit. And the false teacher, as a professed fellow-labourer, being exhorted along with the rest, he in particular was taught his inferiority to the apostle: and by the picture afterwards drawn of a faithful minister, the Corinthians were made sensible how faulty the false teacher was, whom the faction idolized.

2. *Not to receive the grace of God*, εις κενον, *in vain.* From Rom. i. 5. where χαριν, *grace*, denotes the supernatural gifts, bestowed on Paul to fit him for the apostolic office, we may infer, that *the grace of God* in this passage signifies, not only the office of the ministry, but the spiritual gifts bestowed on the ministers at Corinth, to fit them for their office. See 1 Cor. iii. 10. note 1.

2 And to encourage you, consider what *God saith* to Messiah: *In a favourable season, I have heard thee* praying for the salvation of the Gentiles, *and in the day when they are to be converted, I will help thee.* Fellow-labourers, *behold now is the highly accepted season: Behold now is the day of salvation*, in which God will help those who are employed in converting the Gentiles.

3 Therefore, *give no encouragement to commit sin to any one*, by your negligence, *that the ministry* of reconciliation itself, *may not be found fault with* on your account.

4 *But by every thing, let us establish ourselves as ministers of God*; namely, *by much patience* under the reproaches cast on us; *by oppressions* courageously sustained; *by wants* not supplied, but patiently borne; *by* the *straits* to which we are reduced;

5 *By stripes* received without complaining; *by imprisonments* for Christ; *by tumults* of the people; *by labours* in journeying and preaching; *by watchings, by fastings*;

6 *By* the *purity* of the motives

2 For he saith, (Isa. xlix. 8. LXX.) in an accepted *season* I have heard thee; and in the day of salvation *I have helped* thee: behold, now is the *highly accepted season*: [1] behold now is the day of salvation.

3 *Give no occasion of stumbling* (εν, 163.) *to any one*, that the ministry *may not be found fault with.*

4 But (εν) *by every thing let us establish* [1] *ourselves* as *ministers* of God, *by* much patience, *by oppressions, by* necessities, *by distresses*,

5 *By* stripes, *by* imprisonments, *by* tumults, [1] *by* labours, *by* watchings, *by* fastings,

6 By *purity*, by know-

Ver. 2. *Behold, now is the highly accepted season.* Ευπροσδεκτῳ. Here the apostle shews himself capable of writing in a sublime and ornate manner; the greatest part of this chapter being remarkable for the beauty of its style.

Ver. 4. *By every thing*, συνιστωντες, *let us establish ourselves.* So the translation must run, as this is a precept to the preachers at Corinth. See Rom. iii. 5. 2 Cor. vii. 11. where the original word signifies *to establish*, as in this place. The apostle hath described his own sufferings in two other passages, which may be compared with this account of what the ministers of the gospel were to do and suffer in the first age; 1 Cor. iv. 11, 12. 2 Cor. xi. 23—28. From these passages it will appear, that he prescribed to others nothing but what he practised himself. Accordingly he included himself in this exhortation; *Let us establish ourselves.*

Ver. 5. *By tumults.* The first preachers of the gospel, were often assaulted in tumults raised by the Jews and idolatrous rabble. So St Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Ephesus, and Jerusalem.

Ver.

ledge, [1] by long-suffering, [2] by *goodness*, (εν πνευματι αγιῳ) by *a holy spirit*, [3] by love unfeigned,

7 By the word of truth, (chap. ii. 17. iv. 2.) by the power of God, (δια) *through the right and left hand armour of righteousness.* [1]

8 (Δια) *Through* honour and dishonour, [1]

which animate us; *by enlarged views* of providence; *by long-suffering* under injuries; *by goodness* of disposition; *by a well regulated spirit; by unfeigned love* to God and man, all manifested in our behaviour.

7 *By the preaching of truth; by* rightly using *the* miraculous *power* bestowed on us *of God, through the right and left hand armour of an upright behaviour*, which will defend us on every side against the attacks of our enemies.

8 *Through* a proper behaviour when we receive *honour and dishon-*

Ver. 6.—1. *By knowledge.* This, in the opinion of some, is the knowledge of the ancient oracles, called, in the enumeration of the spiritual gifts, *the word of knowledge.*

2. *By long suffering.* As the apostle hath mentioned much patience, ver. 4 *long suffering* here, must signify the bearing and forgiving of injuries.

3. *By a holy spirit.* Εν πνευματι αγιῳ. Others translate this *by the Holy Spirit*, understanding thereby, the spiritual gifts with which the ministers of the gospel were furnished. But as in the following verse, δυναμει Θεου, *the power of God*, which no doubt signifies the power of miracles, is mentioned separately; and as *a holy spirit*, is placed among the good dispositions which the ministers of the gospel were to possess, I think it signifies a well regulated spirit.

Ver. 7. *Through the right and left hand armour of righteousness.* This is said in allusion to the armour of the ancients. For soldiers carried bucklers in their left hands, and swords and javelins in their right. The former was their defensive, the latter their offensive arms. Wherefore, *the right and left hand armour of righteousness*, denotes all the branches of righteousness, whereby, in those difficult times, the ministers of the gospel were as effectually enabled to defend themselves and overcome their enemies, as soldiers were to defend their bodies and vanquish their foes, by the offensive and defensive armour which they wore. Or, *the right and left hand armour of righteousness*, may signify all the righteous methods, by which a righteous cause is maintained.

Ver. 8. *Through honour and dishonour. Honour* and *dishonour* are, that respect and disgrace, which are occasioned to men by particular actions. But *bad* and *good fame*, arise from men's general conduct. The apostle himself, shewed a remarkable example of proper behaviour under *honour* at Lystra, when the priest of Jupiter was going to offer sacrifice to him as a god; and afterwards under *dishonour*, when the Lystrians at the instigation of the Jews, stoned him as a magician, and left him for dead on the street.

our ; through bearing *bad fame* without being dejected, *and good fame* without being elated ; *as* reckoned *deceivers, yet* shewing ourselves *true* ministers of Christ.

(διὰ) *through bad fame* and good *fame*, (ὡς) as deceivers, (καὶ, 211.) *yet* true :

9 *As* strangers *unknown, yet* making ourselves *well known* by our good qualities ; *as* in danger of *dying* amidst the assaults of our enemies, *yet behold we live* through the protection of God ; *as chastised, yet not killed.*

9 As unknown, *yet* well known ; as dying, [1] *yet* behold we live ; as *chastised, yet* not killed ; (See Psal. cxviii. 18.)

10 *As sorrowing* by reason of our afflictions, *but always rejoicing* with inward spiritual joy, *as poor* in this world's goods, *but making many rich* with the knowledge of salvation ; *as having none of the luxuries of life, yet possessing all things* in our title to heaven.

10 As *sorrowing, but always rejoicing* ; [1] as poor, *but* making many rich ; as having nothing, *yet* possessing all things.[2]

Ver. 9. *As dying, yet behold we live.* Seeing the apostle in this description of the behaviour proper to ministers of the gospel includes himself, it may be supposed, that he alludes to his being stoned to death at Lystra, and to his afterwards reviving and walking into the city, Acts xiv. 20.

Ver. 10.—1. *But always rejoicing.* Though the ministers of the gospel, in the first age, were made sorry by their continued afflictions, it became them to rejoice in the glorious discoveries and promises of the gospel, which it was their business to preach, and in God's counting them worthy to suffer in so noble a cause.

2. *As having nothing, yet possessing all things.* Though the ministers of Christ renounced their worldly possessions, they might be said to possess all things, in the love which God bare to them, in the exercise of their own virtuous dispositions, and in the hope which they had of eternal life. For from these sources, they had more real and permanent joy, than the men of this world have in the things which they possess.—Whether the apostle in this and the foregoing verses, had the Stoical paradoxes in his eye, I will not pretend to determine ; but that he was acquainted with the Stoic philosophy, I think, cannot be doubted. He was born in Tarsus, a city noted for its schools of philosophy. And although he went when young to Jerusalem to be educated, he returned to Tarsus after his conversion, and abode there several years. Wherefore, he may have conversed with the disciples of Chrysippus the famous Stoic philosopher, who was a native of Tarsus, and the head of a sect which carried the doctrine of Zeno to a ridiculous length, for which they were laughed at by Horace in several of his Satires ; particularly, Lib. 1. Sat. 3. Lib. 2. Sat. 3. But be these things as they may, I will venture

11 *Our mouth is opened to you, O Corinthians,* our heart is enlarged.[4]

12 Ye are not straitened in us, but ye are straitened in your own bowels.[1] (See Ess. iv. 34.)

13 Now *the same recompence I* REQUEST, (I speak as *to* MY children;) Be ye also enlarged.

14 *Become not discordantly yoked*[1] *with infidels:* for what (μετοχη) *partici-*

11 *I speak freely to you, O Corinthians; my heart is enlarged* in such a manner, as to take you all in.

12 *Ye are not straitened* for want of room *in my heart, but ye are straitened in your own affections:* ye do not love me, otherwise ye would have been at more pains to vindicate me.

13 *Now the same recompence* for my affection, *I request; (I speak as to my children;) Be ye also enlarged* in heart towards me your spiritual father.

14 From parental love, I give you the following advice: *Do not discordantly yoke yourselves* in marriage

venture to affirm, that the apostolical paradoxes, in sound sense and practicability, as far surpass the Stoical, as the Stoic philosophy itself is surpassed by the Christian.

Ver. 11.—1. *Our mouth is opened.* So the original word ανεωγε may be translated, being the preterite of the middle voice. Among the easterns, *to shut the mouth,* signified to be *out of humour, troubled, ashamed,* or *grieved.* Isa. lii. 15. *The kings shall shut their mouths at him.* But to have the mouth opened, is to be *joyful* or *glad.* I have interpreted the phrase in its common meaning, because the sentiment which, according to that meaning, it expresses, agrees well with the scope of the apostle's discourse.

2. *Our heart is enlarged.* This phrase in scripture, signifies to be *made exceeding glad,* Psal. iv. 1. *Thou hast enlarged me,* that is, made me exceeding glad, *in distress.* But in the verse before us, it signifies to have a strong affection for one, as is plain from what follows, ver. 12. *Ye are not straitened in us, but in your own bowels;* and ver. 13. *Be ye also enlarged,*

Ver. 12. *Ye are not straitened in us,* &c. Elsner translates this, *Ye are not distressed by me, but ye are distressed by your own bowels,* that is, by your affection to me, on account of your having offended me by your dissensions.

Ver. 14. *Not discordantly yoked,* &c. By the law, animals of different *kinds* were not to be joined together, ἐνι ζυγῳ, *in one yoke.* Deut. xxii. 10. *Thou shalt not plow with an ox and an ass together.* But the phrase, ετεροζυγουντες, *discordantly yoked,* being used here to express the marriage of a believer with an infidel, it is, perhaps, an allusion to Levit. xix. 19. Κτηνη σου ου κατοχευσεις ετεροζυγα. The apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of scheme with infidels, which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practice.

Ver.

with infidels, whether they be Jews or Gentiles: *for what* thing *doth righteousness and wickedness share in common? and what intercourse can there be between light and darkness?*

15 *And what agreement hath Christ with Belial?* Do they agree in their precepts to their votaries, or in their rewards? *Or is the portion of a believer and an infidel the same*, either here or hereafter?

16 *And can the temple of God, and the temple of idols, be placed together* with any propriety? Yet these discordant conjunctions are all made, when ye believers marry infidels. *For ye are the temple of the living God, as God said* to the Israelites, Levit. xxvi. 11, 12. *I will dwell among them, and walk among them, and I will be their God, and they shall be my people;* a promise which hath been

pation HATH righteousness *and wickedness?* and what (κοινωνια) *intercourse HATH* light with darkness?

15 *And* what *agreement HATH* Christ with Belial? or what (μερις) *portion*[1] *HATH a believer with an* infidel?

16 (Δε, 101.) And what *placing together IS THERE*[1] *of* the temple of God with *THE TEMPLE* of idols? for ye are the temple of the living God: [2] as God hath said (Οτι, 260.) *Assuredly* I will dwell (εν) *among* them, and walk *among THEM;* and I will be their God,

Ver. 15. *What* μερις, *portion.* The original word denotes the share which one receives with others of a common subject.

Ver. 16.—1. *And what*, συγκαταθεσις, *placing together*, &c. This is an allusion to the history of Dagon, the god of the Philistines, who, when the ark (called ναος Θεου, *the temple of God*, because the symbol of the divine presence commonly rested above it,) was placed in his temple, was found two mornings successively, cast down before it on the ground broken, 1 Samuel v. 2—4. This example shewed, that the temple of God, and the temple of idols, cannot stand together. The apostle's meaning in the above verses is, that righteousness and wickedness, light and darkness, Christ and the devil, the portion of believers and of unbelievers, the temple of God and the temple of idols, are not more inconsistent, than Christians and heathens are in their characters, inclinations, actions, and expectations. And therefore, Christians should not of choice connect themselves intimately by marriage, or otherwise, with infidels, or wicked persons of any sort. See 1 Cor. v. 11. note 3.

2. *For ye are the temple of the living God.* As the apostle is reasoning against Christians joining themselves in marriage, or in friendship, with heathens, by calling believers the temple of God, he insinuated, that infidels are the temple of the devil.—There is a great beauty in the epithet *living*, applied to the true God. The God who dwells in believers as his temple, is *a living* God; whereas, the gods placed in the heathen temples, were stocks and stones, dumb, deaf, and *dead* idols.

3.

and they shall be *to me a people.*[3]

17 Wherefore come out from among them, and be ye *separated*, saith the Lord, (Isa. lii. 11. LXX.) and touch *no unclean PERSON;* and I will receive you;

18 And *I will be to you a Father*, and ye shall be *to me sons*[1] and daughters, saith the Lord Almighty.

CHAP. VII. 1 *Wherefore*, having these promises, *beloved*, let us cleanse ourselves from all *pollution*[1] of the flesh and spirit; [2] perfecting holiness in the fear of God.

fulfilled in you, who have the Spirit of God dwelling in you by his supernatural gifts and operations.

17 *Wherefore, come ye out from among idolaters and infidels*, have no connexion with them, *and be ye separated* from them, *saith the Lord, and touch no unclean person, and I will receive you;* whereby the loss of their company shall be fully made up to you;

18 *And I will be to you a Father*, by taking an affectionate care of you, *and ye shall be to me sons and daughters*, ye shall derive great honour from that relation, *saith the Lord Almighty.*

CHAP. VII. 1 *Wherefore having these promises, beloved, Let us cleanse ourselves from all pollutions of the flesh*, from lasciviousness, gluttony, and drunkenness: *and* from all pollution *of the spirit*, idolatry, malice, lying, anger and revenge: *attaining greater holiness* daily, *from a regard to the character and will of God.*

3. *I will be their God*, &c. This promise, which was originally made to the Israelites living under the Sinaitic covenant, was renewed to believers living under the gospel covenant, Jerem. xxxi. 33.

Ver. 18. *I will be to you a Father, and ye shall be to me sons.* These words are not found any where in the Old Testament. The passage which comes nearest to them is 2 Sam. vii. 14. where, speaking of David's seed, God said, *I will be his Father, and he shall be my Son.* Now as that prophecy in its primary meaning, related to Christ and his people, see Heb. i. 5. note 2. the promises contained in it, were spoken to believers of all nations.

Chap. VII. 1.—1. *Let us cleanse ourselves from all pollution.* This being the conclusion of the discourse contained in the last part of the preceding chapter, ought to be joined to it, as I have done. The Corinthians and all the heathens, being excessively addicted to the vices here called μολυσμὸς σαρκὸς, *pollution of the flesh*, the apostle had good reason solemnly to caution them against these vices; as he hath done likewise 1 Cor. vi. 16. by pointing out their pernicious influence, both on the bodies and on the souls of men. For the reason why sin is termed *uncleanness* and *pollution*, see Rom. vi. 19. note 2.

2. *And spirit.* See Gal. v. 19. where the vices which in this verse are said to pollute the spirit, are described as *works of the flesh*, because they originate from the lusts of the flesh.

CHAP.

CHAP. VII.

View and Illustration of the Subjects treated in this Chapter.

LEST the Corinthians might fancy St Paul had injured them by forbidding them to contract either marriages or friendships with infidels; and lest on that account, they might lose their affection for him, he intreated them, to acknowledge and love him as a faithful apostle of Christ; since neither by his doctrine, nor by his actions, he had injured, or corrupted, or deceived any of them, ver. 2.—And because in thus speaking, he obliquely insinuated that their new teacher had done these injuries to them, he assured them, he did not deride their simplicity in suffering themselves to be so used; for as he said before he had the most cordial affection for them, ver. 3.—But he spake freely to them, because he had boasted of their good dispositions, and because their obedience in excommunicating the incestuous person, had filled him with consolation, ver. 4.

Farther, to make them sensible of the greatness of his joy on account of their obedience, he pathetically described his anxiety of mind, occasioned by his not meeting with Titus at the time he expected him, ver. 5.—and the pleasure which his arrival, with the good news of their submission and love, had given him, ver. 6, 7.—And as they had taken his admonitions in good part, he told them he did not repent of having made them sorry for a little while, by his former letter, ver. 8.—Since their sorrow was of a godly sort, and had wrought in them true repentance, ver. 9, 10. He told them likewise, that he wrote to them to excommunicate the incestuous person, to shew the care which he took of them in the sight of God, ver. 12.—For which reason, their kind reception of Titus, and their obedience, whereby he was made joyful, and his spirit was refreshed, had comforted the apostle, and filled him with exceeding joy, ver. 13.—And seeing before Titus went to Corinth, the apostle had boasted to him of the good disposition of the Corinthians, he told them he was glad that his boasting was found true, ver. 14.—In the last place, he informed them that Titus entertained a most tender affection for them, which was encreased by his remembering their obedience to the apostle, and their kindness to himself, ver. 15.—The apostle, therefore, rejoiced that he now had confidence in them, in every thing, ver. 16.

CHAP.

NEW TRANSLATION.

CHAP. VII. 2 Receive us: (see chap. vi. 11, 12.) we have *injured* no *one* [1], we have corrupted no *one*, we have *deceived* [2] no *one*.

3 I speak not THIS to condemn you; for I have said before, that *ye* are in our hearts, to *die together*, and to *live together*.

4 Great is my *freedom* of speech *to you*, great is my *boasting concerning* you: [1] I am filled with *consolation; I exceedingly abound in joy* [2] *in all our affliction*.

5 For when we were come into Macedonia, our flesh had no rest, but we *were distressed* on every *SIDE*: without

COMMENTARY.

CHAP. VII. 2 *Receive me* into your hearts, as a faithful apostle. For whatever others may have done, *I have injured no one* among you; *I have corrupted no one*, either by my precepts or my example; *I have deceived no one* with false doctrine.

3 *I speak not this to blame you*, for suffering yourselves to be so used by the false teacher; but from love. *For I have said before*, (chap. vi. 11.) *that ye are in our hearts, to die together, and to live together*.

4 Because I ardently love you, *Great is my freedom of speech to you, great is my boasting concerning you*. Hearing of your obedience, *I am filled with consolation, I exceedingly abound in joy in all my affliction*: my joy from your obedience, overbalances the pain occasioned by my affliction.

5 This ye may believe; *For when we were come into Macedonia* from Ephesus, not finding Titus, *our mind had no rest*, fearing he had been ill received by you: *we were distressed*

Ver. 2.—1. *We have injured no one.* Perhaps some of the faction had represented the apostle as having injured the incestuous person by the sentence of excommunication which he ordered the church to pass on him. That accusation St Paul utterly disclaimed; and at the same time, as Locke observes, insinuated in an oblique manner, that the false teacher had injured them, and done the other evils to them which he here mentions.

2. *Deceived no one.* So I translate the word πλεονεκτησαμεν, which literally signifies, *to possess more than one has a right to*; and by an easy figure, *to use deceit* for that purpose. See chap. ii. 11. note 1. Besides, to translate the word as I have done, makes this different from *injured no one*.

Ver. 4.—1. *Great is my boasting concerning you.* The apostle could with confidence boast of the Corinthians, after the account which Titus brought him of their good dispositions and obedience.

2. *I exceedingly abound in joy.* The word υπερπερισσευομαι, like many of the apostle's words, hath such a force and emphasis, that it cannot be fully expressed in the English language.

on every side; without were tumults raised by the unbelieving Jews and Gentiles, *within were fears* concerning your behaviour.

6 *Nevertheless, God who comforteth them who are cast down* through affliction, *comforted me by the arrival of Titus* from Corinth, for whose safety I had felt so much anxiety.

7 *And not by his arrival* in safety *only, but also by the consolation wherewith he was comforted by you, having related to me your earnest desire* to see me, *your lamentation* for your fault, *your zeal to vindicate my character* as an apostle, and to support my authority, things most acceptable to me; *so that* when I heard them, *I rejoiced the more* on account of the arrival of Titus.

8 Such were the effects produced by my reproofs. *Therefore, although I made you sorry by that letter, I do not* now *repent* of writing it, *although I did repent* after it was sent away,

WERE fightings, within WERE fears.

6 Nevertheless, God *who* comforteth *them who* are cast down,[1] comforted us by the coming of Titus:

7 And not by his coming only (αλλα) *but also* by the consolation wherewith he was comforted (εφ, 189.) *by* you, *having related to us* your earnest desire,[1] your *lamentation*, your *zeal for* me; so that I rejoiced the more.

8 (Οτι, 255.) *Therefore, although* I made you sorry *by that letter*, I do not repent, *although* I did repent:[1] for I perceive,

Ver. 6. *Nevertheless, God who comforteth them who are cast down;* literally, *them who are humble;* but ταπεινους is applied to the body as well as to the mind.

Ver. 7. *Your earnest desire.* Estius thinks the word επιποθησιν, may be translated, *vehement longing;* namely, to see their spiritual father.—There is a peculiar beauty in the repetition of την υμων, in each of the clauses of this verse, as well as in the climax which it contains.

Ver. 8.—1. *Although I did repent.* Paul wrote his first epistle to the Corinthians, as he did all his epistles, by the direction and inspiration of the Spirit. And therefore, his repenting of the severe things he had written, after his letter was sent away, was a suggestion of natural fear, called *his flesh*, ver. 5. which he ought to have corrected, and which I doubt not he did correct, when he considered that what he had written had been suggested to him by the Spirit. The letter speaks for itself. Every thing in it is highly proper, and worthy of the Spirit of God. Besides the event is a proof of its propriety. It produced among many of the Corinthians, the wished-for reformation. And therefore, the apostle did not repent of it at the time he wrote his second epistle, though actuated by natural fear, he had repented of it immediately after it was sent away. Grotius translates the clause thus: *Non doleo, quanquam doluit mihi;*

that *that letter, although but for an hour,*[2] made you sorry *PROPERLY.*

9 *I now rejoice, not because* ye were made sorry, [1] but *because ye were made sorry to a change of conduct:* for ye were made sorry, *according to God, that ye might not be punished by us in any MANNER.*

10 For *the sorrow according to God worketh out a change of conduct* [1] unto salvation, not to be repented of; but the sorrow of the world, worketh *out* death.[2]

fearing it might irritate some of you. *For I perceive that that letter, although but for a little while, made you sorry in a proper manner.*

9 *I at present rejoice,* as I said, (ver. 7.) *not because ye were made sorry* by my letter, for that would rather give me pain, *but because ye were made sorry* by it *to a change of conduct. For ye were made sorry in the manner God requires;* your sorrow issuing in actual amendment of your fault, *that ye might not be punished by me in any manner.*

10 *For the sorrow required by God,* arising from a sense of the evil of sin *worketh out a reformation ending in salvation,* and therefore *not to be repented of. But the sorrow arising from worldly considerations worketh out death,* by pushing men to commit new sins for hiding the former.

mihi; I am not sorry now, though I was sorry; namely, when I wrote that letter, having done it with many tears, 2 Cor. ii. 4. Or he was sorry that he found himself obliged to write that letter to them.

2. *Although but for an hour;* that is, for a very short time. See 1 Thess. ii. 17. note 2. The apostle was glad that the sorrow which he had occasioned to them by his reproofs, had been so soon removed by their repentance.

Ver. 9.—1. *I now rejoice, not because ye were made sorry.* The apostle expressed himself in this manner, to shew his affection towards the Corinthians. For as he told them, chap. ii. 2. *If I should make you sorry, who is it, verily, that maketh me glad, unless the same who is made sorry by me?*

Ver. 10.—1. *Worketh out,* μετανοιαν, *a change of conduct unto salvation,* αμεταμελητον, *not to be repented of.* The first word μετανοια, properly denotes such a change of one's *opinion* concerning some action which he hath done, as produceth a change in his conduct, to the better. But the latter word, μεταμελια, signifies the *grief* which one feels for what he hath done, though it is followed with no alteration of conduct. The two words, however, are used indiscriminately in the LXX for *a change of conduct,* and *for grief* on account of what hath been done.

2. *But the sorrow of the world, worketh out death.* The apostle seems here to have had in his eye, those who, through excessive grief arising from worldly considerations, are driven to despair and

11 *Behold now this very thing, that* by my letter *ye were made sorry according to God's will*, for your fault in the affair of the incestuous person, *what carefulness it wrought in you* to comply with my order, *yea, apologising* to Titus for your conduct, *yea, dissatisfaction* with yourselves for being so foolish, *yea, fear* of the displeasure of God, *yea, earnest desire* to obey me, *yea, zeal* for my honour, *yea, punishment* of the offender whose wickedness ye had tolerated! *By every mark of true repentance, ye have shewn yourselves to be now pure in this matter.*

11 Behold, (γαρ, 97.) *now*, this *very* thing, that ye *were made sorry according to God*, what carefulness it wrought in you,[1] (αλλα, 76) *yea, apologising, yea, displeasure,*[2] *yea, fear,*[3] *yea, earnest desire, yea, zeal, yea, punishment.*[4] *By every thing* ye have *shewn* yourselves to be *NOW pure* in this matter.[5]

kill themselves; as did Achitophel, Judas, and others.—There is in this clause, an elegant contrast between *salvation*, or *eternal life*, wrought out by reformation; and *eternal death*, produced by sinful actions not forsaken.

Ver. 11.—1. *What carefulness it wrought in you.* In describing the effects of the sorrow of the Corinthians, the apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did, as Locke observes, from modesty, and from respect to the Corinthians. Calvin and others suppose, that the seven particulars mentioned in this verse, are the characters of true repentance; and that they are to be found in every real penitent. But I rather think, he describes the repentance of the different sorts of persons in Corinth, who had offended, according to the part they had acted in the affair in question.

2. *Yea, displeasure.* The word αγανακτησιν, properly denotes *pain, the cause of which is within one's self.*

3. *Yea, fear.* By this, some commentators understand fear of the punishment, which the apostle had threatened to inflict on the impenitent, 1 Cor. iv. 21. To this agrees what is mentioned, ver. 15.

4. *Yea, punishment.* This sense the word εκδικησιν hath, 1 Pet. ii. 14. The sincere part of the Corinthian church, strongly impressed with the apostle's letter, had, agreeably to his command, excommunicated the incestuous person. This is the punishment which he here speaks of. And therefore, the countenance which they had given to that offender, is the crime for which the apostle had made them sorry, and of which he speaks with so much delicacy in this passage.

5. *Have shewn yourselves to be now pure in this matter.* Here Whitby's remark is, "That true repentance from sin, clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable, and unchristian, to stigmatize, or reproach

any

12. (Αρα, 87.) *Indeed, although* I wrote *to* you, *SEVERELY, it was not* for his *sake who did* the wrong, nor for his *sake who* suffered *the* wrong, [1] but *rather for the sake of shewing to you our care, which IS concerning you in the sight of God.*

13 *For this reason*, we were comforted in your comfort; *and* exceedingly the more *we joyed* for the joy of Titus, because his spirit was *set at ease* by you all.

14 (Ὁτι, 255.) *Therefore*, if I have boasted any thing to him *concerning* you, I am not ashamed: (Αλλα) *for* as we spake all things *CONCERNING* you in truth, *so also* our boasting *which WAS* before Titus, is found a truth.

15 And his *tender affection* is more abundant toward you, whilst he remembereth the obedience of you all, *AND how ye received* him with fear and trembling.

16 I rejoice *then* that

12 That ye may not mistake the principle from which I acted in this affair, *I assure you, although I wrote to you severely, it was neither from ill will to him that had done the wrong, nor from any partial regard to his father who had suffered the wrong, but rather for the sake of shewing* to *you my care concerning you in the sight of God* who hath committed you to me to be instructed and directed.

13 *Because I acted from this principle, I was comforted in hearing ye were made happy* by my care of you; *and exceedingly the more I rejoiced for the joy ye gave to Titus, because his mind was set at ease by you all*, when ye received him with affection, and read my letter with due submission.

14 *Since ye have behaved so well* to Titus, *if I have boasted any thing to him concerning you, I am not ashamed* of it; *for as I spake all things* (supply the preposition επι, 186.) *concerning you according to my real opinion, so also my boasting* concerning your good disposition and proper behaviour, *which I made in the presence of Titus, is* actually *found* by him *a true boasting.*

15 *And his tender affection*, instead of being diminished by absence, *is much increased towards you, whilst he remembereth* as he often does, *the* ready *obedience of you all; and how ye received him with fear and trembling*, whereby ye manifested your sense of guilt and fear of punishment.

16 Your behaviour having been

any person for the sin we know, or believe he hath truly repented of."

Ver. 12. *Nor for his sake who suffered the wrong.* From this it appears, that the person who had suffered the injury from his son, was still alive. The son, therefore, by cohabiting with his father's wife, to the guilt of incest added that of ingratitude to his father.

Ver.

such, *I rejoice that I can rely on your ready obedience, in every thing.* I have confidence in you in *every thing.*

Ver. 16. *I rejoice then that I have confidence in you in every thing.* It is an observation of Oecumenius, that the apostle in this part of his letter, expressed his good opinion of the Corinthians, and mentioned his having praised them to Titus, to prepare them for his exhortations in the two following chapters, concerning the collection for the saints in Judea. His address, therefore, in this part of his letter is admirable; especially as, in commending the Corinthians, he expressed himself in a very handsome manner, and agreeably to the good opinion which he now entertained of them.

CHAP. VIII.

View and Illustration of the Exhortations in this Chapter.

THE directions which the apostle in his former letter gave to the Corinthians, concerning the collection for the saints in Judea, had not, it seems, been fully complied with. At the persuasion of Titus, indeed, they had begun that collection; but they had not finished it when he left Corinth; owing, perhaps, to the opposition made by the faction, or to the disturbances which the faction had raised in that church. Wherefore, to stir up the sincere among the Corinthians, to finish what they had so well begun, the apostle in this chapter, set before them the example of the Macedonian churches, I suppose the churches of Philippi, Thessalonica, and Berœa; who, notwithstanding their great poverty, occasioned by the persecution mentioned, 1 Thess. ii. 14. had contributed beyond their ability, being much inclined to that good work by their own benevolent disposition, ver. 1, 2, 3.—and had entreated the apostle to receive their gift, and carry it to Jerusalem, ver. 4, 5.—His exhortation to the Corinthians on this occasion, no doubt, would be the more regarded by them, that it immediately followed the many commendations given them for their love and obedience. See chap. vii. 16. note. Wherefore, in the persuasion that they would now be hearty in the affair, the apostle told them, he had entreated Titus, that as he had begun, so he would finish that good work among them, ver. 6.—adding, that as they abounded in every other grace, and entertained great love to him their spiritual father, he hoped they would abound in that grace also, ver. 7.—This, however, he did not speak as an injunction, because works of charity must be voluntarily performed; but that they might emulate the forwardness of the Macedonians, and shew the sincerity of their love and gratitude to Christ, ver. 8. And the more effectually to persuade them to part with some of their riches for relieving the

the saints, he told them, they were well acquainted with the greatness of the love of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich, ver. 9.—He then gave it as his opinion, that they ought to finish these collections speedily, seeing they had begun them the last year, ver. 10.—none of them postponing the matter any longer, on pretence of inability, ver. 11.—because God regards the willingness of the giver, more than the greatness of his gift, ver. 12.

But lest the Corinthians might fancy, that by thus earnestly recommending liberality in making the collection, he meant at their expence to enrich the brethren in Judea, he assured them, he meant only the relief of their present pressing wants, that in their turn they might be able and disposed, in case of need, to assist the Corinthians, ver. 13, 14, 15.—And to shew that he was much interested in this matter, he thanked God for having put the same care concerning it in the heart of Titus, ver. 16.—who, at his desire, had willingly agreed to go with him to Corinth, for the purpose of persuading them to finish their begun collection; but who being more diligent in the matter than the apostle expected, had offered to go before him, to exhort them, and was come to them with this letter, ver. 17.—But that Titus might not be burdened with the whole weight of the work, he told them, he had sent with him a brother of great reputation, who had been chosen by the Macedonian churches, to accompany the apostle to Jerusalem, to witness his delivering their gift faithfully, ver. 18, 19.—a measure which he highly approved; because, in this affair, he wished to avoid all suspicion of unfaithfulness, ver. 20, 21.—And that with them he had sent another brother likewise, whom he had found faithful in many things, ver. 22.—Now that these messengers might meet with due respect from the Corinthians, the apostle informed them, that if any of the faction enquired concerning Titus, they might reply, he was his fellow-labourer in preaching the gospel to the Corinthians. Or if they enquired concerning the brethren who accompanied Titus, they were the messengers employed by the churches, to carry their collections to Jerusalem; by which service, they brought glory to Christ, ver. 23.—Being therefore persons so respectable, he hoped the Corinthians would give them and the churches, whose messengers they were, full proof of their good disposition, and of his boast concerning them, by treating them with every mark of affection and esteem, ver. 24.

NEW TRANSLATION.	COMMENTARY.
CHAP. VIII. 1 *Now*, brethren, we *make known*	CHAP. VIII. 1 *Now brethren*, to shew the good opinion I have of you

you, *I make known to you the gracious disposition, which hath been given to the churches* in the province *of Macedonia,* hoping ye will follow their example.

2 *That, during a great trial by persecution, their exceeding joy,* arising from the doctrines and promises of the gospel and from the gifts of the Spirit, so wrought in their minds, that *notwithstanding their extreme poverty, it moved them to shew great liberality* in their gift to the saints in Judea, from whom the gospel came to them.

3 Their liberality was not the effect of my entreaty; *for according to their ability,* (*I bear* them *witness,*)

to you the grace of God[1] *which is given to* the churches of Macedonia;[2]

2 *That,* in a great trial of affliction, the *overflowing* of their joy, (καὶ, 2 Cor. 15.) *notwithstanding* their deep poverty,[1] *hath overflowed in* the riches of their liberality.

3 For *according* to THEIR power, (I bear *witness,*) *nay, beyond* their

Ver. 1.—1. *Make known to you the grace of God.* Because the word translated *grace,* is in ver. 4. rendered by our translators *a gift,* and hath that meaning evidently, ver. 6. 7, 19.; also, because *the gift of God,* is an Hebraism for *a very great gift,* this verse may be translated, *made known to you the exceeding great gift which is given by the churches of Macedonia;* namely, to the saints in Judea. Yet I have retained the common translation, supposing the apostle meant to ascribe the charitable disposition of the Macedonians, to the influence of the grace of God, as he does Titus's earnest care about the collection, ver. 16.

2. *To the churches of Macedonia.* The apostle means the Roman province of Macedonia, which comprehended all the countries of the Greeks in Europe, not included in the province of Achaia. See 1 Thess. i. 7. note. Of these churches, the most forward, I doubt not, was the church of the Philippians, which on every occasion shewed a great regard to all the apostle's desires, together with an anxious concern for the advancement of the gospel, and much willingness to part with their money for every laudable purpose.

Ver. 2. *Notwithstanding their deep poverty.* By mentioning the poverty of the Macedonians, as the circumstance which enhanced their liberality, the apostle in a very delicate manner insinuated to the Corinthians, who were an opulent people, (1 Cor. iv. 8.) that it was their duty to equal, if not to exceed the Macedonians in the greatness of their gift. See ver. 14.—From 1 Thess. ii. 14. it appears, that the Christians in Thessalonica had been spoiled of their goods. So also I think the Berœans must have been, Acts xvii. 13. In places of lesser note, the disciples may have been few in number, and not opulent.

Ver.

power, [1] THEY WERE willing of themselves;

4 With much entreaty *requesting* us that we would receive the gift *and the* fellowship of the *ministry which* IS to the saints.

5 *And not as we feared;* [1] but first gave *themselves* to the Lord, (και, 213.) *and then to* us by the will of God.

6 THIS MOVED *us to entreat* Titus, that as he had *formerly begun*, so he would also finish *the same gift among you likewise.*

7 (Αλλα, 77.) *Now*, as ye abound in every GRACE, IN faith, *and speech*, and knowledge, and *all* diligence, and IN your love to us; *I WISH* that ye *may* abound in this grace also.

8 I speak not THIS *as an injunction, but* (δια, 112.) *on account of* the *diligence* of others, and AS *yea beyond their ability, they were willing of themselves*, without my soliciting them.

4 For speedily finishing their collection, they *earnestly requested me to receive the money*, and perform *their share of the ministry to the saints*, by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea.

5 *And* did *not as we feared*, excuse themselves on account of their poverty; *but first gave themselves to* follow *Christ* in this matter, *and then to us to do* what we told them was *the will of God.*

6 *This* success with the Macedonians, *moved me to entreat Titus, that as he had formerly*, when he gave you my letter, *began* the collection among you, *so he would* on his return, *also finish the same gift, among you likewise.*

7 *Now, as ye abound in every grace, in faith, and variety of languages, and knowledge, and the greatest diligence* in performing every Christian duty, *and in your love to me* your spiritual father; *be careful to abound in this grace* also of ministring to the saints in Judea, who are now in great distress.

8 *I speak not this as an injunction*, because works of charity ought to be voluntary, *but* I recommend it *on account of the diligence of the Mace-*

Ver. 3. *Beyond their power.* This is no hyperbole, but an animated expression, strongly descriptive of the generosity of the Macedonians. They were willing to give more than they were well able, considering the distresses under which they themselves laboured.

Ver. 5. *And not as*, ηλπισαμεν, *we feared.* Suidas informs us, that the Attics applied ελπιζειν, to things bad as well as good, consequently it signifies *to fear*, as well as *to hope*. Here it signifies *to fear*, because the apostle cannot be supposed to say, that he hoped the Macedonians would not make the collections.

donians, and to prove the sincerity of your love to God, and to your brethren, and to me.

9 *For ye know the goodness of the Lord Jesus Christ, who, though he was rich,* as being the proprietor of the whole world; *yet for your sake he lived in absolute poverty, that ye through his poverty, might be rich* in the possession of all the blessings promised in the gospel.

10 *And in this* matter, *I give my opinion, that to finish your collection immediately, is profitable for your reputation, who have formerly begun, not only to make the collection, but also to shew* a remarkable *willingness* in making it, *since the end of the last year* when Titus was with you. See ver. 6.

11 *At present, therefore,* agreeably to your former resolution, speedily *finish the making of the collection, that proving,* the sincerity [1] of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, [1] yet for your *sake* he became poor, (Philip. ii. 8.) that ye through his poverty might be rich.

10 And herein I give MY *opinion,* (γαρ, 95.) *that* this is *profitable* for you, who have *formerly begun,* not only to do, but also *to be willing* [1] *since the last year.* [2]

11 *At present,* therefore, *finish* the doing OF *IT;* that as THERE WAS

Ver. 8. *The sincerity.* Το γνησιον, *the sincere thing.* But the neuter adjective is put here for the substantive.

Ver. 9. *That though he was rich.* Jesus Christ was Lord of all things, because the Father created all things by him, and for him, and subjected all things to his dominion. Wherefore, if he had pleased, he might have lived in the greatest splendour and opulence, while he executed his ministry on earth.—Or *Rich,* may signify his original greatness; and *Poor,* his humbled condition on earth.

Ver. 10.—1. *Not only to do, but also to be willing.* Seeing *to be willing,* is mentioned as something greater than *to do,* it imports, that the Corinthians had shewn a great willingness to finish the collection since the last year, after Titus delivered to them the apostle's first letter.

2. *Since the last year.* As απ' αιωνος, Luke i. 70. Acts iii. 21. is translated, *since the world began,* απο περυσι, may be translated, *since the last year.* Besides, the circumstances of the affair require this translation; for the apostle's first letter, in which he mentioned the collection to the Corinthians, was sent to them by Titus in the end of the last year, that is, five or six months only before this letter was written.—In this verse, the apostle tacitly blamed the Corinthians, as having acted inconsistently, who, on receiving the apostle's letter in the end of the former year, not only began, but expressed great willingness to finish the collections, and afterwards grew cold and negligent in the affair.

Ver.

a readiness to will, *so also LET THERE BE to finish from what ye* have.

12 For if *a willingness of mind be present, according to what any one hath, HE IS well accepted, not* according to *what* he hath not.

13 (Γαρ, 98.) *However*, I MEAN not that *ease SHOULD BE to others, and distress to you.*

14 But (εξ, 156.) *on account of equality*, THAT *at the present time* [1] your abundance MAY BE A SUPPLY for their want, that, at *ANOTHER TIME*, their abundance also may be A SUPPLY for your want, (ὁπως, 252.) *so as* there may be equality. [2]

15 As it is written, (Ex. xvi. 18.) He *WHO GATHERED* much had nothing over; and he *WHO GATHERED* little had no lack.

16 *Now* thanks BE to God, *who hath put* the *as there was* among you *a readiness to undertake* this charitable work, *so also* let there be a readiness *to finish it, from what ye have.*

12 Do not put it off, on pretence that ye wish to give more than ye can do now. *For if a charitable disposition of mind be present, according to what any one hath he is well accepted* of God, *not according to what he hath not.*

13 *However*, in exhorting you to make this collection in a liberal manner, *I mean not that ease should be to the brethren in Judea, through distress to you.*

14 *But* I do it, *for establishing equality.* I mean, *that at the present time, your abundance may be a supply for the wants of the brethren in Judea, that* at another time, *their abundance also*, when ye stand in need of it, *may be a supply for your wants, so as* among the disciples of Christ, even as among the Israelites in gathering the manna, *there may be equality.*

15 *Agreeably to what is written, He who gathered much had nothing over, and he who gathered little had no lack.* What every person gathered, more than an homer, was given to make up that quantity to the aged and infirm who gathered little.

16 *Now thanks be to God, who hath made Titus as anxious concerning*

Ver. 14.—1. *That at the present time your abundance.* Corinth being an opulent city, we may suppose, that among the brethren there were some able to contribute liberally to this charity. Besides, the Corinthians had not, like the Thessalonians, and the other churches of Macedonia, been persecuted to the spoiling of their goods.

2. *So as there may be equality.* The equality which the apostle recommends, is not an equality of condition, but such an equality, as that our brethren may not be in want of the daily necessaries of life, while we abound in them; for the manna gathered by the Israelites was only provision for a day.

you as I am, that ye behave properly, by finishing your collection as soon as possible.

17 *For my exhortation* to him to accompany me to Corinth, (ver. 6.) *he indeed accepted: but being more diligent* in the matter, than I desired him to be, *of his own accord, he is come out to you* with this letter.

18 *And with him I have sent the brother, whose praise, on account of the gospel* which he hath written, *is* great *throughout all the churches* of Christ, in these parts.

same earnest care *concerning you*, into the heart of Titus.

17 For MY exhortation, indeed, he accepted; but, being more *diligent*, [1] of his own accord he *is come out* [2] *to* you.

18 *And with him we have sent* the brother, whose praise *by* the gospel [1] IS throughout all the churches.

Ver. 17.—1. *But, being more diligent.* So the phrase σπουδαιοτερος δε υπαρχων, literally signifies. It seems the apostle did not desire Titus to go before him to Corinth, nor to be the bearer of his letter; but to exert himself in urging the collection, when he accompanied the apostle to Corinth. Nevertheless, Titus being himself very earnest in the cause, proposed of his own accord to go before with the apostle's second letter, that he might have an opportunity of exciting the Corinthians to finish their collections before the apostle's arrival.

2. *He is come out to you.* Since ελθειν signifies *to come*, as well as *to go*, εξηλθε here, must be translated, *is come unto*. For it would have been improper in a letter which the Corinthians were to read, perhaps, in the hearing of Titus himself, to have said of him, *he is gone forth to you*. But the impropriety is avoided in the literal translation.

Ver. 18. *Have sent the brother, whose praise*, &c. This brother is thought by many, both of the ancients and moderns, to have been Luke, whose gospel was well known throughout the churches of Macedonia and Achaia, at the time Paul wrote this second epistle to the Corinthians, A. D. 57. See Harmony of the Gospels, Prelim. Observ. p. 43 2d edit.—From Acts xvi. 10, 11. where Luke uses the phrase *We*, it appears, that he was with Paul and Silas when they passed over from Asia, the first time into Europe; and that he went with them to Philippi, ver. 15. But from Acts xvii. 1. where Luke alters his stile, we learn that he remained at Philippi, when Paul and Silas went to Amphipolis and Apollonia, and did not join them again till Paul came with the collection from Corinth to Philippi, in his way to Jerusalem, six years after his departure from Philippi, Acts xx. 5. Here we may suppose Luke employed himself during these six years, in composing and making copies of his gospel, which he may have sent to the churches in these parts. And if he was *the brother* whom Paul sent with Titus to Corinth, he may have remained there till Paul arrived; and when Paul, on account of the lying in wait of the Jews, determined to return through

19 And not THAT only, but who was also chosen of the churches, [1] *our fellow-traveller with this gift, which* IS *ministered* by us *to* the glory of *the Lord himself*, and *DECLARATION* of your ready mind:

19 *However, that is not my only reason* for sending him: *he was also chosen of the churches* of Macedonia, *to accompany me* to Jerusalem *with this gift which I have been the instrument of procuring, to the glory of the Lord* Jesus *himself, and* to afford you an opportunity of *shewing your readiness to do works of charity* to the saints.

20 *Taking care of this*, that *no one* should blame us in this abundance which *IS ministered* by us.

20 The sending messengers with me to Jerusalem, I suggested to the churches: *taking care of this that no one should blame me* as unfaithful *in the management of this great sum which is procured by me* for the saints.

21 *Premeditating things comely*, not only in the sight of the Lord, but also in the sight of men. (See Rom. xii. 17. note.)

21 *Previously considering what was comely* in this affair, *not only in the sight of the Lord*, to whom chiefly I desire to approve myself, *but also in the sight of men*, from whose minds I wish to remove every suspicion, which might hinder my usefulness.

22 And we have sent

22 *And I have sent with them, our*

through Macedonia, Luke may have gone before him to Philippi. For it is plain from Acts xx. 5. that he joined Paul and the messengers of the churches, in that city, and went with them to Jerusalem, where, and in Cæsarea, he attended the apostle, and then accompanied him to Rome.

Ver. 19. *Who was also chosen of the churches*, &c. This is the second character of the person, who was sent by the apostle with Titus to Corinth. He was chosen by the churches of Macedonia to accompany Paul to Jerusalem, to witness his delivering their gift. This character likewise, agrees very well to Luke. For having resided so long at Philippi, he was well known to the Macedonian churches, who, by making him their messenger to Judea, shewed their great respect for him. The stile of the Acts indeed shews, that Luke did not accompany Paul in his return to Macedonia from Corinth with the collections. But he may have left Corinth, and have gone to Philippi before the apostle, for reasons not now known to us.

Ver. 20. *Taking care of this.* The word στελλομενοι, sometimes signifies the furling or altering of the sails of a ship, to change her course, that she may avoid rocks or other dangers lying in her way. Here it is used in the metaphorical sense, for *taking care* that no one should find fault with the apostle as unfaithful in the management of the collections.

Ver.

fellow-labourer in the gospel, whom I have oftentimes on trial *found active in many important matters, but now much more active* than common, in his endeavours to forward the collection among you, *upon the great* confidence *which he hath in your* good disposition to the work.

23 *If any* of the faction *enquire concerning Titus, he is my partner* in *the ministry of the saints, and fellow-labourer with respect to you*, having assisted me in planting the gospel among you. *Or if they inquire concerning our brethren* who accompany with them our brother,[1] whom we have oftentimes *found* diligent in many things, but now much more diligent, upon the great confidence which HE HATH[2] in you.

23 (Ειτε, 140.) IF ANY INQUIRE *concerning* Titus, HE IS my partner and fellow-*labourer towards* you; (ειτε) or *if* our brethren BE INQUIRED OF, THEY ARE the

Ver. 22.—1. *We have sent them with our brother, whom we have oftentimes*, &c. This brother is supposed by some to have been *Apollos*, who, though he was unwilling to go to Corinth when Paul sent his first letter, 1 Cor. xvi. 12. yet hearing of the repentance of the Corinthians, he was now willing to accompany Titus in his return. But there is no evidence that Apollos was with the apostle at this time in Macedonia.—Others think this brother was *Silas*, of whom more than of any other of his assistants, the apostle could with truth say, that he had oftentimes found him diligent in many things; for from the time of the council of Jerusalem, when he set out with Paul to visit the Gentile churches, he seems to have been his constant companion for several years. Nevertheless, it is not certain that Silas was with the apostle on this occasion, for his name is not mentioned among those who accompanied him to Jerusalem, Acts xx. 4.—Others think Timothy is the brother spoken of, to whom likewise the character of *diligent* belonged. But they forget that Timothy joined the apostle in writing this second epistle, consequently cannot be supposed to have gone with it to Corinth.—According to others, this brother was Sosthenes, who, having, as is supposed, been a ruler of the synagogue in Corinth before his conversion, was well known to the Corinthians, and a person of great authority among them. Lastly, Some think the brother whose praise was occasioned by the gospel, ver. 18. and the brother spoken of in this verse, were two of the messengers of the Macedonian churches, whose names are mentioned Acts xx. 4. But from 2 Cor. ix. 4. it appears, that they did not go before Paul, but accompanied him to Corinth.

2. *Upon the great confidence which he hath in you.* Our translators supply here the words, *I have*, connecting the clause with the first member of the sentence, *I have sent with them our brother, upon the great confidence which I have*, &c. But the words I have supplied are more proper.

Ver.

messengers, [1] of the churches, AND the glory of Christ.

24 *Wherefore*, the proof of your love, and of our boasting *concerning you*, shew ye (εις, 145.) *before them*, and (εις) before *the face of* the churches.

Titus, *they are persons sent by the churches* to go with me to Jerusalem, (ver. 19.) *and* by that service, *they bring glory to Christ.*

24 *Wherefore, the proof of your love* to Christ and to his people, *and of our boasting concerning you, shew ye before these worthy persons, and before the churches* who have made the collection for the saints in Judea, by finishing your collection for them without delay.

Ver. 23. *They are the messengers of the churches, and the glory of Christ.* The apostle's example, in doing justice to the characters of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They ought to introduce their younger brethren to the esteem and confidence of the people, by giving them the praise which is due to them. For as Doddridge observes, they will most effectually strengthen their own hands, and edify the church, by being instrumental in setting forward others, who on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation, of being *the glory of Christ.*

CHAP. IX.

View and Illustration of the Exhortation given in this Chapter.

THE apostle in this chapter continued his discourse concerning the collection, not to persuade the Corinthians to undertake the work: that, as he observed, was not needful, ver. 1.—He knew their willingness, and had boasted to the Macedonians, that Achaia was prepared since the end of the last year; for so the apostle believed at the time he boasted of them, ver. 2.—But now being informed by Titus, that a good deal still remained to be done, he had sent the brethren mentioned in the preceding chapter, to encourage them to go on, that his boasting concerning their being prepared might not be rendered false; but that at length, they might be prepared, ver. 3.—For if the Macedonian brethren, who were coming with him to Corinth, should find their collection not finished, he, not to say the Corinthians, would be ashamed of his confident boasting concerning them, ver. 4.—He had judged it necessary therefore, to entreat the brethren to go before him to Corinth, to persuade them to complete their collection, that whatever they should give, might appear as freely given, and

not

not as forced from them by his presence, ver. 5.—In the mean time, to encourage them to give liberally, he put them in mind of the rule, according to which the rewards of the future life are to be bestowed. He that soweth sparingly, shall reap also sparingly, &c. ver. 6.—Then desired every one of them to consult his own heart, and to give what he thought proper, without grudging, ver. 7.—Because God loves a chearful giver, and can supply men abundantly with this world's goods, both for their own maintenance, and to enable them to do works of charity, ver. 8, 9. Farther, he observed, that such a gift from so many Gentile churches, not only would supply the wants of the brethren in Judea, but being a demonstration of the affection which the Gentiles bare to them, would occasion many thanksgivings, ver. 12.—The Jews glorifying God for the professed subjection of the Gentiles to the gospel, of which they would have so clear a proof, ver. 13.—and also praying for the Gentiles, whom they would love as their brethren on account of the grace of God bestowed on them, ver. 14. —Now the union of the Jews and Gentiles, into one body or church, being in all respects a most happy event, the apostle returned thanks to God for his unspeakable gift Jesus Christ, through whom it had been accomplished, ver. 15.

I cannot finish this illustration, without observing in praise of the apostle Paul, that there never was penned by any writer, a stronger and more affecting exhortation to works of charity, than that which he addressed to the Corinthians in this and the preceding chapter.—The example of the Christians in Macedonia, who, notwithstanding they were themselves in very straitened circumstances, had contributed liberally towards the relief of the saints in Judea :—The great love of the Lord Jesus Christ, who, though he was rich, yet for their sake became poor, that they through his poverty might be rich :—God's acceptance of works of charity, not according to the greatness of what is bestowed, but according to the willingness with which it is bestowed :—The reward which God will confer on beneficent men in the life to come, in proportion to the number and greatness of the good actions which they have performed in this life : His supplying them with a sufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices to the indigent :—His blessing their ordinary labour for that end :—The joy which is occasioned to the poor whose wants are relieved by the alms of the charitable :—The thanksgivings which other good men will offer to God when they see works of this sort done, but especially thanksgivings to God from the poor, who are relieved in their straits by the charitable :—Their gratitude towards their benefactors, expressed in earnest prayers to God for their

their happiness:—And the cordial union which is produced between the rich and the poor by this intercourse of good offices:—All these considerations are displayed in this excellent exhortation, with a tenderness and feeling, which nothing but a heart filled with goodness, was capable of expressing.

With the above mentioned affecting motives, which are suited to every ingenuous mind, the apostle intermixed a variety of other incitements to works of charity, adapted to the particular circumstances of the Corinthian brethren, which, therefore, must have made a strong impression on them:—Such as their former readiness to good works:—Their being enriched with every spiritual gift; a kind of riches vastly superior to the riches which the apostle wished them to impart to their needy brethren:—Their love to him their spiritual father, whose reasonable desires it was their duty to comply with:—His having boasted of their good dispositions to the churches of Macedonia:—His anxiety that the messengers from these churches, who were coming to Corinth, might find them such as he had represented them:—And the shame with which the apostle himself, as well as the Corinthians, would be overwhelmed, if, when the Macedonian brethren arrived, they were found to have been negligent in making the collection for the poor in Judea. He therefore entreated them to prove the truth of their love to him, and of his boasting concerning them before these worthy strangers, and before the churches whose messengers they were, by their finishing the collection with cheerfulness, that what they gave might appear to be a gift willingly bestowed, and not a thing extorted from them by his importunity.

Upon the whole, if any minister of the gospel who is himself animated by a benevolent disposition towards mankind, has occasion to excite his people to works of charity, let him study with due attention the viiith and ixth chapters of St Paul's second epistle to the Corinthians; for no where else will he find so fine a model to form his exhortation on, as that which is exhibited in these excellent chapters.

NEW TRANSLATION.

CHAP. IX. 1 (Μεν γαρ, 238, 94.) *But indeed concerning the ministry which IS* to the saints, it is superfluous for me to write to you.

2 For I know *your willingness of which I boasted on your behalf to*

COMMENTARY.

CHAP. IX. 1 *But indeed, concerning* the propriety of *the ministry to the saints* in Judea, *it is superfluous for me to write to you.* What I have now in view, is to persuade you to finish speedily what you have begun.

2 *For I am so convinced of your willingness*, that in the persuasion ye had actually made the collection, *I*

boasted of you to the Macedonians, that the churches of *Achaia were prepared since the last year. And* my account of *your zeal* in this matter, *hath stirred up very many* to follow your example.

3 *Yet*, as ye have not finished your collection, *I have sent the brethren* (chap. viii. 18, 22.) to inform you of my coming, *that our boasting which is on your behalf, may not be rendered false in this particular*, by your making unnecessary delays; *but that, as I said, ye may be prepared* when I come:

4 *Lest, perhaps, if the Macedonian* brethren, to whom I boasted concerning your readiness, *come with me* to Corinth, *and find you unprepared, I* (*that I say not ye*) *should be put to shame by this confident boasting* concerning your zeal, whereby I stirred them up.

the Macedonians, that Achaia was *prepared* [1] *since the last year*; and your zeal hath *stirred up* very many.

3 Yet *I have* sent the brethren, *that* our boasting *which WAS concerning you*, [1] *may not be rendered false in this particular; BUT* that, as I said, ye may be *prepared*:

4 Lest, *perhaps, if the Macedonians* come with me, and find you unprepared, we (that we say not *ye*) should be *put to shame* (*ev*) *by this confident* [1] boasting.

Ver. 2. *That Achaia was prepared since the last year.* So the apostle thought when he boasted of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it in charge to Titus who carried that letter, to encourage them in the work. Besides, the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers who brought that letter having assured him of their disposition to obey him in every thing, he did not doubt of their having complied with his request. And therefore, when he went into Macedonia the following spring, after Pentecost, he told the Macedonian churches, that Achaia was prepared since the end of the last year, firmly believing that it was so. What is meant by *Achaia*, see 1 Thess. i. 7. note.

Ver. 3. *That our boasting which was concerning you.* When the apostle left Ephesus, he went into Macedonia, in the expectation of meeting Titus on his return from Corinth. In Macedonia he remained some months before Titus arrived; and during that time, we may suppose, he exhorted the Macedonian churches to make the collections, and excited them to the work, by boasting of the forwardness of the Corinthians.

Ver. 4. *By this confident boasting.* The word ὑποστασις, is often used by the LXX to denote *confident expectation*, or *firm hope*. Our translators, therefore, have rendered it properly here, by *confidence*.

5 Therefore I thought it necessary *to entreat* the brethren, that they would go before *to* you, and *complete* beforehand your *formerly announced* (ευλογιαν, 33.) *gift*, that the same might be *thus* ready as *a gift*, and not as *a thing extorted*. [1]

5 *For that reason, I thought it necessary to entreat the brethren, that they would go before* me *to you*, and excite you *to complete before my arrival, your formerly announced gift* to the saints in Judea, *that the same might be thus prepared* at my coming to Corinth, *as a gift* willingly bestowed, *and not as a thing extorted* from you by my importunity, as from persons of a covetous disposition.

6 *Now*, this I SAY, He *who* soweth sparingly, *sparingly also shall reap*; and he *who* soweth bountifully, *bountifully also shall reap*.

6 *Now*, to encourage you to give, *this I say*, It is in almsgiving as in agriculture, *he who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap* the rewards promised to charitable men.

7 Every *one* according as he purposeth in *HIS* heart, *OUGHT TO GIVE*; not *with grief, nor by constraint*: for God loveth a cheerful giver.

7 By recommending liberality, I mean that *Every one*, on examining his own circumstances, *according as he hath determined* what to give, *ought to give* it, *not with grief nor by constraint*, but with good will: *for* in matters of charity, *God loveth a cheerful giver*.

8 And God IS able to make *every blessing* [1] a-

8 On this occasion, ye should not look forward to the evils which may

fidence. Beza's translation is, *In hoc fundamento gloriationis*: *In this foundation of boasting*. The Vulgate, *Substantia gloriæ*: *Matter of boasting*. The literal translation is, *In this confidence of boasting*.

Ver. 5. *And not as*, πλεονεξιαν, *a thing extorted*. Estius thinks the proper translation of this clause is, *Not as of covetousness*, because, according to him, the apostle's meaning is, that the alms given by the Corinthians, should be *large, as proceeding from a liberal disposition, and not small, as proceeding from covetousness*. But the word πλεονεξιαν, being in the accusative case, hinders us from supplying the preposition *of*.—Theophylact interprets this, by a Greek word signifying *circumvention*, in which he is followed by Erasmus. But Stephen in his concordance, citing this verse, translates it, *Extortum aliquid, a thing extorted*; which I take to be the proper translation. See chap. ii. 11. note 1.

Ver. 8.—1. *To make every blessing*. The word χαριν, which I have translated *blessing*, our translators have rendered by the word *benefit*, 2 Cor. i. 15. and chap. viii. 4. by the word *gift*. That it is used here to denote *temporal gifts*, or *blessings*, is evident from the

befal yourselves. *God is able* and willing *to make every* temporal *blessing abound to you; that in every respect, always having all sufficiency, ye may abound in every work of charity*, without needing relief from others.

9 By this consideration, the Israelites were encouraged to liberality; *For*, of the charitable man, *it is written, He hath dispersed; he hath given to the poor; his beneficence remaineth as long as he liveth.*

10 *Now, may God, who* by making the earth fruitful, *supplieth seed to the sower, and bread for* his *meat*, while the crop is on the ground, *supply* seed to you, *and multiply your seed sown*, by making your fields fruitful, *and increase the produce of your honest industry.*

bound (εις) *to* you; that *in every thing always having all sufficiency,* [2] *ye* may abound (εις) *in* every good work:

9 As it is written, (Psal. cxii. 9.) He hath *dispersed;* [1] he hath given to the poor: his righteousness [2] remaineth for ever.

10 Now, *may he who supplieth* seed to the sower, *and bread for meat,* [1] *supply and multiply your seed sown*, and increase *the produce* [2] of your righteousness. [3]

remaining part of the verse, and from the scope of the apostle's argument.—The repetition of the words *every* and *all* in this passage, renders it beautifully emphatical.

3. *Sufficiency.* The Greek word αυταρκειαν, properly signifies, *sufficiency in one's self.*

Ver. 9.—1. *As it is written, He hath dispersed.* This is an allusion to one who in sowing seed, scatters it plentifully, ver. 10. And the image beautifully represents, both the good will with which the liberal distribute their alms, and the many needy persons on whom they are bestowed.

2. *His righteousness.* The Hebrews used the word *righteousness* to denote *alms.* Accordingly the LXX translate the Hebrew word which signifies righteousness, by ελεημοσυνη, *alms.* The Psalmist's declaration implies, that in the course of providence, the beneficent are often blessed with worldly prosperity.

Ver. 10. *May he who supplieth seed to the sower, and bread for meat, supply and multiply,* &c. I have followed here the Syriac and Arabic versions, which I think more just than the English. For if a comma is placed after εις βρωσιν, the translation I have given will appear both literal and conformable to Isa. lv. 10. (*That it may give seed to the sower, and bread to the eater,*) which the apostle is supposed to have had in his eye here.

2. *And increase the produce.* Γενηματα, *Germina;* literally the things which spring from your sowing.

3. *Of your righteousness. Honest industry* is fitly termed *righteousness*, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves.

Ver.

11 *THAT ye may be enriched* [1] in every thing to all *liberality*, which *worketh out* through us thanksgiving to God.

11 *That ye may be enriched in every thing* to enable you to shew *all liberality* on this occasion, *which* will *produce, through the pains I have taken, thanksgiving to God* from the saints.

12 For the *ministry of this public service*, [1] not only *filleth up completely* the *wants* of the saints, but *also aboundeth* in many thanksgivings to God.

12 *For the carrying on of this public service* successfully, *not only filleth up completely the wants of the saints, but also occasioneth many thanksgivings to God* from the relieved, from me who have carried on this service, and from all who are friends to Christ.

13 *THEY, through the proof of this ministry, glorifying* God [1] for your professed subjection (εις) *to* the gospel of Christ, *and FOR the liberality of YOUR communication to* them, and *to all.*

13 *The saints* in Judea, *through the proof which this ministry affords them* of your conversion, *thanking God for your professed subjection to the gospel of Christ, and for the liberality with which ye have communicated* a share of your goods *to them* in their present distress, *and to all* in the like circumstances.

14 (Και αυτων δεησει) And *in* their prayer for you, *ardently loving you* [1]

14 *And in their prayer for you* as their benefactors, *expressing the warmest affection for you, on account of*

Ver. 11. *That ye may be enriched.* I have followed the Vulgate in this translation: *Ut in omnibus locupletati.*

Ver. 12. *This public service.* Among the Jews, the word λειτουργια, which I have translated *public service*, was used to denote the service of the priests at the altar. Perhaps the apostle used the word on this occasion, to insinuate that works of charity, are as acceptable to God, as the sacrifices anciently were. See Heb. xiii. 16.

Ver. 13. *They, through the proof of this ministry, glorifying God.* In this passage, the apostle mentions four different fruits of alms-giving: The relief of the poor; thanksgivings to God from the poor for that relief; the honour done to God by good works; lastly, the prayers of the poor for their benefactors, proceeding from gratitude and love.

Ver. 14. *Ardently loving you.* The apostle does not describe an union between the Jewish and Gentile Christians which actually had taken place, but which he wished might take place, by means of the collections he was making for the brethren in Jerusalem. To such an union the Jewish converts were extremely averse, because they considered the Gentiles as unclean, and hated them till they were circumcised, Gal. ii. 12. The apostle knowing this, was afraid

the eminent degree of good disposition bestowed on you. So that laying aside their enmity, they will be united to you in cordial friendship.

15 *Now* I am so delighted with these things, that I give *thanks to God for his unspeakable gift* Jesus Christ, who hath joined Jews and Gentiles in one church.

on account of the exceeding grace of God BESTOWED (ἐφ') *on* you.

15 *Now*, thanks BE *to* God for his unspeakable gift.

fraid the brethren in Jerusalem would refuse the present from the Gentile churches, which he was bringing them; and therefore, he requested the prayers of the Roman brethren, that the service he was performing to Jerusalem might be well received, Rom. xv. 31. In performing that service, the apostle shewed great zeal, in the hope that the Jewish believers would lay aside their enmity, and join in cordial friendship with their Gentile brethren, when they found all the Gentiles honouring them as the ancient people of God, and shewing them such expressions of respect.—Viewed in this light, the project of the collections is a noble instance of the apostle's comprehensive reach of thought, and of his indefatigable activity in executing whatever good design his benevolence prompted him to form.

Ver. 15. *Thanks be to God for his unspeakable gift.* Because Christ is not mentioned in the context, there are some, who by the *unspeakable gift* for which the apostle thanked God, understand *the gift of God's grace* bestowed on the Macedonians, whereby they had been disposed to contribute liberally for the relief of the saints. But it may be doubted, whether the apostle would call that gift *unspeakable*. So grand an epithet may with more propriety be applied to Christ. Besides the happy effects of a cordial friendship, established between the Jews and Gentiles, now united in one faith, worship and church, being the object of the apostle's present thoughts, it was natural for him to break forth in a thanksgiving to God, for Christ, the author of that happy union, and of all the blessings which mankind enjoy. And as these blessings are so many and so great, that they cannot be fully declared in human language, Christ, the author of them all, may well be called *God's unspeakable gift.*

CHAP. X.

View and Illustration of the Reproofs contained in this Chapter.

HITHERTO St Paul's discourse was chiefly directed to those at Corinth, who acknowledged his apostleship, and who had obeyed his orders, signified to them in his former letter. But in this and the remaining chapters, he addressed the false teacher himself, and such of the faction as still adhered to him, speaking

speaking to them with great authority, and threatening to punish them by his miraculous power, if they did not immediately repent. The different characters, therefore, of the two sorts of persons who composed the Corinthian church, as was formerly observed, (pref. sect. 2.) must be carefully attended to; otherwise this part of the epistle will appear a direct contradiction to what goes before.

The false teacher, it seems, and the faction, ridiculing the apostle's threatenings in his former letter, had said, that he was all meekness and humility when present among them, but exceeding bold by letters when absent. This they represented as wise carnal policy. For, said they, being conscious of his own weakness, he does not choose, when present, to provoke us to make too narrow a search into his character, lest it should lead to disagreeable discoveries. The apostle, therefore, in answer to that sarcasm, began his address to the faction, with telling them in irony, that the very same Paul himself, who in presence was humble among them, but bold when absent, did not now when absent speak boldly, but humbly *besought* them; not however by his own meekness, which they ridiculed, but by the meekness and gentleness of Christ. And what he besought of them was, that he might not be obliged to be bold, in the manner he had resolved to be bold, against some, who, on account of his meekness when present with them, had calumniated him as a person who walked after the flesh, ver. 1, 2.—But though he was in the flesh, he assured them he did not war against idolaters and unbelievers with fleshly weapons, but with weapons far more powerful, bestowed on him by God, for the purpose of casting down all the bulwarks raised up by worldly policy for the defence of idolatry and infidelity. These mighty weapons, were the miraculous powers and spiritual gifts, which Christ had conferred on him as his apostle, ver. 4, 5.—He farther told them, that although he seldom used his miraculous power in punishing unbelievers, he had that power in readiness, for punishing all disobedience in them who professed to be the disciples of Christ, and particularly, for punishing such of the Corinthians as called his apostleship in question, ver. 6.—He cautioned them, therefore, against estimating things according to their outward appearance; and told them, if the false teacher believed himself to be Christ's ministers, he ought from the proofs which St Paul had given of his apostleship, to have concluded that even he was Christ's apostle, notwithstanding the meanness of his outward appearance, ver. 7.—For which reason, said he, if I should now boast somewhat more than I have hitherto done, of the power which Christ hath given me as an apostle, I am sure when that power is tried, I shall not be put to shame by its failing me, ver. 8.—Then, in ridicule of the false teacher, who had said that

that he was bold towards them by letters when absent, he added in the highest strain of irony, But I must forbear boasting of my power, that I may not seem as if I would terrify you by letters, ver. 9, 10.—And because the false teacher was a great pretender to reasoning, the apostle desired him, by reasoning from the effects of his power, already shewn in the punishment of the incestuous person, to conclude, that such as he was in speech by letters when absent, the same also he would be in deed when present, ver. 11.

Having thus threatened to punish the false teacher and his adherents, the apostle told them ironically, that to be sure he durst not rank and compare himself with their learned teacher, who was so full of his own praise. It seems that impostor had boasted among the Corinthians, of his great natural talents, and acquired accomplishments. But the apostle told them, his high opinion of himself proceeded from his measuring himself only with himself, and from his comparing himself with himself; by which method of measuring himself, notwithstanding his great wisdom, he did not understand himself, ver. 12.—Next, because the false teacher boasted of the great things he had done at Corinth, the apostle told them, that for his part he would not boast of things done out of the bounds prescribed to him by God; but would only say, that, according to these bounds, he had come to Corinth in an orderly course of preaching the gospel, to persons who had never heard it before, ver. 13, 14.—So that, when he boasted of things which he had done among the Corinthians, he did not boast of other men's labours, like the false teacher, who had intruded himself into a church planted by another; and therefore, agreeably to the rule prescribed by God, the apostle hoped, when their faith was encreased, to be by them enlarged with respect to his bounds, ver. 15.—So as to preach the gospel in the regions beyond them, where no other person had ever preached, ver. 16.—Lastly, to shew the folly of the false teacher more fully, the apostle concluded this part of his discourse with observing, that the preacher of the gospel who boasts, should boast only in this, that he preaches in the manner the Lord allows, ver. 17.—Because not he who commendeth himself is the approved teacher, but he whom the Lord commendeth, ver. 18.

From this passage we learn two things: *First*, That the apostles were specially appointed to preach the gospel in countries where it had not been preached before. This work was assigned to them, not only because they enjoyed the highest degree of inspiration, and possessed the greatest miraculous powers for confirming the gospel, but because they alone had the power of conferring the spiritual gifts, whereby their converts were enabled in their absence to edify themselves and others,

thers, and even to convert unbelievers.—*Secondly*, That in preaching the gospel, the apostles were not to pass by, or neglect any nation that lay in their way, where the gospel had not been preached before, but were to proceed in an orderly course from one country to another, after having preached in each; that the light of the gospel might be imparted to all.—According to this rule, the false teacher who had come from Judea to Corinth, not in the orderly course of preaching in countries where the gospel had not been preached before, but by a direct and speedy journey, perhaps in the expectation of becoming rich, by preaching in such a populous and wealthy city as Corinth, shewed himself to be no minister of Christ: and having intruded himself into a church which had been planted by Paul, he had not the least reason to boast of his labours among the Corinthians.

NEW TRANSLATION.

CHAP. X. 1 Now I *the same Paul, who, when present, forsooth,* AM *humble* among you, but *when* absent am bold toward you, beseech you by the *mildness and clemency* of Christ.

2 (Δι) *And I request, that when present* I may not be bold, with that confidence wherewith I *conclude* to be bold against some *who conclude usto be really PERSONS who walk* according to the flesh. [1]

3 For, though we walk in the flesh, we do not war *according to* the flesh.[1]

COMMENTARY.

CHAP. X. 1 *Now I the* very *same Paul, who,* as you scoffingly say, *when present am humble among you,* (ver. 10.) *but when absent, am bold toward you* by threatening letters, *beseech you* my opposers, *by the mildness and clemency of Christ,* though I be absent from you.

2 *And* what *I request* is, *that when present* with you, *I may not be* obliged to be *bold with that firm resolution, with which I conclude,* by reasoning, on their behaviour, *to be bold against some,* who, on account of my meekness when present, *conclude me to be really one, who walketh according to the flesh;* one who, to terrify the multitude, pretends to powers which he does not possess.

3 *For though we live in the flesh,* and are to appearance weak like other men, *we do not war* against idolators and infidels, *in the weak crafty manner of men.*

Ver. 2. *Some who conclude us to be really persons,* &c. In this and the preceding verse, the apostle's enemies at Corinth, who derided him as falsely pretending to supernatural powers, were warned of their danger. And the warning being conveyed to them in a very fine irony, wherein their own taunting speeches were ridiculed, it must have stung them sensibly to find themselves thus treated.

Ver. 3. *We do not war according to the flesh.* Estius thinks the

4 *For the weapons wherewith we carry on our war* against the heathen religions, and against those who support them, *are not weak, but very mighty for the overturning of fortresses*, erected by human policy in defence of idolatry.

5 With these weapons, *We overturn* the *reasonings* of statesmen and

4 For the weapons of our warfare ARE not *fleshly*, (43) but *exceeding powerful*, [1] *for the overturning* of strong holds. [2]

5 *We overturn reasonings*, [1] and every high

apostle's meaning is, That he did not use the vain reasonings and sophisms furnished by the dialectic art of the Greeks, as the false teacher seems to have done.

Ver. 4.—1. *But exceeding powerful.* Our translators have rendered the phrase ασυ@ τω Θεω, Acts vii. 20. as a superlative; *exceeding fair*. Wherefore, the clause δυνατ@ τω Θεω, may here be translated, *very powerful*. See Ess. iv. 27.—The powerful weapons of which the apostle speaks were the gifts of inspiration and miracles, the faculty of speaking all kinds of languages, and the ability of communicating miraculous powers and spiritual gifts to others. These *mighty* weapons, the apostle opposes in this verse, to the *fleshly*, or *weak* weapons of swords, and spears, and military engines, and cunning stratagems, and false speeches, with which the men of this world carry on their wars.

2. *For the overturning of strong holds.* The phrase πρ@ καθαιρεσιν οχυρωματων, denotes the beating down of fortresses by means of military engines. Now, as the strong holds of which the apostle speaks were demolished by preaching, there is here, perhaps, an allusion to the beating down of the walls of Jericho, by the priests blowing their trumpets, and by the people's shouting. Josh. vi. 20.

Ver. 5.—1. *We overturn reasonings.* Καθαιρουντες. The change of the construction in the original, directs to this translation, agreeably to the signification of the Greek participle. Ess. iv. 16. Besides, the apostle cannot be supposed to have said, as in our English version, That the arms of his warfare *led captive every thought*, &c. *and had in readiness to revenge all disobedience.*—The reasonings which the apostle says he threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of the statesmen, and of all who from bad dispositions opposed the gospel by argument. For, as Chrysostom expresses it, (Λεγει τον τυφον Ελληνικον, και των συφισματων και των συλλογισμων την ισχυν,) *The apostle speaks of the Grecian pride*, (see 1 Tim. iii. 6. note 2.) *and of the force of sophisms and syllogisms.* These the apostle overturned, not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the inspiration and miracles with which the preachers of the gospel were endowed.

2. *And every high thing.* Παν υψωμα. The apostle alludes to the

thing [2] *raised up* against the knowledge of God, and *lead captive* [3] every thought to the obedience of Christ: [4]

philosophers, *and every proud imagination, raised up* like a rampart by the lusts and passions of men, *against the knowledge of God* to prevent its entering; *and we lead captive every thought*, and make it subservient *to the obedience of Christ.*

6 *And are prepared to punish* all disobedience, when your obedience is *completed.* [1]

6 *And*, with respect to them who profess themselves Christians, *are prepared* by our miraculous power, *to punish all disobedience*, as I shall do in Corinth, *when the obedience* of such of you as are disposed to repent, *is completed.*

7 Do ye look on

7 *Do ye judge of things according to*

the turrets raised on the top of the walls of a besieged city, or fortress, from which the besieged annoyed their enemies. To these high structures the apostle compared the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers, in all matters of religion and morality. But these imaginations the apostles cast down by the force of the spiritual weapons which they made use of.

3. *And lead captive* Αιχμαλωτιζοντες. This, likewise, is a military term; but, being a word of great force, it is often applied to the mind, to represent the thraldom of the affections. Thus, lovers are said to be led captive by their mistresses; and persons *who creep into houses*, are said, 2 Tim. iii. 6. αιχμαλωτιζειν, *to lead captive silly women.*

4. *Every thought to the obedience of Christ.* The empty reasonings, and foolish imaginations of the human mind being thrown down, every thought which arises in it, from that time forth, is made as subservient to the obedience of Christ, as slaves are to the will of their lords. In this noble passage, the apostle with great energy describes the method in which wicked men fortify themselves against the gospel, raising as it were one barrier behind another, to obstruct its entrance into their minds. But when these are all thrown down, the gospel is received, and Christ is obeyed implicitly: every thought and reasoning taking its direction from him.

Ver. 6. *When your obedience is completed.* In these verses, five effects of the apostolical warfare are mentioned. 1. The destruction of the strong-holds occupied by idolatry. 2. The destruction of reasonings; that is, of every argument ingeniously invented by infidels against the gospel. 3. The throwing down of every rampart, wall, and tower; that is, every prejudice raised against the gospel, however impregnable it might appear. 4. The leading the enemies of the gospel captive, and subjecting them to Christ. 5. The punishing every kind of disobedience, in professed Christians.

appearance? If any teacher among you *is confident in himself, that he is Christ's* minister, (chap. xi. 23.) and claims authority on that account, *let him, on the other hand, reason this by the exercise of his own understanding, that as he is Christ's* minister by profession, *so also I am Christ's* minister; my claim to that character being much better supported than his.

8 *And therefore, if* preferring myself to him, *I should boast somewhat more abundantly* than I have hitherto done, *of our power*, who are apostles, to punish disobedience, *which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed* by its failing me, when I try it on the disobedient among you.

9 But I forbear boasting of my power, *That I may not seem as if I would terrify you by letters.*

things *according to appearance?* [1] If *any one is confident in himself* [2] that he is Christ's, let him, *on the other hand,* (268) *reason this from himself,* that as he IS Christ's, [3] *so also we* ARE Christ's.

8 *And therefore, if* I should boast somewhat *more abundantly* of our *power*, which the Lord hath given us for YOUR edification, [4] and not for your destruction, I should not be ashamed.

9 That I may not seem as if I would terrify you by letters.

Ver. 7.—1. *Do ye look on things according to appearance?* Do ye judge of the qualifications and authority of the ministers of the gospel by their birth, their education, their fluency of speech, the beauty of their persons, and the politeness of their manners?

2. *If any one is confident in himself.* By using the phrase *confident in himself,* the apostle insinuated that the false teacher's high opinion of himself, had no foundation but his own imagination.

3. *That as he is Christ's.* By this the apostle did not acknowledge the false teacher to be a faithful minister of Christ. He had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his faithfulness. At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this from himself, That if he was a minister of Christ, merely by professing to be one, the apostle, who, besides laying claim to that character, had exercised miraculous powers among the Corinthians, was thereby shewn to be more truly a minister of Christ than he was, who did not possess that proof. See chap. xi. 23. note 1.

Ver. 8. *For your edification, and not for your destruction.* Here, the apostle insinuated to the Corinthians, that he had ordered them to cut off the incestuous person, not for the purpose of destroying him, but for preserving them from the contagion of his evil example.

Ver.

10 For HIS letters, [1] *saith he,* [2] ARE *indeed* weighty and *strong,* [3] but HIS bodily presence *weak,* [4] and HIS speech contemptible. [5]

11 Let such an one *conclude* this, that such as we are *in speech* by letters *when absent, the same* also *when present,* WE WILL BE in deed.

12 (Γαρ, 98.) *But* we dare not *rank* [1] (η, 195.) *and compare ourselves* with some *who* commend themselves: *However, they,* (εν, 172.) *among*

10 *For his letters, saith the false teacher* scoffingly, *are indeed weighty and strong* in respect of boasting and threatening, *but his bodily presence is* humble, (ver. 1.) *and his manner of speaking contemptible.*

11 *Let such a scoffing pretender to reasoning conclude this,* from the punishment inflicted on the incestuous person, *that such as I am in speech by letters* when *absent, the same also when present, I will be in deed* by punishing him, if he does not repent.

12 *But* to be sure, *I,* whose appearance and speech are so contemptible, *dare not rank nor compare myself with some* among you, *who commend themselves,* though destitute of the character, power, and success

Ver. 10.—1. *For his letters.* Both the Greeks and the Romans, gave the name of *Letters,* to one letter. The word *Letters,* therefore, was properly used by the false teacher, notwithstanding the apostle had written only one letter to the Corinthians, at the time he said this.—His *letter which was weighty,* is his first epistle to the Corinthians.

2. *Saith he.* From chap. xi. 18. and from ver. 12. of this chapter, it is evident, that there were several false teachers among the faction at Corinth. Nevertheless it is plain from ver. 11. that the apostle is speaking here of one teacher only.

3. *Are indeed weighty and strong.* In the apostle's letter here referred to, he had spoken to the offenders sharply, and had threatened them in a very firm tone; particularly in chap. iv. 18—21. and through the whole of chap. v.

4. *But his bodily presence weak.* From this it would appear, that St Paul was either a man of small stature; or that there was something in his countenance or address, which was ungraceful. In the Philopatris of Lucian, Triephon, who said he was baptized by him, calls him *the big nosed bald pated Galilean.* And the apostle himself speaks of his own weakness of the flesh, Galat. iv. 13.

5. *And his speech contemptible.* Εξουθενημενος, literally *contemned.* But the meaning is, *worthy of being contemned, contemptible.* Vulg. *contemptibilis.* This may refer to his manner of speaking.

Ver. 12.—1. *We dare not rank.* Hammond and Elsner have produced passages from the Greek writers, to shew that the word εγκριναι here used, signifies *to number, reckon,* or *rank* one person with another. Accordingly, the Arabic version hath here a word, answering to the Latin *annumerare.*

2. *However*

of apostles: *However, they among themselves, measuring themselves* by their own opinion of themselves, *and comparing themselves with each other* only, and not with the apostles, *do not understand their own inferiority.*

23 *Farther, I will not,* like them, *boast of things not appointed to me, but to have come even to you* in Corinth, *according to the measure of the line which God, who assigns to every preacher of the gospel his bounds, hath allotted to me.*

themselves measuring themselves, [2] *and comparing themselves with* themselves, *do not understand* THEMSELVES.

13 *Further,* we will not boast (εις, 148.) of things *not measured;* [1] but *to have come* even *to* you, according to the measure of the *line* [2] *which the God of measure* [3] *hath allotted* to us.

2. *However ,they among themselves measuring themselves.* I have followed the order of the words in the original, because it suggests this idea: That the false teachers in their conversations among themselves, measured or estimated themselves, not according to their real worth, but according to the opinion which they had formed of themselves. Besides they compared themselves, not with the apostles of Christ, but with themselves, that is, with each other. Horace's advice, Epist. lib. i. 7. last line, *Metire se quemque suo modulo ac pede verum est,* hath a different meaning; namely, that every one should follow the manner of life which best suits his genius.

Ver. 13.—1. *Of things not measured.* The word αμετρα, signifies *things not measured* out to the apostle, things not appointed him to do.

2. *According to the measure of the line.* Τω κανονι. This word signifies a *line,* or *cord,* made use of in measuring land, Parkh. Dict. Also the white line by which the part of the stadium was marked, in which the racers were to run. See Philip. iii. 16. note.—In this passage, *the measure of the line,* signifies the division of a country which is allotted to one; and in particular, the different countries assigned to Paul as the scene of his preaching.

3. *Which the God of measure hath allotted to us.* In this figure, God is represented as measuring out, or dividing to the first preachers of the gospel, their several offices and their several scenes of action, that they might labour each in the parts assigned to them. To the apostles he allotted the charge of converting the world, and endowed them with gifts suited to the greatness of that work. To them, therefore, it belonged to form their converts into churches, and to appoint rules for their government. They had authority to dictate the religious faith and practice of mankind. In short, they had the supreme direction under Christ, of all religious matters whatever. Yet none of them interfered in the labours of the others, except by common consent. See Pref. to James, sect. 1. near the end. The province assigned by God to the evangelists and other inferior ministers, was to assist the apostles; to build upon the foundation laid by

14 For *we do not stretch* ourselves beyond *OUR LINE, as not reaching to* you; *but* we are come as far as *TO* you also [1] *in the gospel* of Christ.

15 *We do not boast* (see ver. 13.) of things *not measured,* THAT IS, of other men's labours;[1] but *we have* hope, when your faith is increased, *to be by you enlarged with respect to our line* [2] *into abundance;*

14 *For* in preaching at Corinth, *we do not* like the false teacher *go out of our line, as not reaching to you; but we are come as far as to you also, in* the regular course of preaching *the gospel of Christ.*

15 I say, *I do not,* like some others, *take praise to myself, on account of things not allotted* to me, *that is of other men's labours: but I have hope when your faith is encreased* to such a degree, that I can leave you to the care of your ordinary teachers, *to be by you enlarged, with respect to my line* of preaching, *abundantly:*

by them; to labour in the gospel under their direction; and in all things to consider themselves as subordinate to the apostles. According to this view of the matter, the false teacher at Corinth, who at best was but an inferior minister of the gospel, had in many things acted out of the bounds in which he ought to have laboured.

Ver. 14. *Are come as far as to you also, in the gospel.* The apostles themselves, were not at liberty to preach in some countries, and pass by others. See the View prefixed to this chapter at the end. St Paul therefore, following this rule preached in all the countries of the lesser Asia, beginning at Jerusalem. From Asia he passed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at last came to Corinth in a regular course of preaching the gospel, where it had not been preached before. So that he did not like the false teacher, run to the Corinthians, immediately on hearing that they had received the gospel from another.

Ver. 15.—1. *That is, of other men's labours.* The apostle justly considered the false teacher's coming, and establishing himself in the Corinthian church as one of its ordinary pastors, and his assuming the direction of that church, in opposition to him as an unlawful intrusion: because, that church having been planted by St Paul, the edification and direction of it belonged only to him, and to the bishops and deacons ordained by him. Besides, this intruder, by pretending to more knowledge than Paul, and by assuming an authority superior to his, endeavoured to draw the Corinthians from following his doctrines and precepts. The false teacher, therefore, being every way culpable, the apostle humbled him, by setting him forth in his true colours, as a mean spirited intruder, who decked himself with ornaments which belonged to another.

2. *Enlarged with respect to our line,* (κανονα, see Philip. iii. 16. note.) *into abundance.* The apostle hoped the Corinthians would soon be so well instructed, as to render it proper for him to leave them

16 So as *to preach the gospel in the regions beyond you*, where no person hath yet preached, *and not in another man's bounds, to take praise to myself* on account *of things already prepared*, that is, of churches already planted, as the false teacher hath done.

17 *If then any teacher boasteth, let him boast* of his having performed his duty *in the* manner the *Lord* hath appointed.

18 *For not he who commendeth himself, is* an *approved* teacher; *but* he *whom the Lord commendeth*, by the inspiration and miraculous powers bestowed on him.

16 To preach the gospel in the REGIONS [1] beyond you; AND not *in another man's line, to boast of things already prepared.* [2]

17 *He then who boasteth*, let him *boast* in the Lord.

18 For not he *who* commendeth himself is approved, but whom the Lord commendeth.

them to the care of their stated teachers, and to preach the gospel to the countries beyond them, where the gospel had not been preached. This he termed, *His being enlarged with respect to his line, into abundance.*

Ver. 16.—1. *The regions beyond you;* that is, the regions of Italy and Spain, whither we know the apostle intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the gospel; as is plain from the inscription of both his letters to the Corinthians.

2. *Boast of things already prepared.* As in this passage, the apostle contrasts his own behaviour with the behaviour of the false teacher, we may infer from the particulars mentioned, that that teacher took to himself great praise, for having instructed the Corinthians more perfectly than he said Paul had done, and for having properly regulated the affairs of their church, which he pretended had been left in disorder by the apostle.

CHAP. XI.

View and Illustration of the Matters contained in this Chapter.

FROM the things written in this chapter, it appears, that although the false teacher, on all occasions, took care to sound his own praise, he had represented Paul as guilty of folly in praising himself; pretending that he had nothing to boast of. The apostle, therefore, began with ironically requesting the Corinthians, to bear with a little of his foolishness in praising himself, ver. 1.—and for so doing, he gave them this reason: He suspected their affections were estranged from him, through the calumnies of his enemies. Such an estrangement

strangement he could not bear. Having by faith and holiness betrothed them to Christ, he was anxious to present them to him at the judgment, as a chaste virgin to her future husband, ver. 2.—This he should not be able to do, if believing the calumnies of his enemies, they no longer considered him as an apostle. Also he was afraid, that as the serpent deceived Eve, so the false teacher deceiving them, might corrupt them from the simplicity of the gospel, ver. 3.—But their attachment to that teacher, he told them, was unreasonable, as he did not pretend to preach another Jesus, neither had they received from him a different spirit, nor a different gospel, ver. 4.

Having made this apology for what he was going to say in his own praise, he affirmed that he was in nothing inferior to the very greatest apostles, ver. 5.—For although his enemies objected to him, that he was unlearned in speech, he was not unlearned in the knowledge proper to a minister of the gospel; but in the whole of his preaching and behaviour at Corinth, had shewed himself an able and faithful apostle of Christ, ver. 6.—His enemies, indeed, upbraided him with not having supported the dignity of the apostolical character, as he ought to have done, by demanding maintenance from his disciples in Corinth. But he told them, he had committed no offence in that respect, when he humbled himself to work for his own maintenance among them, since he did it that they might be exalted, by having the gospel preached to them, with the greater success, as a free gift, ver. 7.—He took wages from other churches, the church at Philippi especially; but it was to do the Corinthians a service, by preaching the gospel to them free of expence, ver. 8.—For, on a particular occasion, when he was so much employed at Corinth, that he had not time to work for his own maintenance, that he wanted the Philippians fully supplied; so that he had kept himself, and would keep himself, from being burdensome to them, ver. 9.—solemnly protesting, that no man should deprive him of that ground of boasting, in the regions of Achaia, ver. 10.—This resolution he had formed, not from want of love to the Corinthians, ver. 11.—but that he might cut off all opportunity from the false teacher and others, who desired an opportunity to speak evil of him, as one who preached the gospel for gain. Also that the false teacher, who in public pretended to imitate him in taking nothing for his preaching, (though in private he received gifts from individuals,) might be obliged to lay aside his hyprocrisy, and after the apostle's example, take nothing in private from any one, ver. 12.—There was a peculiar propriety in the apostle's taking nothing from his disciples in Corinth, on account of his preaching; because, being an opulent

city, it might have been said, that his motive for preaching so long there, was to enrich himself. This indeed was the view of the false teacher, who by receiving gifts in private, shewed himself to be a deceitful workman, although he assumed the appearance of a true apostle, by pretending to preach without taking any reward from the Corinthians. But his assuming that appearance, was not to be wondered at, seeing Satan himself, on some occasions, puts on the appearance of an angel of light, ver. 13—15.

The apostle having such good reasons for commending himself, he desired the faction a second time, not to think him a fool for speaking in his own praise; or at least, as a fool to bear with him, that like the false teacher he might boast a little, ver. 16.—For said he ironically, to be sure that which I am going to speak, in this confident boasting concerning myself, I speak not according to the Lord, but as in foolishness, ver. 17. In his former letter the apostle had used this expression, chap. vii. 12. *To the rest I speak, not the Lord.* This the false teacher misinterpreting, had maliciously turned into ridicule, by telling the Corinthians, that the praises which Paul bestowed on himself were, he supposed, of the number of the things which the Lord did not speak. This sarcasm the apostle repeated in an ironical manner, to insinuate to the Corinthians that the things which he spake in vindication of himself as an apostle, he spake by the commandment of Christ.—Then added, Seeing many, who were no apostles, praise themselves for their supposed qualities, I who am a real apostle of Christ, will likewise praise myself, for my good qualities, ver. 18.—Especially as the false teacher and his followers, being such wise men, gladly bear with fools, that they may have the pleasure of laughing at them, ver. 19.— Now, said he, ye are of such a bearing disposition, that if one enslave you, if one eat you up, if one take your goods, if one raiseth himself against you in wrath, if one even beat you on the face, ye bear it, ver. 20. This, it seems, was the insolent manner in which the false teacher treated his adherents at Corinth, who bare it all with great patience. In his account, therefore, of the bearing disposition of the faction, the apostle gave the sincere part of the church, a laughable picture of the wisdom of their wise brethren, in bearing.—Farther, he told them, that he was obliged to speak in his own praise, because he had been represented as a low born, weak, ill qualified teacher. But he affirmed, that on whatever account any one among them was bold in his own praise, he also had just reason to be bold on the same account, ver. 21.—Are these boasters Hebrews? so am I, are they, &c. ver. 22.—Is the false teacher a minister of Christ? (I speak as a fool,) I am more so than he—and in

the

proof of what I say, I appeal to my labours and sufferings for the gospel. Here the apostle enumerates the labours and sufferings which he endured, while executing his office: from which it appears, that no man ever did or suffered as much in pursuing grandeur or fame as he did in preaching Christ, ver. 23—29.—And with respect to the weakness, or cowardice, with which he was reproached, he told them that since he was obliged to boast, he would boast even of his weakness, in flying from danger on a particular occasion; namely, when the Jews laid wait for him in Damascus. Because, his escaping from that danger, was an illustrious example of the care, which both God and man took of him, as a faithful minister of Christ, ver. 30—34.

NEW TRANSLATION.

CHAP. XI. 1 *I wish ye* could bear *some* little *of my foolishness:* [1] *yea, even bear ye* with me.

2 For I am jealous [1] *of you with a great* jealousy; (γαρ, 90.) *because* I have *betrothed* [2] you to one husband *to present* YOU *a* chaste virgin to Christ.

COMMENTARY.

CHAP. XI. 1 Though he is not an approved teacher who alone commends himself, *I wish ye could bear some little of my foolishness* in boasting. *Yea, even bear with me,* I beseech you.

2 This indulgence I expect from you on your own account: *For I am exceedingly jealous concerning you, because* having converted you, *I have betrothed you* by faith and holiness *to one husband,* and am solicitous *to present you* in affection and conduct spotless, as *a chaste virgin to Christ.*

Ver. 1. *Could bear some little of my foolishness.* The apostle terms his commending himself *foolishness,* because his opposers gave it that appellation. Nevertheless, it was become a matter both of prudence and duty; because the faction had been very industrious in aspersing his character.

Ver. 2.—1. *I am jealous of you.* Ζηλω ὑμας. The word ζηλος, was used by the Greeks to signify, not a particular affection, but the strength and vehemency of any affection whatever; so that it is applied to bad affections as well as to good. Hence it denotes *jealousy,* as in this passage; *Concern for the honour of another,* John ii. 17.—*Anger,* Acts v. 17.—*Envy,* Acts xiii. 45.—*Love,* 2 Cor. ix. 2. See also Gal. iv. 17. Col. iv. 13.—Hence ζηλοι, *zeals,* are reckoned among the works of the flesh, Gal. v. 21. and one kind of zeal is termed, πικρος ζηλος, *bitter zeal,* James iii. 14.

2. *I have betrothed you to one husband.* Ernesti observes, that ἁρμοζειν, is sometimes used for παρασκευαζειν, ετοιμαζειν, *to prepare;* and is of opinion, that in this passage, it denotes *the adorning,* rather than *the betrothing* of the bride; and for that sense of the word, he appeals to Chrysostom, De Sacerdot. lib. iv. c. 7. But Whitby

3 *Yet I am afraid, lest somehow as the serpent beguiled Eve by his subtilty*, in promising to make her wise, *so your minds should be debauched from that obedience which is due to Christ* by one, who, on pretence of making you more perfect than I have done, would subject you to the law.

4 *If now, indeed, the teacher who is come* among you, *preacheth another Saviour, whom I have not preached; or if ye receive* from him *a different*

3 But *I am afraid, lest somehow*, as the serpent [1] beguiled Eve *by* his subtilty, so your minds should be corrupted from the simplicity [2] *which* IS *DUE* (ως, 142. 2.) *to* Christ.

4 (Ει μεν γαρ) *If now, indeed*, he *who is come*, preacheth another Jesus, whom we have not

saith, the other Greek commentators understand the apostle as speaking of his having betrothed the Corinthians to Christ, by persuading them to believe the gospel; and quotes two passages from Herodotus, in which αρμοζειν signifies *to betroth*.—The betrothing of persons to Christ, is accomplished in the present life; but their marriage is to happen in the life to come; when they shall be brought home to their husband's house, to live with him for ever. See Ephes. v. 27. note 1. The apostle having betrothed the Corinthians to Christ, he was anxious to preserve them *chaste*, or true to their future spouse, that when the time of their marriage came, they might not be rejected by him.

Ver. 3.—1. *Yet I am afraid, lest somehow as the serpent beguiled Eve by his subtilty.* That it was the devil who beguiled Eve, our Lord hath intimated, by calling him, *a murderer from the beginning, and a liar*, John viii. 44. The same, also, St John hath insinuated, by giving the name of *the old serpent*, to him who is called *the devil, and Satan, who deceiveth the whole world*, Rev. xii. 9. xx. 2. Besides, in the history of the fall, the serpent is said to have been punished as a rational and accountable agent. Wherefore, what Moses hath written of the fall, is not an apologue or fable with a moral meaning, as Middleton and others contend, but a true history of things really done, in which the devil was the chief actor. There are who think, that the devil in that history is called *a serpent* figuratively, because in tempting Eve, he used the qualities natural to serpents; and that the punishment inflicted on him, namely, his being confined to our atmosphere, is figuratively expressed by his going on his belly, and his eating the dust. But others think, that the devil in the history of the fall is called a *serpent*, because he assumed the appearance of a serpent; and that after the fall, a change was actually made in the form and state of that animal, to be a memorial of the devil's having abused its primitive form, for the purpose of deceiving and ruining mankind.

2. *The simplicity.* In scripture this word is used for integrity, Eph. vi. 5. 1 Maccab. ii. 37. The apostle was afraid the Corinthians, by following the false teacher, might be debauched from that integrity of affection which they owed to Christ.

Ver.

preached, or IF ye receive *a different* spirit which ye have not received *FROM ME*, or *a different* gospel which ye have not *embraced*, ye might well bear with HIM.

5 (Γαρ, 98.) *Yet I conclude I am in nothing* [1] behind the very *greatest of the* apostles. [2]

6 (Ει δε και) *And even, if* I BE *an unlearned person* [1] in speech, yet not in knowledge: But *on every OCCASION we have been made manifest by all things* (εις) among you.

spirit, which ye have not received from me, but whose gifts are greater than those which I imparted to you, *or a different* and better *doctrine of salvation, which ye have not embraced* by my persuasion, *ye might well have listened to such a teacher.*

5 *Yet I conclude, I am in nothing inferior to the very greatest of the apostles:* so that ye had no reason to apply to any other teacher.

6 *And even if I be an unlearned person in speech*, as my enemies say, yet I am *not* so *in* the *knowledge* proper to an apostle: *but on every occasion, I have been made manifest by all things*, (by the doctrines I taught, and the gifts I bestowed) *among* you as a chief apostle.

Ver. 5.—1. *I am in nothing:* neither in respect of inspiration, nor of miracles, nor of the power of communicating spiritual gifts, nor of success, nor of the tokens of my Master's favour, *behind*, &c.

2. *The very greatest of the apostles.* Υπερλιαν, See Ess. iv. 10. The apostle meant Peter, James, and John, whom he called *pillars*, Gal. ii. 9.—Let the Papists reconcile this account which Paul gives of himself as an apostle, with their pretended supremacy of Peter over all the apostles.

Ver. 6. *If I be*, ιδιωτης τω λογω, *an unlearned person in speech.* For the meaning of ιδιωτης, see 1 Cor. xiv. 16. note 1. The apostle called himself *unlearned in speech*, because in preaching he did not follow the rules of the Grecian rhetoric. His discourses were not composed with that art, which the Greeks shewed in the choice and arrangement of their words, and in the disposition of their periods. Neither were they delivered with those modulations of voice, and with those studied gestures, wherewith the Greeks set off their orations. This sort of taught eloquence, the apostle utterly disclaimed, for a reason mentioned, 1 Cor. i. 17. See Ess. iii. on St Paul's style, p. 62. It seems the faction in Corinth, had objected to him his want of these accomplishments. But Bull in his Serm. and Disc. vol. 1. p. 203. 204. gives it as his opinion, that the irony of the faction was levelled, not against the apostle's style, but against his pronunciation and action in speaking, which, through some bodily infirmity was ungraceful and unacceptable. And to this he applies, 2 Cor. x. 10. *His letters, he saith, are weighty and powerful, but his bodily presence is weak, and his speech contemptible.* Perhaps the faction objected both imperfections to the apostle.

Ver.

7 *Have I committed an offence* against the apostolical character, *in humbling myself* to work for my own maintenance, *that ye might be exalted* by believing in Christ the more readily, *because I have preached the gospel of God to you without reward?*

8 *Other churches*, I may say, *I spoiled* while I preached in Corinth, by *taking wages from them to enable me to convert you.*

9 *For being present with you, and in want* of daily bread, *I distressed no one* among you by demanding main-

7 Have I committed an offence in *humbling* myself that *ye* might be exalted, [1] because I have preached the gospel of God to you *as a free gift?* [2]

8 Other churches I *spoiled*, taking wages *FROM* THEM [1] to do you service.

9 (Και) For *being present* with you, and *in want*, *I distressed* [1] *no*

Ver. 7.—1. *That ye might be exalted.* The apostle meant, exalted by faith to the dignity of God's sons. Of this exaltation, James likewise speaks, chap. i. 9.

2. *Preached the gospel of God to you as a free gift.* This, the apostle's enemies said, was a presumption that he knew himself to be no apostle; or if he was an apostle, it shewed that he did not love the Corinthians.—The first of these objections, the apostle had answered in his former epistle, chap. ix. 3—19. by proving his right to maintenance, and by declaring that he declined using that right, merely to make his preaching the more acceptable and successful. The second objection he answers in this chapter, ver. 11—15. by assuring them, that his not demanding maintenance, did not proceed from his not loving them, but that those teachers, who boasted of their imitating him, in not receiving maintenance, might be obliged to leave off taking presents from their disciples in private. Farther, because his enemies pretended, that he craftily declined taking maintenance from the Corinthians, that he might the more easily fleece them by his assistants; he takes notice of that calumny also, and refutes it, chap. xii. 16.

Ver. 8. *Other churches I spoiled, taking wages from them.* He meant the church at Philippi. For the brethren of Philippi, being strongly impressed with a sense of the advantages which mankind derived from the gospel, were so anxious to render the apostle's preaching in Corinth successful, that during his residence there, they sent him money to prevent his being burdensome to the Corinthians. His acceptance of these presents he called *a spoiling* of the Philippians, because, as he was not labouring among them, he took their money without giving them any thing in return for it; and a *taking of wages;* but it was for a service performed not to the Philippians, but to the Corinthians.

Ver. 9.—1. *I distressed no one.* Κατενάρκησα. According to Jerome this is a Cilician word. Others think it is derived from νάρκη, which Elian says is the name of a fish, called by the Latins *Torpedo*, because it deprives those who touch it, of the sense of feeling. Supposing

one (γαρ, 98.) *but my want,* [2] the brethren *coming* from Macedonia *fully supplied;* [3] and in *every thing I have kept,* and will *keep myself,* from being burdensome to you.

10 As the truth of Christ is in me, (ὅτι, 260.) *surely this same boasting shall not be stopped* (ις, 148.) *concerning me* in the regions of Achaia.

11 *For what reason?* Because I *do not love you?* God knoweth.

12 But what I do, (και, 219.) that I will do, that I may cut off *opportunity* from them *who* desire *opportunity,* that wherein they *boast,* [1] they may be found even as we.

tenance: *but my want, the brethren coming from Macedonia,* (the Philippian brethren, Philip. iv. 15.) fully *supplied* by the liberal present which they brought me. *And in every thing I have kept, and will* still *keep myself from being burdensome to you* in any shape whatever.

10 *As the truth required by Christ is in me, surely this same boasting shall not be stopped concerning me in the regions of Achaia,* through any one's forcing me by reproaches, or persuading me by entreaties, to receive maintenance.

11 *For what reason* have I resolved on this? Is it, as my enemies tell you, *because I do not love you* and will not be obliged to you? *God knoweth* that is not the case.

12 *But what I do, that I will* continue to *do, that I may cut off opportunity from them who desire opportunity* of taking maintenance from you by my example; *that seeing they boast* in not taking maintenance, *they may be found,* really to take nothing from you, *even as we.*

posing this to be the derivation of the word, the apostle's meaning is, *I benumbed,* or *oppressed no one.* But Joach. Cumerar. in his notes on the New Testament, observes, that the primitive word is used by Theocritus, in the sense of *hurting;* and that Plato has used another derivative from that primitive in the same sense.

2. *But my want, the brethren,* &c. Though the apostle generally maintained himself by his own labour, he was sometimes so occupied in preaching, and in the other functions of his ministry, that he had little time for working. On such occasions, he was much pinched with want; as happened in Corinth, at the time the Philippians relieved him. See ver. 27.

3. *Fully supplied.* Προσανεπληρωσαν. This word, as Bengelius observes, implies, that the money sent by the Philippians, added to what he gained by his own labour, fully supplied all his wants.

Ver. 12. *That wherein they boast, they may be found even as we.* It would seem that the false teachers at Corinth, in imitation of the apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, on other pretences, they received presents from their disciples in private, nay, extorted them.

See

13 *For such* hypocrites *are false apostles*, and *deceitful workmen*, who *transform themselves into* the appearance of *apostles of Christ*, by pretending to preach the gospel without reward.

13 For such ARE false apostles, [1] deceitful *workmen*, [2] transforming themselves *into apostles* of Christ.

14 *And no wonder* they assume that appearance, *for Satan himself takes on himself*, at times, *the appearance of an angel of light*, by making pretensions to the greatest sanctity and kindness.

14 And no *wonder*; for Satan himself *transformeth himself* into an angel of light. [1]

15 *Therefore it is no great wonder, if his ministers also*, by false pretensions, make *themselves like the ministers of righteousness. Of those* deceitful workmen, the end, the final

15 Therefore IT IS no great *WONDER*, if his ministers [1] also *transform themselves as ministers* of righteousness; [2] *of those*

See ver. 20. Wherefore to put these impostors to shame, and to oblige them really to imitate him, the apostle declared, that he never had taken any thing, nor ever would take any thing from the Corinthians, either in public or in private, on any account whatever.

Ver. 13.—1. *Such are false apostles.* They are false apostles, because they falsely pretended to be divinely inspired, and expressly commissioned by Christ.

2. *Deceitful workmen. Workman* or *labourer*, is an appellation which St Paul sometimes takes to himself, and often gives to his assistants in the ministry. He called the preachers, of whom he is speaking, *deceitful*, because they pretended to great disinterestedness in their work, while their only design was to promote their own interest.

Ver. 14. *Transformeth himself into an angel of light.* In this manner, it may be supposed, Satan transformed himself, when he tempted our Lord in the wilderness; and in like manner also, when he tempted our first mother Eve. Evil spirits are called *angels of darkness*, either because they are confined to the dark region of our atmosphere, or because they employ themselves in promoting error and wickedness, which is spiritual darkness. Whereas, good angels are called *angels of light*, because they employ themselves in promoting truth and virtue, which is spiritual light.

Ver. 15.—1. *If his ministers.* False teachers are justly called *the ministers of Satan*, because they are employed in disseminating error, whereby Satan's kingdom is supported in the world.

2. *Ministers of righteousness.* The teachers of true doctrine, are fitly called *ministers of righteousness*, because of the efficacy of true doctrine to promote righteousness in them who receive it.

3. *Of those the end shall be according to their works.* Here *the end*, as in Rom. vi. 21. signifies the final issue of a course of action: consequently, the retribution which shall be made to the actor.

Ver.

the end [3] shall be according to their works.

16 (Παλιν, 267.) *Moreover, I say*, Let no *one* think me a fool: *but* if otherwise, (καν, 224.) *at least* as a fool, *bear with me*, [1] that I *also* may *boast* a little.

17 *What* I speak *in this confident boasting* (see chap. ix. 4. note) *I do not speak according to the Lord*, [1] *but as in foolishness.*

18 *Seeing many boast according to* the flesh, I *also will boast.*

19 For ye *bear with* fools gladly, *being* YOURSELVES *wise.* [1]

retribution, *shall be according to* the nature of *their works.*

16 *Moreover, I say, Let no one think me a fool* for speaking in my own praise; *but if he does, at least as a fool*, he ought to *bear with me*, (ver. 1.) *that I also*, as well as the false teacher whom ye bear with, (ver. 20.) *may speak a little in my own praise.*

17 *What I speak with so much confidence in my own praise*, ye in irony say, *I do not speak according to the Lord's* direction, *but as in foolishness.* Yet the Lord directs me to vindicate my own character as his apostle.

18 And therefore, *Seeing many* teachers, *boast according to the manner of men, I also will boast* in the same manner.

19 *For* though ye reckon me a fool for praising myself, I know *ye bear with fools gladly* for the purpose of laughing at them, *being yourselves* remarkably *wise.*

Ver. 16. *At least as a fool*, δεξασθε με, *bear with me.* Elsner hath supported this translation by examples, particularly the following one from Plutarch, De Defect. Oracul. p. 412. where we are told, that Demetrius, when about to make a speech which he was afraid would not be well received, introduced it thus: Δεξασθε ἡμας εφη, *Bear with us, said he, and do not draw up your brows.*

Ver. 17. *I do not speak according to the Lord, but as in foolishness.* This was a sarcasm of the false teacher, who, because the apostle in his former letter distinguished between the things which he himself spake, and the things which the Lord spake, fancied that he meant to tell them, he was not inspired in the things spoken by himself. And therefore, that impostor in mockery of the praises which Paul bestowed on himself, said they were, he supposed, of the number of the things which the Lord did not speak by him. This witticism the apostle introduced here ironically, to shew that whatever was necessary for the vindication of his character, and gifts, and powers, and behaviour, as an apostle, he spake by inspiration from Christ, who promised to his apostles, that when called to defend themselves, it should be given them in that hour what they were to speak.

Ver. 19. *Ye bear with fools gladly, being yourselves wise.* This is written in the highest strain of ridicule, as is plain from ver. 20.

20 Your patience in bearing, I own is very great; *For ye bear it, if the false teacher enslave your conscience; if he eat you up* by living in luxury at your expence; *if he extort presents from you; if he raise himself against you* in wrath, when ye refuse to comply with his will; *if he* even *beat you on the face.*

20 For ye *bear IT* if *one enslave you, if one eat* YOU *up, if one take YOUR GOODS,* [1] if one (επαιρε-ται) *raise himself against YOU,* [2] *if one beat* you on the face.

21 In what follows, *I speak in answer to the reproach* cast on me, *namely, that I am weak. But* I affirm, that *in whatever respect any teacher* among you *is bold,* (*in foolishness* no doubt *I speak* this) *I also am bold.*

21 I speak *concerning the reproach,* (ως, 322.) *namely, that we are weak. But in whatever* any *one* is bold, (*in foolishness I speak,*) *I also* am bold.

22 *Are they Hebrews? I am a Hebrew* also. *Are they Israelites,*

22 Are they Hebrews? so AM I. [1] Are

The faction, it seems, had said they would shew their wisdom in bearing with, and laughing at the apostle as a fool, for praising himself so highly. Here he told them ironically, that relying on their wisdom in bearing with fools, he would boast after the manner of others. But in mockery, he mentioned their abjectly bearing the contumelious, and injurious behaviour of the false teacher, as an example of their wisdom in bearing. But it was a bearing, not with fools, but with knaves to their own cost. By taking notice of that circumstance, therefore, the apostle placed their pretended wisdom in a truly ridiculous light.

Ver. 20.—1. *If one,* λαμβανει, *take your goods.* Elsner saith, the original word was used by the Greeks, to signify *the making gain of a thing;* and cites the following example from Arist. Equit. ver. 863. Και συ λαμβανεις, ην την πολιν ταραττης, *So thou also makest gain, when thou disturbest the city.*

2. *If one raise himself against you.* They who translate this clause as in our English bible, *If a man exalt himself,* understand the apostle as saying, If one claim peculiar honour on account of his lineage and other external advantages, as the false teacher did on account of his being a Jew. But I think the translation I have given of the clause, agrees better with what follows; *if one beat you on the face,* after having raised himself against you for that purpose.

Ver. 22.—1. *Are they Hebrews? so am I.* Paul was a native of Tarsus in Cilicia. But his father and mother were Hebrews, Philip. iii. 5. And having been sent to Jerusalem when young, he was instructed by Gamaliel, a noted Jewish doctor, Acts xxii. 3. So that in Jerusalem he perfected himself, both in the language and religion of his nation; on all which accounts, he was truly *an Hebrew,* descended of Hebrews.—See Philip. iii. 5. note 2. where an account of this

they Israelites? [2] so AM I. Are they the seed of Abraham? [3] so AM I.

23 Are they ministers of Christ? [1] (I speak as a

members of God's ancient church? *So am I: Are they the* spiritual *seed of Abraham? So am I:* for I believe in the true God, and obey him.

23 *Are they ministers of Christ?* (*I speak* in their opinion *as a fool*) I

this name, and of the persons to whom it was appropriated, and of the honour which they derived from it, is given.

2. *Are they Israelites?* Jacob, who in preference to his brother Esau, was chosen to be the root of the visible church of God in that early age, was called *Israel*, for the reason mentioned, Rom. ix. 6. notes 2, 3. And the twelve tribes, his descendants, who constituted the visible church of God, were from him called *Israelites*. This appellation, therefore, signified that the person to whom it was given was a member of God's visible church, by his descent from Jacob; consequently, by this appellation he was distinguished from *a proselyte*, who was a member of God's church by circumcision, and not by descent. In this respect, an Israelite was esteemed a more honourable member of God's church, than a proselyte, notwithstanding the proselyte in all other respects was equal to him; being equally entitled with the Israelite, to all the privileges of the Jewish church.

3. *Are they the seed of Abraham?* Abraham being constituted a father of many nations, had two kinds of seed; the one by natural descent, called *his seed by the law;* the other by faith, called *that which is of the faith of Abraham*, Rom. iv. 16.—In the question, *Are they the seed of Abraham?* the apostle, if I mistake not, by *the seed of Abraham*, meant *his seed by faith*, his spiritual seed; for if he had meant his natural seed, this question would have been the same with the preceding, *Are they Israelites?* a tautology not to be imputed to the apostle.—By saying of the false teachers, *Are they the seed of Abraham?* the apostle by no means acknowledged, that they were Abraham's seed by faith; as little did he acknowledge them as ministers of Christ, by saying, *Are they ministers of Christ?* By these questions, he only meant to insinuate, that they laid claim to the honourable characters mentioned; and that, on supposition they really belonged to them, the apostle possessed these characters in a degree superior to them.

Ver. 23.—1. *Are they ministers of Christ?* St Paul did not compare himself with the false teachers as an apostle, but as a minister of Christ simply. And to shew how much he exceeded them in that inferior character, he mentioned his labours in the ministry, and gave the Corinthians an account of the sufferings which he underwent for Christ, in the many journies and voyages which he made for the sake of spreading the gospel. And from his account it appears, that none of the heroes of antiquity, however vehemently actuated by the love of fame or of military glory, or of power, either did or suffered as much in the pursuit of their objects, as the apostle Paul did and suffered for Christ and his gospel.

am above them: because *in the labours* of preaching, I am *far more abundant* than they; *in stripes* for Christ I exceed them *above measure;* I have been *in prisons* for him *more frequently* than any of them; *in* dangers of *deaths often;*

24 *Of the Jews, I have been five times punished* in their synagogues, *with forty stripes save one.*

25 *Thrice I was beaten with rods* by the Romans; *once,* namely in the street of Lystra, *I was stoned* and left as dead; *thrice I was shipwrecked;*

fool,) I AM *above* [2] *THEM:* in labours more abundant, [3] in stripes above measure, in prisons more *frequently,* [4] in deaths *often.*

24 Of the Jews five times *I received* forty [1] STRIPES save one.

25 Thrice *I was* beaten with rods; [1] once *I was* stoned; thrice *I was shipwrecked;* [2] *I have*

2. *I am above them.* See chap. x. 7. St Paul meant, that as a minister of Christ, he far exceeded them in respect of his labours in preaching, and of the sufferings and dangers which he underwent, in the long journies which he made both by sea and land, for spreading the gospel. See 1 Cor. iv. 11—13. where more is said concerning this subject.

3. *In labours more abundant.* By mentioning his *labours,* as things different from stripes, imprisonments, deaths, &c. the apostle leads us to think of the great bodily fatigue which his constant preaching by day, and his often working with his hands by night for his own maintenance, occasioned to him. And as he reaped no worldly benefit whatever from the gospel, he very properly mentioned his labours and sufferings, because they proved that he believed what he preached.

4. *In prisons more frequently.* Luke in the Acts, mentions Paul's being imprisoned only once before this epistle was written; namely, at Philippi. But many particulars of the apostle's history, besides the imprisonments here referred to, are omitted by Luke for the sake of brevity.

Ver. 24. *Forty stripes save one.* By the law, Deut. xxv. 3. punishment with stripes was retricted to forty at one beating. The whip with which these stripes were given, consisting of three separate cords, and each stroke being counted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went. Hence the expression, *forty stripes save one.*—As the apostle before his conversion, had been very active in inflicting this punishment on the disciples of Christ, he could not complain when he himself was treated in the same manner, by the zealots for the law.

Ver. 25.—1. *Thrice I was beaten with rods.* This was a Roman punishment. In the history of the Acts, no mention is made of the apostle's being punished with stripes; and only one instance of his being beaten with rods is related, Acts xvi. 20.

2. *Thrice I was shipwrecked.* Of these shipwrecks nothing is said in the Acts. For this epistle being written before the apostle

was

spent a night and a day in the deep. [3]

26 IN *journies* often; IN *dangers FROM rivers;* IN *dangers FROM* robbers; IN *dangers from MY* countrymen; IN *dangers from* the heathens; IN *dangers* in the city; [1] IN *dangers* in the wilderness; IN *dangers* (ἐν) *at sea;* IN *dangers* among false brethren.

27 In *labour and toil;* [1] in watchings [2] often; in hunger and thirst; in fastings often; in cold and nakedness. [3]

and on one of these occasions, *I spent a night and a day in the deep* sea.

26 For the sake of preaching the gospel, *I have made* long *journies often;* I have been in *dangers while passing rivers; in dangers from robbers; in dangers from the Jews; in dangers from the Gentiles; in dangers in cities* from tumults; *in dangers* of perishing by want and by wild beasts *in desert places; in dangers at sea* from storms and pirates; *in dangers among false brethren.*

27 *In* these journies and voyages, I have undergone great *labour and toil: I have often passed nights without sleep; I have endured much hunger and thirst; I have often fasted* whole days; *I have suffered much from cold and want of clothes.*

was sent a prisoner to Rome, his shipwreck on the island of Melita, was none of the three, but a fourth misfortune of that kind.

3. *I have spent a night and a day in the deep.* Τῷ βυθῷ. This may be translated, *in the deep sea.* Probably he got to shore on some board or broken piece of the ship; or as others think, after being tossed a day in the sea, he saved himself on some rock till he was taken up. This happened in one of the three shipwrecks mentioned in the preceding clause.

Ver. 26. *In dangers in the city.* This being opposed to *dangers in the wilderness*, it means populous cities in general. Of these dangers, frequent mention is made in the history of the Acts: as in Damascus; after that in Jerusalem; then in Antioch in Pisidia, Iconium, Thessalonica, Berœa, Corinth, and Ephesus; all before this epistle was written.

Ver. 27.—1. *In labour and toil.* Μοχθῳ. *Toil*, is more than Κοπος, *Labour;* for it signifies such hard labour as fatigues.

2. *In watchings often.* The apostle sometimes preached in the night time; as at Troas, where he continued his discourse till break of day, Acts xx. 11. Sometimes also he wrought during the night for his maintenance, that he might have more leisure through the day to preach the gospel, 1 Thess. ii. 9. 2 Thess. iii. 8.

3. *In cold and nakedness.* It must have been a strong persuasion of the truth of the gospel, a disinterested zeal for the happiness of mankind, and an high degree of fortitude indeed, which moved a person of Paul's station and education, to submit to such a long course of sufferings, as reduced him to the condition of the poorest of men. And yet while we admire his disinterestedness, his fortitude, and his patience in suffering, the greatness of his spirit is no less admirable,

28 *Besides these outward troubles*, there is *that which presseth me daily, my anxious care of all the churches*, that they may persevere in faith and holiness, and be defended from enemies.

29 And with respect to individuals: *What brother is weak, who finds me weak* in assisting him? *What brother falls* into sin, *and I do not burn* with zeal to raise him up?

30 *If I must boast*, being forced to it, *I will boast of the things which relate to my weakness*, notwithstanding my enemies upbraid me therewith.

31 These things happened in a danger the greatest of the kind that ever befel me: For *the God and Fa-*

28 Besides these *TROUBLES from without, that which is my daily pressure,*[1] *the anxious* care of all the churches. [2]

29 Who is weak, and I am not weak? Who is *made to stumble*, and I *do not* burn?

30 If I *must boast*, I will *boast* of the things which *relate to my weakness.* [1]

31 The God and Father of our Lord Jesus Christ, *who* is blessed for

mirable, which enabled him, notwithstanding his poverty and bad clothing, to speak to persons in the highest stations without fear, and to plead the cause of his Master with such a noble freedom, tempered with respect, as we find he did to the magistrates and philosophers in Athens, to the chief priests and elders at Jerusalem, to the Roman governors Felix and Festus, to king Agrippa, nay, to the emperor himself.

Ver. 28.—1. *That which is my daily pressure.* The Greek word επισυστασις, denotes a crowd of people surrounding and pressing upon a person, with an intention to bear him down, and trample upon him. The idea is elegantly applied by the apostle, to his anxious cares, &c.

2. *The anxious care of all the churches.* This is very properly mentioned among the apostle's sufferings, because it was none of the least of them; as one may judge from the account which he has given in this and in his former epistle, of the exceeding grief which the errors and irregularities of the single church of Corinth occasioned to him. 2 Cor. vii. 5. *Within were fears.*—Besides, the brethren of all the Gentile churches, had recourse to the apostle in their difficulties for advice and consolation, which must have been very fatiguing to him.

Ver. 30. *Which relate to my weakness.* His enemies had upbraided him with *weakness*, that is, with *cowardice*, chap. x. 10. Of this weakness, he told them he would boast in a particular instance; because therein the care, which both God and good men took of him, was illustriously displayed. So that it was an instance very honourable to him.

Ver. 31. *Who is blessed for ever.* This circumstance is added to increase the solemnity of his appeal to God, for the truth of what he

was

ever, [1] knoweth that *I do not lie.*

ther of our Lord Jesus Christ, who possesses blessedness infinite and eternal, knoweth that I do not lie, when I tell you, that

32 In Damascus the governor *belonging to* Aretas the king, kept the city of the Damascenes with a garrison *wishing* to apprehend me.

32 *In Damascus, the governor belonging to Aretas the king* of Arabia, at the instigation of the Jews, who were enraged against me because I preached that Jesus is the Christ, *kept the city of the Damascenes with a garrison, that he might apprehend me,* and deliver me to them. In such a danger, where even the form of a trial was not to be expected, what could I do but flee?

33 *But* through a window in a basket *I was* let down (διὰ, 120.) by the wall, and escaped [1] *FROM* his hands.

33 *But* being conveyed into one of the houses built on the wall of the city, *through a window in a basket, I was let down* with ropes *by the* side of the *wall; and so* with the assistance of God and good men, I *escaped from his hands.*

was going to say, not only concerning his deliverance at Damascus, but concerning the visions and revelations of the Lord, to be mentioned in the next chapter. In Corinth. the apostle had no witnesses for proving the circumstances of his danger and deliverance at Damascus. Besides, it was an event long passed, and perhaps not at all known in Greece. And with respect to the visions and revelations with which he was honoured, they were private matters known only to himself. He, therefore, very properly appealed to the God and Father of our Lord Jesus Christ, for the truth of what he was going to relate concerning these things.

Ver. 33. *And escaped.* In so doing, the apostle did not act contrary to our Lord's words, John x. 12. as he had no fixed relation to the brethren of Damascus, as their pastor. See Acts ix. 23—25.

CHAP. XII.

View and Illustration of the Facts related in this Chapter.

AFTER enumerating in the former chapter, his almost incredible labours and sufferings for the gospel, the apostle in this, directing his discourse to the faction, who had ridiculed him for praising himself, said to them ironically, Well, it does not become me to boast of any thing I have done or suffered as a

minister

minister of Christ: Nevertheless I will come to visions and revelations of the Lord, ver. 1.—But that he might not offend their affected delicacy, he did not say these visions and revelations were given to himself. He only told them, he knew a servant of Christ, who, fourteen years before the date of this letter, had been caught up as far as to the third heaven, ver. 2.—Though whether in the body or out of the body, the apostle did not know, ver. 3.—This servant of Christ, in paradise, heard things which could not be expressed in human language, ver. 4.—Concerning such a person, the apostle said he would boast; but concerning himself, he told them ironically, he would not boast except in his weaknesses, for which they ridiculed him, and of which he had boasted in the end of the preceding chapter, ver. 5. And yet, being himself that servant of Christ who had been caught up, he told them, that if he inclined to boast concerning himself, as the person who was so highly honoured, he should not be a fool, because he should speak nothing of himself but what was strictly true. Nevertheless he forbare, lest, forsooth, any of them should think more highly of him than his appearance, or than his manner of speaking warranted. This he said in high ridicule of their gibe, that his bodily presence was weak, but his letters weighty and powerful, ver. 6.

Farther, because he had said he would not boast, except in his weaknesses, for which they had ridiculed him, he told them, that his bodily infirmity, instead of rendering him contemptible, was an honour to him, because it was sent on him by God, to prevent him from being too much elated with the transcendency of the revelations which had been given to him, ver. 7.—That he had besought the Lord thrice to remove it, ver. 8.—But that he told him, his grace was sufficient for making him successful as an apostle, and his power in converting the world was most illustriously displayed, in the weakness of the instruments employed for that end. The apostle therefore boasted in his own weakness, that the power of Christ might be seen to dwell upon him, ver. 9.—Nay, he even took pleasure in weaknesses, insults, &c. for Christ's sake, ver. 10.—But added, that if he appeared a fool in thus praising himself, his friends among the Corinthians had constrained him to it; because when his enemies called his apostleship in question, they ought to have spoken in his vindication, as they well knew he was in no respect inferior to the greatest of the apostles, ver. 11.—All the proofs of an apostle he had frequently shewed in their presence, by signs, and wonders, and powers, ver. 12.—So that as a church, they were inferior to others in nothing, except that he, their spiritual father, had not taken maintenance from them. But in irony of their finding fault with him on that account, he begged them to forgive him that injury, ver. 13.—Yet to shew that he had done them no injury

injury in that matter, he now told them, he was coming to them the third time, and still would not be burdensome to them; because he did not seek their goods but their salvation; and because the children ought not to provide for the parents, but the parents for the children, ver. 14.—and therefore with pleasure he would spend his time, and waste his body for their souls sake, so much did he love them; although the more he loved them, he found the less he was beloved by them, ver. 15.—Well then, said he, ye must acknowledge that I did not burden you, by taking maintenance from you. Nevertheless the faction say, (because it is the practice of the false teacher to whom they are attached), that by this shew of disinterestedness, I craftily made you lay aside all suspicion of my loving money, that I might draw it the more effectually from you by my assistants, when absent, ver. 16.—But did I make the least gain of you, by any of them I sent to you, after my departure? ver. 17.—I besought Titus to visit you lately. Did Titus or the brother I sent with him make any gain of you? Did they not walk in the same spirit, and in the same steps with me? ver 18. Farther, by sending Titus to you this second time, do I apologise to you for not coming myself? In the sight of God I solemnly protest, that I speak by the direction of Christ, when I tell you, that my sending Titus is designed for your edification by giving the faulty among you time to repent, ver. 19.—Yet I am afraid that when I come, I shall not find you such reformed persons as I wish you to be, and that I shall be found by you such as ye do not wish. My meaning is, that I shall find strifes, emulations, &c. among you, ver. 20.—So that when I come, I shall be so far humbled among you by my God, as to be obliged with grief to punish those among you who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness which they have habitually committed, ver. 21.

NEW TRANSLATION.	COMMENTARY.
CHAP. XII. 1 (Δη, 111.) *It is not proper then for me to boast;* (γαρ, 98.) *Yet* I will come to visions [1] and revelations of the Lord. [2]	CHAP. XII. 1 Notwithstanding all my labours, and sufferings, and deliverances, *it is not proper*, it seems, *for me to boast. Yet I will speak of visions and revelations of the Lord*, with which one of his servants was honoured.

Ver. 1.—1. *I will come to visions.* Οπτασιαι, *visions*, were things presented to a person in a supernatural manner, so as to be the objects of his sight while awake. Thus Zacharias, Luke i. 11. and Mary, ver. 26. and Cornelius, Acts x. 3. had visions of angels. But the *visions* of which the apostle speaks in this passage, being *visions of the Lord*, he means his seeing the Lord Jesus on different

2 *Fourteen years ago, I knew a servant of Christ,* but *whether in the body,* by the local removal of both soul and body, *I know not; or* by the carrying of his soul *out of his body, I know not; God* only *knoweth; such an one I knew, caught up as far as to the third heaven,* the place where God manifests his presence.

2 *Fourteen years ago,* [1] *I knew a man in Christ,* [2] whether in the body, *I know not;* or out of the body, *I know not;* [3] God knoweth: such an one *I KNEW* caught [4] up *as far as* to the third heaven.

occasions after his ascension, Acts ix. 27. xviii. 9. xxii. 18. xxiii. 11. But above all, those visions of Christ which he saw when he was caught up into the third heaven.

2. *And revelations of the Lord.* These were discoveries of matters unknown, which Christ made to Paul by an internal impression on his mind, or by speech, such as the revelations mentioned Acts xiii. 2. 1 Tim iv. 1. Perhaps also those which he says, ver. 4. he heard in paradise. Of the former kind were all the inspirations of the Spirit bestowed on the apostles, and on those who in the first age preached the gospel by revelation.

Ver. 2.—1. *Fourteen years ago.* The apostle having never spoken of his rapture till now, although it happened fourteen years before this epistle was written, the Corinthians, by that circumstance, might be sensible how little disposed he was to speak vauntingly of himself; and that they themselves had constrained him to mention his rapture on this occasion. See ver. 11.

3. *I knew a man in Christ.* This may mean *a Christian man*: or *a man belonging to Christ,* a servant of Christ. See 2 Cor. v. 17. That the apostle speaks of himself here, is evident from ver. 6, 7.

3. *Whether in the body, I know not, or out of the body, I know not.* As the apostle declares, that he knew not whether the things which he saw and heard in the third heaven, and in paradise, were communicated to him by the intervention of his senses, or without them, it were folly in us to enquire into that matter. It is of more importance to observe, that he supposed his spirit might be carried into the third heaven, and into paradise, without his body. For from his making such a supposition, it is plain he believed that his spirit could exist out of his body; and that by the operation of God, it could be made to hear and see without the intervention of his body.

4. *Caught up.* Philip the evangelist, was by the Spirit caught away in the body, from the Ethiopian eunuch, who saw him no more: but Philip was found in Azotus. This, therefore, was a rapture of a man in the body, Acts viii. 39, 40.—Ezekiel also, *was lift up by the Spirit between the earth and the heaven, and brought to Jerusalem*: but it was *in the visions of God,* Ezek. viii. 3. The apostle could not tell in which of these ways he was caught up.

5. *As far as to the third heaven.* In the language of the Jews, the *First heaven,* is the region of the air where the birds fly; who, therefore,

3 (Και, 224.) *Besides*, I knew such a man, whether in the body, or out of the body, *I know not*; God knoweth:

4 *That* he was caught up into paradise, and heard unspeakable

3 *Nay*, *I knew such a man*, but *whether* it happened to him *in the body*, *or out of the body*, (See Commentary on ver. 2.) *I know not*, *God* only *knoweth* this great secret.

4 *That he was caught up into paradise*, the abode of the spirits of just men, *where he heard unspeakable mat-*

therefore, are called *the fowls of heaven*. The *Second heaven*, is that part of space in which the stars are. This was called by the Jews, *The heaven of heavens*. 1 Kings viii. 27. *The heaven of heavens cannot contain thee*. The *Third heaven*, is the seat of God, and of the holy angels, into which Christ ascended after his resurrection, but which is not the object of men's senses, as the other heavens are.

Ver. 4.—1. *That he was caught up into paradise*. The Greeks used this word, to denote gardens and parks, where the ground was finely dressed and planted with trees, shrubs, and flowers, and where animals of various kinds were kept for the pleasure of the proprietor. Hence the Greek commentators gave the name of *Paradise*, by way of eminence, to the garden of Eden, where our first parents were placed. This name also was given to the place, where the spirits of the just after death reside in felicity till the resurrection, as appears from our Lord's words to the penitent thief, Luke xxiii. 43. *To-day thou shalt be with me in paradise*. The same place is called *Hades*, Acts ii. 27. or *the invisible world*. Yet Rev. ii. 7. heaven seems to be called *the paradise of God*.

Clement of Alexandria, Justin Martyr, Irenæus, Tertullian, and most of the ancients, except Origen; and among the moderns, Bull, Whitby, Bengelius, &c. were of opinion, that the apostle had two different raptures; because, as Methodius very well argues, if one rapture only were spoken of, the repetition of *Whether in the body or*, &c. would have been needless, when speaking of his being caught up into paradise. Others think the apostle speaks of one and the same event; and that he gives the name of *Paradise*, to the place which he had before called the *Third heaven*. And from his doubting whether he was caught up in the body, they infer, that he believed paradise, or the third heaven, to be within the bounds of this mundane system; especially as it is said of Stephen, Acts vii. 55. *That he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God*. For that circumstance, in their opinion, shews the distance not to be immense. For the opinions of mankind concerning the abode of the Deity, see Heb. ix. 5. note.

2. *And heard unspeakable words*. Ρηματα. *Words*, being used by the Hebrews to denote *matters*, as well as *words*, probably both were meant by the apostle. And seeing the things which he saw and heard in paradise, could not be expressed in human language, it

ters which it is not possible for one to utter in human language.

5 *Concerning such an one I will boast*, as a person highly favoured of Christ. *But of myself*, of my own qualities, though I be the person who was thus honoured, *I will not boast, unless of my* bodily *weaknesses;* because they befel me through my being caught up.

6 *Yet if I shall incline to boast* of the many and great revelations of the Lord, with which I have been

words, [2] which it is not *possible* [3] for a man to utter.

5 *Concerning* such an one *I will boast; but concerning* myself I will not *boast, except of my weaknesses.* [1] (See chap. x. 10.

6 (Γαρ, 98.) *Yet, if I shall incline to boast,* I shall not be a fool; for I will

is plain that the purpose for which he was caught up, was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard. But it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and shewing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity, that heavy load of complicated evils, to which he was exposed in the course of his ministry. Not to mention, that this confirmation of the apostle's faith, is no small confirmation of ours also. Some fanatics, supposing the apostle to have said that he heard in paradise, *words not to be uttered*, have inferred, that the doctrines written in his epistles, were designed only for the vulgar, and that he taught deeper doctrines to the more perfect. But the word used by the apostle, ἀῤῥητα, does not signify *things not to be uttered*, but *things unspeakable*

3. *Which it is not possible.* Εξον, being the neuter particle of ἐξειμι, *to be*, signifies not only a thing which is *allowed to be done*, but a thing *possible to be done*. In this latter sense it is used by the apostle, and by Xenophon often, as Raphelius hath shewn. And it is so explained by Clemens Alexand. in a beautiful passage quoted by Beza.

Ver. 5. *I will not boast, except of my weaknesses.* His enemies had said, *His bodily presence is weak, and his speech contemptible.* In ridicule of that sarcasm, the apostle told the Corinthians, that instead of boasting of his raptures into the third heaven, and into paradise, he would boast of those very weaknesses, for which his enemies ridiculed him, not only for the reason mentioned in the commentary, but because his success in preaching, was shewn to be the effect of the divine power, the more clearly that he appeared weak and contemptible in the eyes of the world.

Ver.

speak the truth: *but I* forbear, lest any *one* should think *concerning* me above *what* he seeth me TO BE, [1] or *what* he heareth *from* me.

honoured, *I shall not be a fool; for I will speak the truth* concerning them. *But I forbear lest*, forsooth, *any one* of you *should think concerning me, above what he seeth me to be, or what he heareth from me*, whose presence is so mean, and whose speech is so contemptible, chap. x. 10.

7 (Καὶ, 207.) *For that I might not* be exalted above measure, *by* the *transcendency* of the revelations, there was given to me a thorn [1] in the

7 My bodily weaknesses are no dishonour to me. *For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn in the flesh*, as *a messenger of Satan to buffet me:* a

Ver. 6. *Lest any one should think concerning me above what he seeth me to be*, &c. This is an exquisite irony of the faction. Says the apostle, I might with truth boast of the visions and revelations of the Lord, with which I have been honoured; but I will not do it, for fear any of you should think me a greater person, than my mean bodily appearance, which he seeth, and my contemptible speech, which he heareth, warrant him to think me. By this irony likewise, the apostle shewed them the absurdity of fancying that the whole of a teacher's merit lies in the gracefulness of his person, in the nice arrangement of his words, and in the melodious tones with which he pronounces his discourses.

Ver. 7.—1. *There was given to me a thorn in the flesh, a messenger of Satan.* Because the apostle calls the thorn in his flesh *a messenger of Satan*, and because the Canaanites are called *thorns in the sides* of the Israelites, Numb. xxxiii. 55. some are of opinion, that by *the thorn in his flesh*, he meant the false teachers, whose opposition to the gospel occasioned him much pain. The ancient Latin commentators, by the *thorn in his flesh*, understood some unruly lust, put into the apostle's flesh through the temptation of the devil. But how could an unruly lust, which certainly was restrained by the apostle, hinder him from being exalted above measure? Or how could it make him appear contemptible to others, unless he discovered it, which he was under no necessity of doing? Or how could he take pleasure in such an infirmity? I have followed Whitby, Lord Barrington in his Miscel. Sac. Benson, and others, in thinking, that *the thorn in the* apostle's *flesh*, was some bodily weakness occasioned by his rapture, and which affecting his looks, and gesture, and speech, rendered his manner of preaching less acceptable, and perhaps exposed the apostle himself to ridicule. Thus we find the revelations made to Daniel, occasioned in him a change of countenance, chap. vii. 28. and sickness, chap. viii. 27. Agreeably to this account of *the thorn in the* apostle's *flesh*, we find him speaking to the Galatians of *an infirmity in his flesh, which they did not despise*, Gal. iv. 14. but which he was afraid might have rendered him contemptible in

their

bodily weakness, which occasions me to be contemned, not only by unbelievers, but by you of the faction: this thorn I say, was given to me, *that I might not be exalted above measure.*

8 *Concerning this, thrice I besought the Lord that it might depart from me,* fearing it would render my preaching unacceptable.

9 *But he said to me, sufficient for* qualifying *thee* to be an apostle, *is my grace;* the miraculous gifts with which I have endowed thee. *Besides, my power* in the conversion of the world, *is displayed in* the *weakness* of the instruments whereby that work is accomplished. *Most gladly, therefore,* I *will boast rather of* my *weaknesses, that the power of Christ may dwell in me.*

fiesh, *a* messenger of Satan to buffet me, *that I might* not be exalted above measure. [2]

8 *Concerning this, thrice* I besought the Lord, [1] that it might depart from me. [2]

9 (Και, 205.) *But* he said to me, [1] *sufficient for thee is my grace;* (γαρ) *besides,* my *power is perfected* in weakness: (see chap. iv. 7. note 3.) most gladly, therefore, *I will boast rather* [2] *of*

their eyes; and therefore he calls it, *the temptation which was in his flesh.*—Moses, likewise, was afraid that his manner of speaking might render him an improper messenger to Pharaoh, Exod. iv. 10. *I am slow of speech, and of a slow* (a stammering) *tongue.*

3. *That I might not be exalted above measure.* This clause is wanting in some MSS. and in the Vulgate version. But though this was said in the beginning of the verse, the repetition of it here is not improper, as it is intended to draw the reader's attention.

Ver. 8.—1. *Thrice I besought the Lord.* That *the Lord* to whom the apostle prayed was Christ, is evident from ver. 9.—It is supposed by some, that in praying thrice, he imitated his Master's example in the garden. But others think his meaning is, that he prayed often and earnestly.

2. *That it might depart from me.* The apostle was anxious to have this thorn removed, not then knowing that it would be so honourable to him, as to be a foundation of boasting. Neither did he know that it would give additional lustre to the evidences of the gospel.—This example of prayer rejected, ought to be well attended to by all good men; because it shews, that they neither should be discouraged when their most earnest prayers seem to be disregarded, nor discontented when they are rejected; because in both cases, their good is designed, and effectually promoted.

Ver. 9.—1. *But he said to me, sufficient,* &c. Probably Christ appeared to his apostle, and spake to him. At any rate, it was another revelation of the Lord, which his subject led him to mention, though his modesty did not allow him to insist on it directly.

2. *Boast rather of my weaknesses.* Bengelius thinks the meaning is, boast of my weaknesses, rather than of the visions and revelations of the Lord.

3. *That*

my weaknesses, that the power of Christ may *dwell* [3] upon me. (See John i. 14.

10 *Wherefore, I am well pleased with weaknesses, with insults, with* necessities, *with* persecutions, *with* distresses for Christ's sake; *because*, when I am weak, then *I am* strong.

11 *Have I become a fool by boasting?* Ye have *constrained me TO IT:* for I ought to have been commended *by* you (γαρ, 90.) *because I am in nothing* behind the very *greatest* [1] apostles, though I be nothing.

12 Truly the signs of an apostle [1] were *fully wrought* (εν, 172.) among you *with* all patience, [2]

fore, I will boast rather than be ashamed *of my weaknesses, that the power of Christ may abide with me.*

10 *Wherefore*, instead of being dissatisfied, *I am well pleased with bodily weaknesses, with insults, with poverty, with persecutions, with distresses*, for Christ's *sake, because when I am most oppressed with these evils, then I am strong;* my ministry is most successful through the power of Christ dwelling upon me.

11 *Do I appear a fool by boasting? Ye have constrained me to it. For* when my character as an apostle was attacked by the false teacher, *I ought to have been vindicated by you; because* ye knew that *I am in no respect inferior to the very greatest apostles, although* my enemies would persuade you, that *I am nothing.*

12 For *truly the proofs of an apostle were fully exhibited* by me, during my long abode *among you, with great patience, by* the *signs and wonders*

3. *That the power of Christ may dwell upon me.* The original word literally signifies, *pitch its tent over me*; cover me all over, and abide on me continually. See John i. 14.

Ver. 11.—1. *The very greatest apostles.* He meant Peter, James, and John, whom he called *pillars*, Gal. ii. 9.

2. *Though I be nothing.* This was an epithet given by the Greeks to contemptible persons. Thus Aristophan. Equit. lin. 1240. *Ah miserable me!* αθλιον εμε εγω, *I am a contemptible person.*

Ver. 12.—1. *The signs of an apostle.* The signs whereby one was known to be an apostle were, his performing great and evident miracles openly in the view of the world; especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying the spiritual gifts to them who believed; a power which none possessed but the apostles. See Titus iii. 6. note. All these signs St Paul having exhibited at Corinth; and in particular, having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them in his former letter, *the seal of his apostleship*, 1 Cor. ix. 2.

2. *With all patience.* By mentioning his *patience*, the apostle brought to the rememorance of the Corinthians, the hardships which he

which I wrought, *and* the spiritual *powers* I conferred on you. (See 1 Cor. xii. 10. note 1.)

13 I therefore boldly ask you, *What is the spiritual gift, privilege, or ornament wherein ye were inferior to any other church? unless* this, *that I myself have not been burdensome to you* in respect of maintenance, as the other apostles have been to the churches planted by them. *Forgive me this injury.*

14 *Behold a third time I am ready to come to you, and I will not be burdensome to you,* more than formerly, *because* in preaching the gospel, *I seek not your money nor your goods,* as some others do, *but your welfare;* and in this I have behaved like a father to you. *For it is not required of children to lay up for their parents* temporal things, *but the parents for the children.*

15 *Yea, I most gladly will spend* all my time, *and be spent* in respect of my bodily strength, *for the sake* of the salvation *of your souls;* and that

by signs and wonders, [3] and *powers.*

13 For what is *the thing* wherein ye were inferior to other churches, *unless that* I myself *have not been* burdensome to you? (see chap. xi. 8, 9.) forgive me this *injury.*

14 Behold, *a* third time [1] I am ready to come to you; and I will not be burdensome to you; (γαρ, 90.) *because* I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 *Yea, I most gladly will* spend and be spent *for the sake of your souls, even although* the more

he had endured, while he executed the apostolical office among them, and supported himself by his own labour. Perhaps, likewise, as Locke supposes, there is here an oblique reproof to the false teachers, for the luxury and ease in which they were living among the Corinthians.

3. *By signs and wonders.* See Rom. xv. 19. note 1. The appeal which the apostle here, and 1 Cor. iv. 7. made to the whole church of the Corinthians, (in which there was a great faction which called his apostleship in question,) concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts. See 1 Thess. i. Illustration at the close.

Ver. 14. *Behold a third time I am ready to come to you.* Because it does not appear from the history of the Acts, that Paul had been in Corinth more than once before this letter was written, Estius was of opinion, that the resolution which he formed in Ephesus of going directly to Corinth by sea, was the second time of his being ready to come to them: consequently that this was the third time he was ready to come to them. See chap. xiii. 1. note.

Ver.

abundantly I love you, the less I be loved.

16 Be it so *then*, I did not burden you: nevertheless, *THEY SAY*, being crafty, I caught you with guile.

17 *WITH RESPECT TO* [1] *any one of them I sent to you*, Did I *by him make gain* [2] of you?

18 *I besought* Titus *TO GO TO YOU*; and with HIM I sent a brother: [1] did Titus make *any* gain of you? [2] *Did we not walk* in the same spirit? *DID WE* not *WALK* in the same steps?

19 (παλιν) *BY SENDING TITUS* again, think *ye* that, we *apologise to* you? [1] *In the presence of*

even although I am sensible, *the more exceedingly I love you, the less I be loved* by you.

16 *Be it so then*, for ye cannot deny it,) *I did not burden you: nevertheless the faction say, being crafty* in not demanding maintenance, *I caught you with guile*, taking money from you as a present.

17 But *with respect to any one of them I sent to you*, I ask you, *Did I by him receive any thing*, either in money or goods, *from you?* None of you can say I did.

18 *I besought Titus to go to you* with my former letter; *and with him I sent a brother. Did Titus*, or that brother, *receive any thing from you? Did we not all shew the same disinterestedness of disposition? Did we not all follow the same course*, labouring with our hands for our own maintenance?

19 *By sending Titus again, think ye that I apologise to you*, for not coming myself? *In the presence of God*, I solemnly protest, that *I speak by* the

Ver. 17.—1. *With respect to.* The original requires some preposition to govern τινα. I have in the translation supplied κατα, *with respect to.*

2. *Did I by him make gain of you.* Επλεονεκτησα. Estius, *avarè exersi.* The original phrase signifies to make gain by improper, or fraudulent methods. See chap. ii. 11. note 1.

Ver. 18.—1. *And with him I sent a brother.* Who that brother was is not known. He may have been one of the apostle's companions in travel, who was with him in Ephesus when he wrote his first epistle to the Corinthians. Or he may have been one of the Ephesian brethren, whose zeal for the gospel moved him to accompany Titus to Corinth when he carried the former letter. The brother spoken of, 2 Cor. viii. 18. 22. accompanied Titus when he carried this letter.

2. *Did Titus make any gain of you?* Did he draw any money from you, either on account of his own maintenance, or on pretence that he would persuade me to receive it for mine?

Ver. 19. *By sending Titus again, think ye that we apologise to you?* The word παλιν, *again*, at the beginning of this verse, according to the apostle's laconic manner of writing, refers to ver. 18. where he

direction of *Christ*, when I say, *that all these things, beloved, are done for your edification*, that the guilty may have time to repent.

20 *Yet I am afraid, lest perhaps when I come, I shall not find you the reformed persons I wish* you to be; *and that I shall be found by you such as ye do not wish*, on account of my punishing you: *I mean* I am afraid, *lest perhaps strifes* about your teachers, *and emulations* among the leaders of parties, *and wraths* for injuries received, *and brawlings, and evil speakings, and whisperings* against me, and *swellings* of pride and ambition, and actual *tumults be among you.*

21 *And lest when I come again, my God may humble me among you*, by shewing me your church, which I planted, corrupted with many vices, *and I shall, with lamentation, punish many who have formerly sinned, and have not repented of the uncleanness,*

God, we speak by Christ, (δε) *that* all *these things, beloved, ARE DONE* for your *edification.*

20 (Γαρ, 98.) *Yet I am afraid*, lest, *perhaps*, when I come, I shall not find you such as I wish; and THAT I shall be found *by* you such as ye *do not wish: I MEAN*, lest, *perhaps, strifes, emulations*, wraths, *brawlings*, [1] backbitings, whisperings, swellings, tumults *BE AMONG YOU.* [3]

21 AND lest, when I come again, my God *may* humble me among you; *and I* shall bewail [1] many *who* have *formerly* sinned, and have not repented [2] of the unclean-

says, *I besought Titus*, namely, to go to Corinth. His sending Titus a second time, some might imagine, was done to excuse his not coming himself. But he here assured them he had no such view in sending Titus. He had delayed his own coming, merely to give the guilty time to repent.

Ver. 20.—1. *Brawlings.* According to Suidas, ερισθαι, *brawlings*, are *contentions by words*, or abusive language.

2. *Swellings.* Φυσιωσεις, *Swellings*, are those vain boastings, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows, together with the temper of mind, from which the boasting and the insolent behaviour, which they occasion, proceed.

3. *Be among you.* I have added this clause from the Vulgate version; but have marked it as not in the Greek text.

Ver. 21.—1. *And I shall bewail.* From this passage, and from 1 Cor. v. 2. it appears, that when the Christian churches cut off any of their incorrigible members by excommunication, it occasioned great grief, especially to the bishops and pastors, and was performed by them, and assented to by the church, with great lamentation for the offender whom they considered as lost. See Origen contra Celsum, lib. 3. Hence *to mourn*, and *to bewail*, in the language of these times, signified *to punish.*

2. *Who have formerly sinned, and have not repented.* The incestuous

ness, and fornication, and lasciviousness, [3] which they have committed.

and fornication, and lasciviousness in speech and behaviour, *which they have committed*, through joining the heathens in their idolatrous feasts, and keeping company with wicked persons.

tuous person was not of this number; for he had repented, 2 Cor. ii. 7, 8. Those of whom the apostle speaks, were such of the faction, who, notwithstanding all he had written in his former letter, had not refrained from partaking in the idolatrous sacrifices of the heathens, and from the lewd practices connected with idolatry, to which, by their former education, they were still addicted.

3. *Of the uncleanness, and fornication, and lasciviousness.* Estius thinks the apostle by *uncleanness*, means those sins of the flesh which are against nature, and by *fornication*, the conjunction of male and female out of marriage. Of *lasciviousness*, he says it consists *in libidinosis osculis, tactibus, et cæteris hujusmodi.* But by *lasciviousness*, Bengelius understands *sodomy, bestiality*, and the other vices contrary to nature. But although some of the faction at Corinth may have been guilty of uncleanness, fornication, and lasciviousness, in the ordinary sense of these words, fancying, through the prejudices of their education, that these things were no sins, I scarcely think, that any of them after their conversion, would continue in the commission of the unnatural crimes mentioned by Estius and Bengelius.

CHAP. XIII.

View and Illustration of the Threatenings and Admonitions in this Chapter.

THE taunting speech of the faction, "that the apostle was bold by letters when absent, but humble and meek when present," he had answered by a delicate but pointed irony, chap. x. 1, 2. But as that speech contained an insinuation, that his threatenings to punish them by a supernatural power, were mere bugbears without any foundation, he in this chapter told them plainly, that he was now coming to Corinth a third time, and would punish all who opposed him, as well as those who had sinned habitually: and whatever of that kind was proved by the testimony of two or three witnesses, he would consider as fully established, ver. 1.—In my former letter, said he, I foretold that the delivering the incestuous person to Satan, would be followed with the destruction of his flesh; and I now foretell, as present with you in spirit the second time, that the same thing will follow the censures which I shall inflict on the guilty; and being absent in body, I write to all those who have sinned before

ye received my former letter, and to all the rest who have sinned since, that if they oppose me when I come, I will not spare them, ver. 2.—And this I will do the rather, that some of you in derision, seek a proof of Christ speaking by me. For though ye think me not able to punish you, yet by the spiritual gifts which Christ hath bestowed on you, ye must be sensible, that he is sufficiently strong to punish every guilty person among you, ver. 3.—He was crucified indeed through the weakness of his human nature: but though he gave himself to be put to death he now liveth by the power of God. In like manner, though I also am weak in body, and subject to death as he was, I will nevertheless shew myself alive with him, by exercising the power he hath given me in punishing you, however strong ye may think yourselves, ver. 4.—And since ye seek a proof of Christ speaking by me, I desire you to try yourselves, whether ye be a church of Christ and to prove your ownselves, whether as a church of Christ, ye possess any spiritual gifts. Know ye not yourselves to be a church of Christ, by the spiritual gifts ye received from me! and that Jesus Christ is among you by his miraculous powers and spiritual gifts, unless perhaps ye are without that proof of his presence, ver. 5.—In this passage the apostle, by a very fine irony, shewed the faction the absurdity of their seeking a proof of Christ's speaking by one, who had converted them and who had conferred on them, in such plenty, those spiritual gifts whereby Christ manifested his presence in every church. The apostle added, that although they should be without that proof of Christ's presence, having banished the Spirit from among themselves by their heinous sins, he trusted they should not find him without the proof of Christ's speaking by him, if it were needful for him to punish any of them when he came, ver. 6.—Yet he prayed to God that they might do nothing evil: his wish being to appear approved as an apostle by punishing them, but that they might repent although the consequence should be, that he should appear as one without proof of his apostleship, having no occasion to exert his power in punishing them, ver. 7.—For the apostles could at no time use their miraculous power against the truth, but for the truth, ver. 8.—He therefore rejoiced when he appeared weak, through his having no occasion to punish offenders, and wished the Corinthians to become perfect, by repenting of their faults, ver. 9.—And to promote their perfection, being absent he had written these things to them, that when present he might not need to act sharply against them, according to the miraculous powers which the Lord Jesus had given him, for edifying and not for destroying his church, ver. 10.

The apostle having now finished his reproofs to the faction turned his discourse to the whole church, and bade them farewell;

well; gave them a few directions, which if they followed, God would be with them; desired them to salute one another with a kiss, expressive of their pure mutual love; told them that *the saints* (meaning the brethren of Macedonia where he then was,) saluted them in token of their regard for them; then concluded with giving them his own apostolical benediction, ver. 11—14.

NEW TRANSLATION.

CHAP. XIII. 1 *I am coming this third time* to you: [1] *by* the mouth of two *witnesses*, *or three*, every *matter* shall be established.

2 *I foretold, and I NOW* foretel *as present in SPIRIT* the second time, and being absent *IN BODY*, *I now* write to them *who have before* sinned, and to all *the rest*; (ου, 260.) *Certainly when* I

COMMENTARY.

CHAP. XIII. 1 *I am coming this third time to you*, fully resolved to punish the obstinate. *By the testimony of two witnesses or three, every matter shall be established*: For I will hold that to be true, which shall be so proved.

2 *I foretold* formerly, that the delivering of the incestuous person to Satan, would be followed with the destruction of his flesh; *and I now foretel as present in spirit, the second time*, that the same thing will follow the censures I shall inflict: *and being absent in body, I now write to*

Ver. 1. *I am coming this third time to you.* In the Acts of the apostles, as was observed chap. xii. 14. note, there is no mention made of St Paul's being at Corinth more than once before this second epistle was written. But that history by no means contains all the apostle's transactions. We may therefore suppose, that during the eighteen months which passed from his first coming to Corinth, to the insurrection in the proconsulship of Gallio, the apostle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many, 2 Cor. i. 1. having preached the gospel to them gratis, as at Corinth, chap. xi. 10. and founded several churches, called, 2 Cor. ix. 2. *Achaia*, that is, *the churches of Achaia*. If therefore the apostle made the excursion I have supposed, and spent some months in it, his return to Corinth would be his second coming; consequently, *the coming* spoken of in this verse, was his *coming the third time to them*. Estius, because the apostle, 2 Cor. i. 15. speaks of his bestowing on the Corinthians, *a second gift*, on his coming to them from Ephesus, argues, that if he had gone to them then, it would have been his *second visit*: and infers, that the whole of his eighteen months abode in Corinth, was considered by him as his first coming. But this conclusion does not follow; because the apostle may have conferred no gifts on the Corinthians, after his return from the countries of Achaia.

Ver. 2. *I will not spare you.* If this is separated from the following

them who have sinned before ye received my letter, *and to all the rest* who have sinned since, and have not repented: *Certainly when I come again, I will not spare you,*

3 *Since ye* insolently *demand a proof of Christ's speaking by me* the threatenings in my first letter, *who towards you is not weak, but is strong among you,* by the spiritual gifts conferred on you, and by the punishments already inflicted on you.

4 *For though indeed Christ was crucified, by reason of the weakness* of his human nature, which was liable to death, *yet he* now *liveth by the power of God. And although I also,*

come again, I will not spare [1] *you,*

3 Since *ye demand* a proof of *Christ's* speaking *by* me, *who* (ος, 151.) *towards you* is not weak, but is *strong* (εν, 172.) *among* you. [1]

4 For though *indeed* he was crucified (εξ) through weakness, yet he liveth by the power of God: [1] (και γαρ, 98.)

ing verse by a full stop, the sense of that verse will evidently be incomplete. But if the two verses are separated only by a comma, as I have done, the meaning will be, *when I come again I will not spare you, since ye demand a proof of Christ speaking by me.*—This, with the other threatenings in the apostle's letters to the Corinthians, is a strong proof of the righteousness of the cause in which he was engaged. For if he had been carrying on an imposture, with the aid of his disciples, he would have flattered them in their vices, instead of threatening to punish them: as he must have known that such threatenings, while he himself was more culpable than they, would have provoked them to discover the cheat.—It is supposed, that in these threatenings the apostle had the false teacher particularly in his eye, though he uses the plural number. And Michaelis is of opinion, that at his coming to Corinth, he exercised the rod on that impostor so severely, that he obliged him to leave the city; or, that being terrified by the threatenings in this letter, he fled of his own accord before the apostle arrived.

Ver. 3. *Is strong among you.* Whitby's note on this verse, is as follows: "Christ shewed his power among the Corinthians, by enabling St Paul to preach the gospel to them in *demonstration of the Spirit, and of power*, so efficaciously as to convert them to the faith, 1 Cor. ii. 4. In that variety of gifts conferred on them, together with the gospel, by which their *testimony of Christ was confirmed*, 1 Cor. i. 6. By his power conspicuous in seconding St Paul's delivery of the incestuous person up to Satan, 1 Cor. v. 4, 5. By the chastisements they suffered for communicating in the Lord's supper unworthily."

Ver. 4. *He liveth by the power of God.* Here *the power of God* is declared to be, not only the cause of Christ's resurrection, but the proof of his being now alive. In this latter view, *the power of God*, signifies the power of God communicated by Christ to his apos-

and though we also are weak *with* him, *we shall, nevertheless*, live with him, by the power of God (*ως*, 149.) *among* you.

5 *Try* yourselves, whether ye be in the faith;[1] prove *yourselves*;[2] know ye not *yourselves*,[3] *that* Jesus Christ is (*εν*, 172.) *among* you? [4] *unless per-*

his apostle, *am weak* as he was, being subject to persecution, infamy, and death, *I shall nevertheless* shew *myself alive with him, by* exercising *the power of God among you*, punishing you severely if ye do not repent.

5 I say, since ye demand a proof of Christ's speaking by me, *Try yourselves, whether ye be in the faith: prove yourselves*, whether as a church, ye possess spiritual gifts: *know ye not yourselves, that Jesus Christ is a-*

apostles, to enable them to work miracles, and to confer the spiritual gifts on believers, and to punish offenders, for the confirmation of the gospel.

Ver. 5.—1. *Try yourselves, whether ye be in the faith.* Estius thinks *faith* here, signifies *the faith of miracles*, because that was a clear proof of Christ's speaking to the Christians by Paul, who had conferred on them that gift. But as the expression, *in the faith*, is no where else used in that sense, I rather think *in the faith*, signifies *in the faith of the gospel;* see chap. i. 24. And that when the apostle desired the faction to *try themselves whether they were in the faith*, he meant, that they should try whether by their faith they were become a church of Christ, and possessed the spiritual gifts which every church of Christ enjoyed. For if they possessed any spiritual gift, having received it from the apostle, it was a clear proof to them that Christ spake by him. This interpretation of the phrase, *in the faith*, is not materially different from that of Estius; but it agrees better with what follows in the verse.

2. *Prove yourselves.* Because the faction had required the apostle to shew them a proof of Christ's speaking by him, he desired them to prove themselves, whether they had received any spiritual gifts from him: that being a proof which ought to have convinced them of his apostolical authority.

3. *Know ye not yourselves?* This being spoken to the faction, who were in such a state of wickedness, that it cannot be so much as supposed that Jesus Christ was in them, in the sense in which our translators understood the phrase, we must translate and interpret the passage as I have done.—Some are of opinion, that in this question, *Know ye not yourselves?* the apostle alluded to the greatest of all the precepts of Greek philosophy, *Know thyself.* And that he ridiculed the faction for being ignorant of themselves, that is, of the gifts which they possessed, and of the efficacy of these gifts, to prove the person from whom they had received them, to be an apostle of Christ.—The irony in this passage will appear the more pointed, if we recollect, that the Corinthians valued themselves exceedingly on their knowledge of the Grecian philosophy, and on their skill in reasoning.

4. *That*

mong you as a church, *unless perhaps ye be without proof.*

6 *But* though ye should be without proof of Christ's presence among you, having quenched the Spirit, *I trust that ye shall know, that I am not without* the *proof* of Christ's speaking by me.

7 *Nevertheless, I pray to God that ye do nothing evil; my wish being, not that I may appear having proof* as an *apostle* by punishing you, *but that ye may do what is good*, may repent; *although*, in consequence thereof, *I should be indeed without proof* of my apostleship, having no occasion to punish you.

haps [5] ye be *without proof.* [6]

6 But I trust that ye shall know that we are not *without proof.*

7 (Δε, 100.) *Nevertheless*, I pray to God that ye do *nothing* evil; not *WISHING* that we *may* appear *having proof*, but that ye *may do what is good* (δε, 100.) though we *should* be (ὡς, 319.) *indeed without proof.* [1]

4. *That Jesus Christ is among you?* Whitby thinks the apostle alluded here to the speech of the rebellious Israelites in the wilderness, who, after all the proofs which God had given of his presence among them, said, Exod. xvii. 7. *Is the Lord among us or not?*

5. *Unless perhaps.* In this translation of the phrase ει μη τι, I have followed the Vulgate version, which has here, *Nisi forte.*

6. *Ye be*, αδοκιμοι, *without proof*, namely, *of Christ's presence among you.* So the word signifies ver. 3. *Since ye desire*, δοκιμην, *a proof of Christ's speaking by me.* The proof of Christ's presence in any church, was the existence of miraculous powers and spiritual gifts in that church. For these being sent down by Christ, Acts ii. 33. were tokens both of his presence and power. In supposing that the faction might be without this proof, the apostle indirectly, but sharply rebuked them for their vices, (chap. xii. 20, 21.) because the Spirit of God is provoked to depart both from societies and from individuals by their wickedness.—The word αδοκιμοι, which our translators have rendered *reprobates*, does not admit of that meaning in this passage, as is plain from the scope of the discourse, and from the apostle's applying that word to himself, ver. 7. which he could not do in its common signification. See the note on that verse.

Ver. 7. *Though we should be*, ὡς αδοκιμοι, *indeed without proof;* without that proof of our apostleship which would be given to you, were we miraculously to punish the obstinate offenders among you. That in this passage the word αδοκιμοι signifies *persons without proof*, and not *reprobates*, every reader must see, when he considers, that the Corinthians *doing that which was good*, could not have any influence to render the apostle *a reprobate*, in the modern sense of the word. And even though it could have had that influence, is it to be supposed, that the apostle would have consented to be made a reprobate, in order that the Corinthians might do that which was good. In the language of modern times, *a reprobate* is one who is excluded from

8 For we can do nothing against the truth, [1] but for the truth.

9 (Γαρ, 93.) *Therefore we rejoice* when we are weak, and ye are strong; and this also we *pray for*, EVEN your *restoration*. [1]

10 *For this reason, being absent*, I write these things, *that when present*

8 *For we* apostles *cannot exercise our miraculous power in opposition to the truth, but* always *in support thereof.*

9 *Therefore*, instead of delighting to shew my power, *I rejoice when I can inflict no punishment on you, because ye are strong* in virtue. *And this also I pray for, even your reformation.*

10 *For this reason, being absent, I write these threatenings* against the obstinate, *that when present, I may*

from the possibility of salvation, by an absolute decree of God; one who is delivered over to perdition. But no where in scripture, is the word αδοκιμος used in that sense. It is applied to various subjects, but always agreeable to its literal signification, *without proof*. Thus αδοκιμος is applied to silver, Prov. xxv. 4. Isa. i. 22. αργυριον αδοκιμον, *adulterated silver*, silver which doth not abide the proof.—It is applied likewise to land which, notwithstanding, it is properly cultivated, and receiveth the influences of the heavens, bringeth forth nothing but briars and thorns. For that kind of land is said, Heb. vi. 8. to be αδοκιμος, *without proof*, namely, of fertility; consequently it is deserted by the husbandman, and allowed to remain under the curse of sterility.—It is applied to those who offered themselves as combatants in the sacred games, and who on being examined were found not to have the necessary qualifications, and therefore were rejected by the judges. 1 Cor. ix. 27. *I bruise my body, and lead it captive, lest perhaps, having proclaimed to others, I myself, αδοκιμος γενωμαι, should be one not approved.*—It is applied to those who are not able to discern what is good in doctrine and morals. 2 Tim. iii. 8. *Men of corrupt minds, αδοκιμοι περι την πιστιν, without discernment concerning the faith.*—Tit. i. 16. *They profess to know God, but in works they deny him, being abominable and disobedient, and to every good work, αδοκιμοι, without discernment.*—Rom. i. 28. *As, εκ εδοκιμασαν, they did not approve of holding God with acknowledgment, παρεδωκεν αυτους ο Θεος εις αδοκιμον νουν, God delivered them over to an unapproving mind;* a mind not capable of discerning and approving what is right, *to work those things which are not suitable.*

Ver. 8. *We can do nothing.* In this verse, churchmen are taught for what end the censures of the church are to be inflicted. Not to gratify revenge or private pique, but for reforming the vicious, and for supporting the cause of truth and virtue.

Ver. 9. *Even your restoration.* The word καταρτιζειν, properly signifies to *reduce a dislocated member* to its right place in the body: also *to restore* and make things *whole* which have been broken, Matth. iv. 21. Gal. vi. 1. Ezr. iv. 12, 13. LXX. The word therefore, is applied with great propriety to a church, in which many of its members had misbehaved and put themselves out of their places.

not need to act sharply, according to the power of punishing *which the Lord hath given me for edifying* the church, by reclaiming the vitious and confirming the virtuous, *and not for* the *destruction* of its members without cause.

11 *Finally, brethren, farewell. Be ye restored* by repentance; *comfort yourselves* with the prospect of eternal life; *pursue the same great objects; live in peace* by avoiding those emulations which hitherto have rent your church. *And the God* who delights to see his creatures living in *love and peace, will be with you* to direct and protect you.

12 When ye meet, or part, *Salute one another with an holy kiss*, in token of that pure love which ye bear to one another, as the disciples of Christ.

13 *All the disciples of Christ* who are with me, *send their good wishes to you.*

14 Receive ye my apostolical benediction: *The favour of the Lord Jesus Christ, and the love of God, and the common fruition* of the gifts and aids *of the Holy Ghost, be* ever *with you all* who love the Lord Jesus Christ. *Amen.*

I may not act sharply, according to the power which the Lord hath given me (εις, 142. 2.) *for* edification, and not *for* destruction.

11 Finally, brethren, farewell: *be ye restored,* [1] *comfort yourselves; mind the same thing:* [2] live in peace; and the God of love and peace *will* be with you.

12 *Salute* one another (εν) with an holy kiss. (See Rom. xvi. 16. note 1.)

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [1] BE with you all. Amen. (See Eph. vi. 24. note 2.)

Ver. 11.—1. *Be restored.* The original word καταρτιζεσθε, may be translated, *Be ye fully restored*; namely, by repentance and reformation.

2. *Mind the same thing.* Wall is of opinion, that το αυτο φρονειτε, should be translated, *Be unanimous*, namely, in your deliberations on all matters relating to your union as a church. But I rather think the apostle's meaning is, that they should set their affections on the same great objects, namely, the glory of God, and the interests of the gospel. See 1 Cor. i. 10. where the same exhortation is given.

Ver. 14. *The communion of the Holy Ghost.* Κοινωνια του αγιου πνευματος. For the different senses of the word κοινωνια, see 1 John i. 3. note 3. Here it signifies, as in the commentary, the joint fruition or the participation of the gifts and graces of the Holy Spirit. This the apostle wished to the Corinthians, that in all their public transactions they might be animated by one spirit.

A

NEW LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

GALATIANS.

ESSAY V. *On the Covenant which God made with Abraham the Father of the Israelites.*

OUR Lord, John v. 39. thus exhorted his Jewish hearers; "Search the scriptures," (the writings of Moses and the prophets) "for in them ye think ye have eternal life: and they are they which testify of me." Also, at his first appearance to his disciples after his resurrection, he said to them, Luke xxiv. 44. "These are the words which I spake to you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." And that they might know what things were written in these books concerning him: 45. "He opened their understandings, that they might understand the scriptures;" he gave them the knowledge of the meaning of those passages of scripture which relate to himself, that they might be able to confirm the gospel which they were to preach, by testimonies taken from the law and the prophets. Accordingly the apostle Paul, who, like the other apostles, had the true meaning of the Jewish scriptures communicated to him by inspiration, hath on these writings founded those enlarged views of the doctrines of the gospel, and of the divine dispensations, which he hath delivered in his epistles; in so much, that his explications of the Jewish scriptures, and the conclusions which he hath drawn from them, make a principal part of the gospel revelation.

The passages of the writings of Moses, which Paul hath explained in his epistles, and which deserve our special attention, are those in which God's transactions with Abraham the father of the Israelites, are recorded: namely, Gen. xii. 1—3. xii. 14, 15,

15, 16. xiii. 14—16. xv. 1—7. 18. xvii. 1—8. xviii. 19. xxii. 10—18.

In the first of these passages we are informed, that God commanded Abram to leave his country and kindred, and go into a land which he would shew him. And to encourage him to break his connections with his idolatrous kindred and acquaintance, God said to him, Gen. xii. 2. "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. 3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Having received this command, Abram "obeyed and went out, not knowing whither he went," Heb. xi. 8. He went out, notwithstanding he did not know whether the land into which he was going, was a good or a bad land; or whether it was far off or near.

On leaving Haran, Abram it seems was directed to go to Canaan. For on his coming to the plain of Moreh in Canaan, Gen. xii. 7. "The Lord appeared to Abram and said, Unto thy seed will I give this land." Some time after this, when Abram separated from Lot, Gen. xiii. 14. "The Lord said to Abram, Lift up now thine eyes, and look from the place where thou art, northward, and southward; and eastward, and westward, 15. For the land which thou seest, to thee will I give it, and to thy seed for ever.—16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

All this while Abram had no child; for which reason, eight years after he left Haran, when God said to him, Gen. xv. 1. "Fear not Abram, I am thy shield and exceeding great reward," he replied, "What wilt thou give me, seeing I go childless?" Being now above eighty years old, the performance of the promise to make of him a great nation, appearing every day more and more improbable, he became uneasy at the delay. Wherefore, ver. 5. "God brought him forth abroad," early in the morning, "and said, Look now toward heaven and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. 6. And he believed in the Lord, and he counted it to him for righteousness. 7. And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it;" and ver. 8. "In that same day," to assure him of the performance of this promise, "the Lord made a covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

In an after transaction, recorded Gen. xvii. the Lord explained to Abram the particulars comprehended in the covenant which he made with him, after counting his faith to him for righteousness.

righteousness. Ver. 1. "When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the Almighty God, walk before me and be thou perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him saying, 4. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. 5. Neither shall thy name any more be called Abram, but thy name shall be called Abraham, for a father of many nations have I made thee. 6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God."

Some time after this transaction, to shew us that the things promised to Abraham in the covenant, depended on his continuing to believe and obey God, and on his commanding his children after him to keep the way of the Lord, and to do justice and judgment, the Lord said concerning him, Gen. xviii. 19. "I know him, that he will command his children after him, and his household, to keep the way of the Lord, and to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

At length when Abraham was an hundred years old, and Sarah was ninety, she brought forth her long expected son, whom Abraham named *Isaac*, (laughter) on account of the joy which his birth occasioned to his parents.—But lo! when this only son, to whom all the promises were expressly limited, was grown up, God put Abraham's faith to a trial, still more severe than that which was occasioned by deferring his birth so long: He commanded him to offer this only son as a burnt-offering, Gen. xxii. 2. This most difficult command, Abraham without hesitation set about obeying. He went with Isaac to the appointed mountain, raised an altar, put wood on it, bound Isaac, "laid him on the altar on the wood, and stretched for his hand, and took the knife to slay his son:" and would have slain him, had not the angel of the Lord called to him and said, ver. 12. "Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.—15. And the angel of the Lord called to Abraham out of heaven the second time, 16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, 17. That

in

blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, 18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Here it is to be remarked, that God confirmed all his former promises with an oath; and declared that he would perform these promises, because Abraham had done the difficult work of offering up his only son as a burnt-offering. Also he gave him a new promise, That the person in whom all the nations of the earth are to be blessed, should be one of his descendants; and declared, as before, that he made him this promise, because he had obeyed his voice.

From the foregoing account of God's transactions with Abraham, it appears, that God's covenant with him contained six separate promises, or stipulations on the part of God, namely,

I. That God would exceedingly bless Abraham.

II. That Abraham should be the father of many nations, and very fruitful.

III. That God would give to Abraham, and to his seed after him, all the land of Canaan for an everlasting possession.

IV. That he would be a God to Abraham, and to his seed after him in their generation.

V. That in Abraham himself, all the families of the earth should be blessed.

VI. That in Abraham's seed also, all the nations of the earth should be blessed.

These stipulations, the apostle Paul, in different places of his epistles, hath styled *the promises*; and hath entered deeply into their meaning.

To understand these promises, in the whole extent of their meaning, the reader should recollect, that in the early ages before the art of writing was invented, the most approved method of communicating and preserving knowledge, was by *allegory*; that is, by making sensible objects which were present, or not very distant in point of time, representations of things which are not the objects of sense, or which are future, but which have some affinity to the things made use of to represent them. In this method of instruction, the characters and actions of remarkable persons, and the ordinary events of their life, were on some occasions considered as prefigurations of more distant persons and events, to which they had a resemblance. Of this kind, which may be called *the natural allegory*, we have the following examples in scripture:—Abraham, in respect of the faith and obedience which he exercised in uncircumcision, was a type of believers of all nations; and to shew this, he was made their father.—Melchisedeck, in his character and office of a king and priest, was made by God himself a type of Christ,

Psal.

Psal. cx. 4.—David also, in his office and kingdom, prefigured Christ; on which account, Christ is called *David* by the later prophets.—Abraham's wives and sons, according to St Paul, Gal. iv. 24. were allegorical representations of the two covenants, and of the persons placed under these covenants.—The swallowing of Jonah by the whale, and his continuing in its belly three days and three nights, is declared by our Lord himself to be a prefiguration of his burial, and of his resurrection on the third day, Matth. xvi. 4.—The characters, actions, and events which constitute the natural allegory, though existing apparently in the ordinary course of things, were ordered of God, so as to be fit emblems of those future persons and events, the knowledge of which God intended to communicate to the world.

There is in scripture, likewise, what may be called *the instituted allegory*, because it consisted of actions which God appointed to be performed with such and such circumstances, for the purpose of prefiguring future persons and events. Of this sort were all the Levitical sacrifices, particularly the *paschal lamb*, John xix. 36.—and all the rites of worship appointed by Moses, which, as Paul tells us, Heb. x. 1. were shadows of good things to come.—Of the same kind was the lifting up of the brazen serpent in the wilderness, which our Lord tells us, John iii. 14, 15. was a type of his being himself lifted up on the cross.—Probably also the command to offer up Isaac as a burnt-offering, was intended as an allegorical representation of the sacrifice of Christ, Heb. xi. 19.—And, to name no more instances, many of the extraordinary things done by the prophets, at the command of God, were types; as is evident from the explications with which they were accompanied.

The allegorical method of communicating and preserving instruction, was attended with three advantages. 1. The emblem being an object of sense, made a strong impression on the imagination of the persons for whose instruction the allegory was intended, and might easily be remembered.—2. The verbal explication, which often accompanied the instituted allegory, having for its subject an object of sense, neither required many words, nor were these words of uncertain meaning. This kind of allegory, therefore, with its interpretation, could be handed down to posterity with a good degree of accuracy, without the aid of writing.—3. In scripture, some future events are foretold in such a manner as to shew, that they are themselves prefigurations, or predictions of future events more remote. In such cases, when the first events come to pass in the manner foretold, they are both a proof and a pledge that the more remote events, of which they are the signs, will take place in their season.

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This account of the ancient scripture allegory I have given here, because, from what our Lord and his apostles have said concerning the promises in the covenant with Abraham, it appears, that that transaction, besides its first meaning, which terminated in the persons and events literally spoken of, had an allegorical or second and higher meaning, which was to be accomplished in persons and events more remote. For example, Abraham's natural descendants by Isaac, though he was not yet born, were considered in the covenant as types of his seed by faith. In like manner, Isaac's supernatural birth, accomplished by the power of God, typified the regeneration of believers by the same power.—And the land of Canaan, promised to the natural seed as their inheritance, was an emblem of the heavenly country, the inheritance of the seed by faith.—In short, the temporal blessing promised in the covenant to the natural seed, had all an allegorical, or second meaning; being images of those better blessings which God intended to bestow in a more remote period, on Abraham's seed by faith, as shall be shewn immediately.

The promises in the covenant with Abraham, thus allegorically interpreted according to their true intention, throw great light on the gospel revelation, in which there are many allusions to that covenant; not to mention, that the accomplishments of its promises in their literal meaning to Abraham's natural seed, is a striking proof of the divine original, both of the covenant itself, and of the gospel which it prefigured.

Section I. *Of the first promise in the Covenant with Abraham.*

The first promise in the covenant was, that Abraham should be exceedingly blessed. Gen. xii. 2. "I will bless thee, and make thy name great, and thou shalt be a blessing." Gen. xxii. 16. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thine only son, 17. That in blessing I will bless thee;" that is, "I will greatly bless thee."

This promise, in its first and literal meaning, implied,

1. That God would bestow on Abraham great temporal prosperity, and protect him from evil during his sojournings as a stranger in Canaan, and in the neighbouring countries into which he might have occasion to go. Hence, in allusion to the literal meaning of this promise, God called himself Abraham's *shield*, Gen. xv. 1.—In fulfilment of this promise, according to its literal meaning, God blessed Abraham so exceedingly, that after living in Canaan a few years, the male slaves born in his house who were capable of going to war, were no fewer than

318

318, with whom he pursued Chedorlaomer and his confederates, and defeated them near Damascus.—Further, in the account which Moses hath given of Abraham's sojournings in Canaan, and Egypt, and in the land of the Philistines, various dangers, from which God shielded him are mentioned, which being well known, it is needless to speak of them particularly.

2. The blessing of Abraham, in its literal meaning, comprehended also God's counting Abraham's faith, concerning his numerous natural seed, to him for righteousness. Now the meaning of God's counting an action for righteousness, may be understood from the application of the phrase to Phinehas, after he executed judgment on Zimri and Cozbi. Psalm cxvi. 30. "Then stood up Phinehas, and executed judgment, and so the plague was staid, and it was counted to him for righteousness to all generations;" that is, his executing judgment on these wicked persons, was rewarded by God as a righteous action, with a temporal reward which descended to his latest posterity. That this is the meaning of the phrase, appears from Numb. xxv. where, speaking of the same action, God saith to Moses, ver. 11. "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them), that I consumed not the children of Israel in my jealousy. 12. Wherefore say, Behold I give unto him my covenant of peace. 13. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood." Now, as in the case of Phinehas, his slaying Zimri and Cozbi is said to have been *counted to him for righteousness*, because God rewarded him and his posterity with the covenant of an everlasting priesthood; so in the case of Abraham, his believing in the Lord that his seed should be numerous as the stars of heaven, is said to have been *counted to him for righteousness*, because God rewarded him and his seed with the promise of the inheritance of Canaan, immediately after declaring that his faith was counted to him for righteousness. Gen. xv. 7. "And he said to him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Then, as in the case of Phinehas, God confirmed this grant to Abraham's seed, by a covenant, ver. 18. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates."

Such is the first, or literal meaning of God's *blessing Abraham exceedingly*, and of his *counting his faith to him for righteousness*. But this promise, in both its parts, had also a second and higher meaning, of which the literal meaning was itself the sign, and which must now be explained.

The promise to bestow on Abraham great temporal prosperity, and to protect him from evil during his sojourning in Canaan, was likewise a promise to bestow on him those spiritual blessings, and that protection from his spiritual enemies, which were necessary to his perseverance in faith and obedience, during his sojourning on earth. This we learn from the apostle Paul, who calls the assistances of the Spirit, *the blessing of Abraham*, and represents them as promised to him. Gal. iii. 13. "Christ hath bought us off from the curse of the law, being made a curse for us."—14. "That the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promise of the Spirit through faith."

Next, the counting of Abraham's faith to him for righteousness, Gen. xv. 6. by bestowing on him the inheritance of Canaan, was in its second and highest meaning, a promise to bestow on him the blessing of justification by faith. This appears from Gal. iii. 8. "The scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed." For the blessing of justification by faith, the apostle hath termed, *the blessing of Abraham*, and tells us in ver. 13. as quoted above, that Christ died, "that the blessing of Abraham might come on the nations." Wherefore, if the counting of Abraham's faith to him for righteousness, was nothing but God's rewarding him with the promise of bestowing on him and on his seed the inheritance of the earthly country, which indeed was its first meaning, the blessing of Abraham neither had come on the nations, nor can come on them, notwithstanding the apostle hath assured us, that Christ died to procure that blessing for them.

It is evident, therefore, that when God promised to bless Abraham by counting his faith to him for righteousness, he in effect promised to justify him by faith. Now this implied, 1. That he would pardon Abraham's sins. 2. That he would reward him as a righteous person.

1. That the counting of Abraham's faith to him for righteousness, was a promise to justify him by faith, that is, to pardon his sins on account of his faith, is evident from Rom. iv. 6. "In like manner, David describeth the blessedness of the man to whom the Lord counteth righteousness without works." 7. "Saying, Blessed (like Abraham,) are they whose iniquities are forgiven, and whose sins are covered." 8. "Blessed is the man to whom the Lord will not count sin."

2. That the counting of Abraham's faith to him for righteousness, was likewise a promise to reward him as a righteous person, by bestowing on him the inheritance of an heavenly country as a free gift, is plain, I think, from the history. For we

we are told, that immediately after God counted Abraham's faith to him for righteousness, he promised to give him the land of Canaan in inheritance: by which, not the inheritance of the earthly country only was meant, but the inheritance of an heavenly country also; as shall be proved in sect. 3. where that promise is explained. Besides, that under the emblem of the earthly country, an heavenly country was promised to him, Abraham himself knew: for the apostle assureth us, that he died in the firm persuasion of his being to receive a country of that sort, according to God's promise. Wherefore, the apostle hath authorised us to believe, Abraham knew that the counting of his faith to him for righteousness, implied not only the pardon of his sins, but his being rewarded as a righteous person, with the inheritance of heaven.

But if Abraham knew the true import of God's counting his faith to him for righteousness, he would consider it either as a declaration from God, that his sins were then pardoned, and that he was immediately to be rewarded with the possession of the heavenly country; or as a promise that he would be pardoned and rewarded at the general judgment.—If he considered it as a declaration that his sins were then pardoned, and that he was immediately to be put in possession of the heavenly country, he would expect to be freed from death, the punishment of sin, and to be soon translated in the body into some place fit to be the everlasting abode of righteous men, like his pious ancestor Enoch, with whose history he no doubt was acquainted. But if he considered the counting of his faith for righteousness, only as a promise that his sins were to be pardoned, and the possession of the heavenly country to be given him at the general judgment, he would expect to be raised from the dead, with a body suited to the nature of the heavenly country into which he was to be introduced, and to live in that heavenly habitation in the body for ever. One or other of these, Abraham had reason to expect; unless he thought God's counting his faith to him for righteousness, was nothing but a promise to give him the earthly country. However, as he did not find himself immediately translated from this earth in the body; and as but one righteous person had been so translated without dying, he would think it more probable, that in the counting of his faith to him for righteousness, the pardon of his sins and the possession of the heavenly country, were only promised to him as blessings which he was to receive at the judgment. Wherefore, not doubting that he would die like other righteous men, Abraham, in consequence of his faith being counted to him for righteousness, would expect to be raised from the dead, to enjoy that life in the body, which he knew he was to be deprived of by death, and to possess

the heavenly country which was promised to him as the reward of his faith.

That Abraham should have been able to reason in the manner above described, concerning God's blessing him exceedingly, and concerning his counting his faith to him for righteousness, need not be thought strange, considering the great strength of his understanding, and the just ideas of the power, veracity, and other perfections of God, which he had attained. Besides, St Paul assures us that he reasoned with a similar strength of understanding and faith, concerning his having a son by Sarah, notwithstanding the birth of that son was delayed, till Abraham was an hundred years old, and Sarah ninety. Rom. iv. 19. "And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb. 20. Therefore against the promise of God he did not dispute through unbelief, but he was strong in faith giving glory to God. 21. And was fully persuaded that what was promised, he was able certainly to perform."—Also Abraham reasoned in the like admirable manner, concerning the command to offer up his only son as a burnt-offering, that long expected son to whom all the promises were limited. For recollecting that they were all to be fulfilled in Isaac, and having the most exalted ideas of the veracity and power of God, he concluded, that although Isaac were burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 17. "By faith Abraham, when tried, offered up Isaac; he who had received the promises offered up even his only begotten: 18. Concerning whom it was said, Surely in Isaac a seed shall be unto thee. 19. Λογιζαμενος Reasoning that God was able to raise him even from the dead; from which he received him even for a parable."

If Abraham could reason so justly concerning the birth of Isaac, and concerning the command to offer him up as a burnt offering, we may believe, that he reasoned with an equal strength of understanding and faith, concerning God's blessing him, and counting his faith to him for righteousness; and indeed concerning all the other promises in the covenant.

Sect. II. *Of the second Promise in the covenant with Abraham.*

This promise is recorded in the following passages. Gen. xii. 2. *I will make of thee a great nation.*—xiii. 16. *I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.*—Gen. xv. 5. *Look now towards heaven and tell the stars,*

stars, if thou be able to number them: and he said unto him, So shall thy seed be.—xvii. 4. *Thou shalt be a father of many nations.* 5. *Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations I have constituted thee.* 6. *And I will make thee exceeding fruitful: and I will make nations of thee: and kings shall come out of thee.*—xviii. 18. *Abraham shall surely become a great and mighty nation.*—xxii. 17. *In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.*

On this promise the first thing to be observed is, that in the account given of it, Gen. xvii. 5, 6. there is a remarkable diversity in the expression: First, Abraham was to be a *father of many nations.* And to shew in what manner he was to be a father of many nations, God said to him, *Thy name shall be Abraham: For a father of many nations I have made thee.*—In the Hebrew it is, *Nathattecha, Dedi te, I have given thee*: LXX τεθεικα σε, *Posui te; I have placed* or *constituted thee.* Next, Abraham was to be *exceeding fruitful: and nations were to be made of him, and kings were to come out of him.* He was to be the father of many nations by the constitution or appointment of God; and he was to be so exceedingly fruitful by procreating children, that nations were to be made of him, and kings were to come out of him. In this diversity of expression, God intimated to Abraham, that he was to have two kinds of seed; one by the constitution or appointment of God, in respect of which he was to be *a father of many nations;* and another by natural descent, in respect of which he was to be *exceeding fruitful* in children. This account of Abraham's seed merits attention, because the promises in the covenant being made, not to Abraham alone, but to his seed; in their first or literal meaning they belonged to his natural seed, but in their second or highest meaning, they were promises to his seed by faith.

The distinction of Abraham's seed into two kinds, is intimated by our Lord himself, John viii. 39. where he told the Jews who sought to kill him, that notwithstanding they were the natural offspring of Abraham, they were not his *children,* unless they did the works of Abraham.—The same distinction is taught still more plainly by the apostle Paul, who calls Abraham's natural progeny, *his seed by the law;* the law of marriage: but his seed by the appointment of God, who gave believers of all nations to him for seed, *That which is by the faith of Abraham.*—Rom. iv. 16. *That the promise might be sure to all the seed; not to that only which is by the law, but to that also which is by the faith of Abraham, who is the father of us all.*—In like manner, the same apostle by telling us, Rom. ix.

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8. *The children of the flesh, these are not the children of God, but the children of promise are counted for seed,* hath insinuated that Abraham had two kinds of children or seed; and that the seed by the promise, *a father of many nations I have constituted thee;* are the children of God to whom alone the promises in the covenant in their second and highest meanings belong.

This distinction of his seed into two sorts, I doubt not Abraham himself understood. My reasons are as follow:

1. In the promise, *A father of many nations I have constituted thee;* the expression, *I have constituted thee,* must have led Abraham to expect a seed of some kind or other, different from that which he was to have by natural descent. For he could not imagine God would promise it as a favour, that he would *constitute* him the father of his natural offspring. He was their father by having begotten them, and not by any positive appointment of God whatever.

2. Seeing the seed, of which God constituted Abraham the father, was to be so numerous as to make many nations, he must have known that these nations were not to be his descendants. His descendants to whom the promises in their literal meaning belonged, were to be but one nation; as Abraham knew, from the limitation of the promises, first to Isaac, to the exclusion of Ishmael; and after that to Jacob, to the exclusion of Esau. Besides, that his descendants by Jacob were to be but one nation, Abraham must have known from the purposes for which they were chosen to be the people of God; and from their having so narrow a country as Canaan, promised to them as their habitation. For he could not but know, that Canaan, instead of containing many nations, was no more than sufficient to be the habitation of the one nation of his descendants by Jacob.

3. Although the many nations of whom Abraham was constituted the father, are called *his seed,* that appellation could not lead him to conclude certainly, that these nations were to spring from him by natural descent. Anciently, not only a person's offspring, but those who resembled him in his dispositions and actions, were called *his seed.* Thus, in the sentence pronounced at the fall, wicked men are called *the seed of the serpent:* and the devil is called by our Lord, the *father of murderers and liars.* Wherefore as Abraham knew that the promises in the covenant in their first or literal meaning, were limited to the one nation of his natural descendants by Jacob, it would readily occur to him, that the many nations of whom he was constituted the father, and who as his children were to inherit the promises in their second or highest meaning, were nations of persons who resembled him in his faith

faith and obedience. And the rather when he considered, that those who partook of the qualities of his mind, were more really his children, than those who were related to him only by fleshly descent. Besides he may have known, that his seed by faith, being also the children of God, were better qualified than those who were his seed by natural descent, to receive the blessings promised in the covenant to his seed; especially the eternal inheritance of the heavenly country, which was promised to them under the image of the everlasting possession of Canaan.

4. The occasions on which the numerous seed was promised to Abraham must have led him then, as they do us now, to think of a numerous seed, different from his natural progeny. Gen. xvii. 1. "When Abram was ninety years old and nine, the Lord appeared to Abram and said to him; I am the Almighty God, walk before me and be thou perfect. 2. And I will make my covenant between me and thee, and I will multiply thee exceedingly."—Gen. xxii. 16. "By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not with-held thy son, thine only son: 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore." The numerous seed being promised to Abraham, as the reward of his walking before the Lord in a perfect manner, and of his having offered up Isaac as a burnt offering, he could not think that a numerous natural progeny was the only seed promised to him. That kind of seed, however numerous, he must have known, is not the proper reward of a man's walking before the Lord in a perfect manner, far less is it the proper reward of such an eminent degree of faith and piety as he expressed in the offering up of Isaac. To be the founder of a great nation, or even of many nations, was a blessing which any wicked man might attain in the ordinary course of things, and which some of that character actually had attained. Wherefore, when God repeatedly promised to Abraham, with a solemnity and pomp of expression which could not fail to attract his attention, that he would multiply him exceedingly, and that his seed should be numerous as the stars of the heaven, this chief of believers, whose understanding was as extensive as his faith was strong, would not interpret God's promises of a numerous and natural seed only, but of a numerous spiritual seed also, who were to resemble him in his faith and obedience.—The promise of the numerous seed thus understood, must, to a person of Abraham's piety, have appeared an high reward indeed. It was an assurance from God himself, that in the progress of the world, there were to be multitudes in every age

age and country, who should know and worship the true God; that God would acknowledge all such as Abraham's seed; that in fulfilment of the promises made in the covenant to Abraham's seed, he would count their faith to them for righteousness; and that he would bestow on them the everlasting possession of the heavenly country, promised to Abraham, and to his seed by faith.

Having thus shewed that a numerous seed by faith was promised to Abraham, as well as a numerous natural progeny, and that Abraham himself knew both kinds of seed were promised to him, it remains to speak of the accomplishment of the promise, according to its two-fold meaning. And first, the promise that Abraham's natural seed should be as numerous as the dust of the earth, and as the sand which is on the sea-shore, though limited to the one nation of the Israelites, who descended from Abraham by Jacob, hath been remarkably fulfilled even in that one nation; agreeably to Gen. xii. 2. "I will make of thee a great nation." For notwithstanding the oppression of Jacob's posterity in Egypt, they had multiplied so exceedingly that when they came out, and were numbered in the wilderness, the males among them, who were above twenty years old, and able to go to war, were no fewer than six hundred and three thousand, five hundred and fifty: Now, as neither the Levites, nor the old men, the women, and the children under twenty years old, were numbered, these together must have been at least four times the number of the males fit to go to war; consequently the souls who came out of Egypt, could not be fewer than three millions: So exceedingly did God multiply Abraham's natural seed during the short time of their sojourning in Egypt.

The Israelites, after they were settled in Canaan, continued to multiply greatly; for when David numbered them, there were found in Israel and Judah, "thirteen hundred thousand valiant men who drew the sword," 2 Sam. xxiv. and 9.—Afterwards, indeed, their numbers were diminished by the inroads of the Assyrians and Chaldeans, and by the captivity, first of the ten tribes, and then of the two tribes; so that when they returned from Babylon, they were but few. Yet that small remnant, in process of time, multiplied to such a degree in their own land, that when the Romans invaded them under Titus, their numbers were prodigious; as we learn from the accounts which Josephus hath given of those who perished by famine, by pestilence, by internal divisions, and by the sword of the Romans, during the course of their last war with that powerful people.

After the destruction of Jerusalem, and the total discomfiture of the Jews by the Romans, such of them as survived, being

being sold by their conquerors for slaves, were scattered through all the neighbouring heathen countries, and from thence were dispersed in process of time, over the face of the earth. In this last dispersion, the natural seed of Abraham have continued now near eighteen hundred years: and during that long period, they have often been miserably wasted, partly through their own turbulent disposition, and partly through the avarice and cruelty, both of the heathens and of the Christians, among whom they dwelled. Yet, during all the calamities which have befallen them, they have ever remained, though not an united, yet a distinct people, by their observance of the institutions of Moses, but especially by their circumcision, declared by God himself to be the seal of his covenant with Abraham, Gen. xvii. 9. and by that external mark, and by their observance of the institutions of Moses, this people are every where known to be the posterity of Abraham. Moreover, they are at this day so numerous, that were they gathered out of all the lands where they are dispersed, and joined together, they would be a race perhaps as numerous as any at present found on the earth. Who does not see in all this, the acomplishment of God's promise to Abraham, to multiply his natural seed *as the dust of the earth, and as the sand which is on the sea-shore!* See Sect. 4. at the beginning.

In the second place, Abraham, by the promise, *A father of many nations I have constituted thee*, being made the father of all in every age and nation who believe and obey the true God, his spiritual seed must be very numerous. It is true, we cannot number them, as Moses and David numbered the natural seed. This, however, we know, that in every nation, there always have been, even in the darkest and most corrupt ages, many pious and virtuous men, who have feared God, and wrought righteousness, according to the light, and the advantages which they enjoyed. See Sect. 4. 1st Art. p. 167. Also we know, That in the progress of the divine government, virtuous and good men, Abraham's seed by faith, shall be so multiplied, that they will at length exceed the wicked in numbers; and that being considered by God as Abraham's seed, they shall receive all the blessings, which, in the covenant, were promised to Abraham's seed.

It remains to speak of the purpose for which God constituted Abraham the father of all believers, and of the advantages which they derive from that appointment.—According to the apostle Paul, Abraham was constituted the father of all believers, from the beginning to the end of the world, for the purpose of receiving on their behalf, and in their name, the promises of those blessings which God, of his great goodness,

intends to bestow on them, Rom. iv. 11. "He received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision," or as an evidence that the faith which he exercised in uncircumcision, was counted to him for righteousness, "in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them: 12. And the father of the circumcision, that righteousness might be counted to those who are not of the circumcision only, but who also walk in the footsteps of the faith of our father Abraham which he had in uncircumcision."—In thus constituting Abraham the father of all believers, whether Jews or Gentiles, for the purpose of receiving on their behalf the promises in the covenant, God accommodated himself to the ideas of mankind, who consider what is promised in a covenant, as more binding than a simple declaration of one's intention. Accordingly, by making these promises to believers of all nations, in a covenant with Abraham as their father, God both published his gracious intentions, and gave to the heirs of promise, a stronger assurance of his resolution to fulfil these promises to them, than if he had only declared his purpose to do so. With the same design, after Abraham had laid Isaac on the altar, God confirmed all his promises to him, and to his seed with an oath; that, as St Paul tells us, the heirs of promise might have strong consolation under the afflictions of life, through the complete assurance which the oath of God hath given them of an after life of happiness in heaven: Heb. vi. 13. "When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself, 14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.—16. For men verily swear by the greater; and an oath for confirmation, is to them an end of all contradiction.—17. For which cause, God willing more abundantly to shew to the heirs of promise, *(believers of all nations,)* the immutability of his purpose, confirmed the promise with an oath;—18. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us," in the promises in the covenant with Abram.—Farther, Abraham was constituted the father of all believers, that his justification might be the pattern of the justification of the rest of mankind. But of this more, in Ess. vi. Sect. 2. Remark 3.

God having, by a covenant conferred on Abraham, the great honour of being the representative of believers, may we not conjecture, that he was commanded to sacrifice his son Isaac, for this, among other reasons, that having an opportunity of shewing, by his ready obedience, what an high degree of faith

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and piety he possessed, the world might be convinced, that of all mankind, he best deserved to be made the representative of believers of all nations, that in their name, he might receive the promises of those blessings, which the infinite goodness of God disposeth him to bestow on all who are capable of enjoying them.

I have only to add, that by constituting Abraham the father of all pious and virtuous men, an honour was done to this chief of believers, greater, than if, in the place of Adam, he had been made the father of the whole human race.

SECT. III. *Of the third Promise in the Covenant with Abraham.*

The third promise, is that which God made to Abraham, immediately on his arrival in Canaan, Gen. xii. 7. "The Lord appeared to Abraham, and said, Unto thy seed will I give this land.—Gen. xv. 1. Fear not, Abram: I am thy shield, and thy exceeding great reward.—7. And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.—18. Unto thy seed have I given this land," &c.—Gen. xvii. 8. "I will give it to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan; for an everlasting possession."—Gen. xxii. 17. "Thy seed shall possess the gate of his enemies."

Concerning the first, or literal meaning of this promise, there can be no doubt: as little can there be any doubt concerning its fulfilment to Abraham's natural seed, according to that meaning. After they had sojourned in Canaan and Egypt, God put Abraham's natural seed in possession of the promised country by great miracles, and maintained them in the possession of it during many ages.

But, like all the other promises in the covenant, this had a second and higher meaning, which Abraham and his immediate descendants well understood; namely, that under the image of the possession of Canaan, the possession of a better country, even an heavenly, was promised to them; as the following arguments I think sufficiently prove.

1. Although, when God said to Abraham, Gen. xii. 1. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," he might think of some country on earth only; yet when God afterwards said to him, Gen. xvii. 1. "I am the Almighty God, walk before me, and be thou perfect.—8. And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God;" he would naturally conclude that some better country than any country on earth was promised to him, as the reward of his walking before God in a perfect manner. For

the translation of his ancestor Enoch, from this earth in the body, after walking with God, must have convinced him, that neither the possession of Canaan, nor of any country on earth in its present state, is the proper reward of a perfect virtue. Besides, the whole earth being cursed for Adam's transgression, no part of it, as Abraham well knew, could be an everlasting habitation to him. In short, Abraham must have seen, that if the possession of Canaan, during the whole of his life, was all that God promised to him as the reward of his walking before him in a perfect manner, he would not be rewarded more than other men; many of whom, notwithstanding they were great sinners, he observed, were enjoying the felicity of earthly countries in the greatest perfection.

2. The possession of Canaan, promised in the covenant, being termed an *everlasting possession*, if nothing was meant thereby, but the everlasting possession of the earthly country so called, Abraham, to whom it was promised, must have expected to live in that country for ever. The same expectation, Isaac and Jacob, his immediate descendants, must have entertained, to whom, as well as to him, the everlasting possession of Canaan was promised. But if Abraham and all his posterity were to live in the earthly Canaan without dying, he would soon be sensible that it was a country too strait for containing all his seed.—Again, if that circumstance led him to interpret the promise concerning the everlasting possession of Canaan, of its being possessed for a long series of years, by the successive generations of his posterity, yet when he considered that the possession of Canaan was promised to all his seed, to his seed by faith, as well as to his natural seed, he would soon relinquish that interpretation; because it could not enter into his mind, to think that believers of all nations, who were on the earth in any one age, could live with his natural seed in so narrow a country as Canaan. Or if such a thing had been possible, he must have known, that to be transported into Canaan, would have been no advantage, but rather a loss to many of them; since the countries in which they were living, were better in every respect than Canaan. These reasons, I think, must have convinced Abraham, that a better and greater country than Canaan was promised in the covenant to him and to his seed, even an heavenly country, which was capable of containing all his seed, and of which the earthly country promised to his natural seed, was only the emblem and pledge.

3. Supposing that Abraham thought Canaan was the only country promised to him and to his seed, if any of them died without receiving that country, he must have expected either that God would raise them from the dead to enjoy it, or that he would give them in the other world, a country equal to, or better

better than Canaan. For a person of Abraham's exalted faith and piety, never could think God capable of breaking his promise. Accordingly, our Lord in reasoning with the Sadducees, affirmed, that the promise to give to Abraham and to his immediate descendants the everlasting possession of Canaan, was virtually a promise to raise them from the dead. Luke xx. 37. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living." When Moses at the bush, called the Lord, the God of Abraham and of his immediate descendants, he brought to the remembrance of the Israelites, the memorable words with which the promise, to give to their fathers personally, the everlasting possession of the land of Canaan, was concluded, namely, "And I will be their God," Gen. xvii. 8. From these words our Lord reasoned against the Sadducees, who denied the resurrection of the dead, in the following manner: Seeing the Lord, when he promised to give to Abraham and to his seed, the land of Canaan for an everlasting possession, added, "And I will be their God," if Abraham and his immediate descendants died without receiving Canaan, and are not to be raised from the dead to possess it, the Lord who promised it to them, could not with truth call himself their God, so many years after they were dead. Or, as the apostle insinuates, Heb. xi. 16. he might have been ashamed to call himself their God.—Besides, in the preceding part of his discourse, our Lord termed the promised country, *That world*, in contradiction to *This world*; and declared, that to enjoy *that world*, Abraham and his seed must be raised from the dead. Luke xx. 34. "The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 35. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." Wherefore, our Lord himself hath authorized us to believe, that in the promise to give to Abraham and to his seed, the land of Canaan for an everlasting possession, a new world, and a resurrection from the dead, in order to their enjoying that world, was really promised to them; for which reason he charged the Sadducees, who denied the resurrection, with ignorance of the scriptures. Matth. xxii. 29. "Ye do err, not knowing the scriptures."

4. St Paul expressly affirms, that Abraham and his immediate descendants, knew that in the promise to give to him and to them, the land of Canaan for an everlasting possession, a better country, even an heavenly country, was promised to them.

them. For he tells us, these men, to shew that they expected a city whose builder and ruler is God, never built any house or fixed habitation in Canaan, but always dwelt there in tents. Heb. xi. 9. " By faith he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the promise. 10. For he expected a city having foundations, of which city the builder and ruler is God."—Farther, the same apostle informs us, that Abraham, and Isaac, and Jacob, though they never obtained the possession of Canaan, all died in the firm persuasion of obtaining it. Heb. xi. 13. " All these died in faith, though they did not receive the things promised. For seeing them afar off, and being persuaded of them, and embracing them, they confessed that they were strangers and pilgrims on the earth. 14. Now they who speak such things, plainly declare, that they earnestly seek, πατριδα, a native country," not Chaldea. 15. " For if they had remembered that from which they came out, they might have had opportunity to have returned. 16. But indeed they strongly desired a better country, even an heavenly."—After these express testimonies, can any one suspect that Abraham and his immediate descendants, did not know an heavenly country was promised to them in the covenant, under the image of Canaan; and that they were to be raised from the dead, in order to their enjoying it?

5. That the promise to give to Abraham and to his seed, the everlasting possession of Canaan, was a promise to give them the everlasting possession of an heavenly country, and to raise them from the dead to enjoy that country; and that Abraham and his descendants understood the promise no otherwise, is evident from this, that the Israelites from the earliest times, entertained a strong hope of the resurrection of the dead, founded on the covenant with Abraham. Thus the Psalmist, speaking of the wicked, saith, Psal. xlix. 14. " Like sheep they are laid in the grave,—and the upright shall have dominion over them in the morning: Their beauty shall consume in the grave from their dwelling. 15. But God will redeem my soul from the power of the grave: for he shall receive me."—Wisdom of Solomon iii. 4. " Though they be punished in the sight of men, yet is their hope full of immortality."

What a strong belief of the resurrection of the just, and of the retributions of an after life, founded on the covenant with Abraham, the later Jews entertained, we learn from the history of the seven brethren with their mother, who were put to death by Antiochus for refusing to taste swine's flesh, 2 Mac. vii. 9. The second, " When he was at the last gasp, said, Thou, like a fury, takest us out of this present life; but the king of the world shall raise us up, who have died for his laws,

to

to everlasting life."—And that they expected this resurrection to everlasting life, by virtue of the covenant with Abraham, appears from the words of the youngest of these brethren: ver. 36. "For our brethren who now have suffered a short pain, are dead under God's covenant of everlasting life:" for what covenant of everlasting life did God ever make with the Jews, under which they could die, unless it be the covenant with Abraham, in which he promised with an oath, to give to him and to his seed, the land of Canaan for an everlasting possession.

Farther, that the Jews derived their hope of the resurrection, from the covenant with Abraham, may be gathered from their expecting the resurrection of the just only. Thus our Lord, speaking of the resurrection, according to the opinion which the Jews entertained of it, calls it, Luke xiv. 14. "The resurrection of the just." In like manner, the fourth of the seven brethren mentioned above, said to his persecutor, 2 Mac vii. 14. "As for thee, thou shalt have no resurrection to life." So also Josephus, speaking of the opinion of the Pharisees, says, Antiq. xviii. 2. "They believe that there are ὑπο χθονω δικαιωσεις, retributions under the earth to such as have attached themselves to virtue, or vice in this life; and that the one are condemned to perpetual imprisonment, but that the other have an easy return to life."—To this notion of the resurrection, the Jews were naturally led by the covenant with Abraham, in which the everlasting possession of Canaan, in its second and highest meaning, was promised to the spiritual seed only; that is, to believers of all nations, who in the covenant are counted to Abraham for seed.

That the Jews, from the earliest times, expected the resurrection of the dead, and derived their hope of that great event from the covenant with Abraham, is attested in the most express manner by the apostle Paul, who scrupled not to say to Festus and king Agrippa, in the hearing of the chiefs of the Jews, Acts xxvi. 6. "And now, I stand and am judged for the hope of the promise made of God unto our fathers. 7. Unto which promise, our twelve tribes instantly serving God day and night, hope to come." But to what promise made to the fathers did the twelve tribes hope to come, which they were not in possession of at the time the apostle said this, unless it was the promise in the covenant, that God would raise Abraham's seed by faith from the dead, to possess the heavenly country, of which Canaan was the emblem. Accordingly, to shew that that was the promise which the apostle had in his eye, he immediately added, "for which hope's sake, king Agrippa, I am accused of the Jews. 8. Why should it be thought a thing incredible with you, that God should raise the dead?"

dead ?"—The same apostle openly affirmed in the hearing of Felix, and of the Jewish council, that the resurrection of the dead is a thing written in the law and the prophets, Acts xxiv. 14. " But this I confess unto thee, that after the way which they call heresy, So worship I the God of my fathers, believing all things which are written in the law and the prophets. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." But the resurrection of the dead is no where written in the law of Moses, except in the covenant with Abraham, where God promised to count Abraham's faith for righteousness, and to give to him and to his seed the everlasting possession of Canaan.—And with respect to the prophets, the resurrection of the dead is not written by them, any otherwise than as they have foretold the accomplishment of the promises in the covenant, according to their second and highest meanings, by speaking of them as the accomplishment of these promises according to their first, or literal meaning. For example, Isaiah hath foretold the multiplication of Abraham's spiritual seed by the great increase of his natural progeny: chap. xlix. 18—26. liv. 1—3. lx. 1—5.—And the conversion of the natural seed to the faith of the gospel, and their salvation, by their restoration to the land of Canaan. Chap. li. 9—16. lii. 9—12.—And their happiness in their converted state, by the building and adorning of its cities. Chap. lxi. 4, 5, 6.—And the excellency of the heavenly country, and the happiness of the spiritual seed in that country, by the creation of a new heaven and a new earth, for the habitation of the natural seed; in which new earth, there is to be neither pain nor sorrow. Chap. lxv. 17—20.—And the worship of God in the heavenly country, by the restoration of the Mosaic worship in its purity in the new earth. Chap. lxvi. 20—24.

Lastly, The prevalence of the hope of the resurrection of the dead, among the Israelites in the earliest times, may be understood from this well known fact, that the nations who sprang from Abraham by Hagar and Keturah, entertained the same hope, and communicated it to their neighbours; so that the resurrection of the dead, in one shape or another, was believed by the greatest part of the inhabitants of the east. Hence Job, who was an Arabian, expressed his hope of the resurrection in the strongest terms, chap. xix. 25. " I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. 26. And though after my skin, worms destroy this body, yet in my flesh shall I see God. 27. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

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The particulars contained in this section merit attention, as they shew how much the Deists and others are mistaken, who think the immortality of the soul and the retributions of a future state, were not made known to the Jews by Moses and the prophets.

SECT. IV. *Of the Fourth Promise in the Covenant with Abraham.*

This promise is recorded, Gen. xvii. 7. "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant 8. And I will be their God."—This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles.

1. The first article is contained in ver. 7. "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant." This establishment of God's covenant with Abraham and his seed in their generations for an everlasting covenant, in its first or literal meaning, implied, that Abraham's natural seed were to remain a distinct people in their successive generations, without ever being destroyed: because, if they were to be destroyed, God's covenant with them would not have been everlasting. To this interpretation we are led by Moses, who declared, that if God destroyed Abraham's natural seed, it would be a breaking of his covenant with them, Levit. xxvi. 44. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them." Agreeably to this promise, God declared by Jeremiah, that he would utterly destroy the nations who had oppressed the natural seed of Abraham, but would never make a full end of his posterity, Jerem. xlvi. 28. "Fear not, O Jacob, my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee."

In this promise according to its first and literal meaning, an event is foretold of a very singular nature; namely, that Abraham's natural seed are always to continue a distinct race, and are never to be lost by mixing with other nations. To this nothing similar hath ever happened. For where are the people, who being scattered over the face of the earth, have preserved themselves distinct from the rest of mankind, so that after continuing in a state of dispersion for thousands of years, the individuals, in their successive generations, are known to be of that people. The Assyrians, the Babylonians, the Persians, the Grecians, and the Romans, have all in their turns conquered,

and been conquered, but have not kept themselves distinct from their conquerors, although they were not carried captives from their own country, far less were they scattered over the face of the earth, as the Israelites have been. All these nations are now so mixed with their conquerors, that the individuals of them cannot be distinguished. To the reason and experience of mankind, the continuance of Abraham's natural seed distinct from all the rest of the world, foretold in this promise, must, before it happened, have appeared an event utterly improbable. Yet this improbable event hath actually taken place, through a long succession of ages. For from the time of their going down into Egypt, to this day, the Israelites, notwithstanding the many calamities which befel them, have still been preserved a distinct and numerous people, as was formerly shewed in the explication of the second promise in the covenant, p. 17. and they will be continued a distinct and numerous people, till the fulness of the Gentiles is come in, and their existence as a separate race is no longer needed to strengthen the evidences of the gospel. At that period, they also shall be converted to the faith of Christ, and entering into the Christian church, they will with the other disciples of Christ, assist in preserving the knowledge and worship of God among mankind, to the end of the world. These things their own prophets have foretold, under the idea of their being restored to their own land; and of their worshipping God there, according to the Mosaic ritual.

But God's promise to establish his covenant with Abraham's seed in their generations for an *everlasting covenant*, in its second and higher meaning, imported that his spiritual, as well as his natural seed, should be continued in the world, and be separated from the wicked for ever. Accordingly, notwithstanding Abraham's spiritual seed, the sincere worshippers of God have, from the beginning, been persecuted, and often worn out by the seed of the serpent, they have never been utterly destroyed. There have always been, in every nation, many good men who feared God and wrought righteousness, and who, notwithstanding they were not distinguished from the wicked by any external mark, as Abraham's natural seed always have been, are nevertheless sufficiently distinguished from them by their faith and holiness, and will continue a distinct people to all eternity. To render God's covenant with them everlasting in the strictest sense, Matt. xiii. 49. "At the end of the world, the angels shall come forth, and sever the wicked from among the just." And being separated, Christ will carry them with him into heaven, and form them into one great community, called, Heb. xxi. 27. "The general assembly and church of the first-born;" and Rev. xii. 23. "There shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they who

who are written in the Lamb's book of life." In this holy community, the spiritual seed of Abraham will remain to all eternity, separated from the wicked, and united to one another by the indissoluble bond of the warmest love and friendship for ever.

The second article of the fourth promise is contained in these words: *I will be their God.* This implies,

1. That Abraham's natural seed were in general to know and acknowledge the true God as their God. Moreover, this promise being connected with their possession of Canaan, in the following manner, Gen. xvii. 8. "I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God," it signified that the title of Abraham's seed to possess Canaan, depended on their continuing to worship and obey God.—How this promise, in its first or literal meaning, was accomplished, we learn from Moses, who insinuates that Abraham's posterity in Canaan and in Egypt, acknowledged and worshipped the God of their fathers; by those natural acts of piety which reason dictated, till they came to Sinai, where, by the ministry of Moses, God gave them a ritual of his worship, formed according to a pattern shewed to Moses on the mount. From that time forward, Abraham's posterity, while they remained in Canaan, continued to worship the true God, according to that ritual. On some occasions, indeed, they deviated into idolatry. But they were always soon reclaimed, by the punishments which God sent on them. Besides, at no time did the whole nation to a man follow after idols. In the times of the greatest corruption, there were many who abhorred idols. Thus it was in the reign of Ahab, when Elijah thought himself the only worshipper of the true God remaining in Israel. For there were even then seven thousand men left, who had not bowed the knee to Baal, 1 Kings xvii. 19. Thus it was likewise during the Babylonish captivity, when Shadrach and his companions were cast into a burning furnace for refusing to worship the image which Nebuchadnezzar set up. Moreover, by the punishments sent on the Israelites for departing from the law of Moses, they were at length so thoroughly cured of their propensity to idolatry, that after their return from Babylon, even to this day, their abhorrence of idols hath been extreme. They have long ago been driven out of Canaan by the Romans, and have continued in a state of dispersion ever since. But these evils did not befal them, because they had forsaken the law of Moses, being more zealous of it than ever; but because they crucified the Christ, and rejected the gospel. In short, notwithstanding they have continued long in this last dispersion, and have suffered in-

numerable evils for their faith, not only from Mahometans and heathens, but from Christians also, they have continued to know and worship the God of their fathers, by such rites of the law of Moses, as they could perform out of Judea: so signally hath the promise in the covenant, that God would be the God of Abraham's natural seed in their generations, been accomplished.

This promise in its second and higher meaning here hath been fulfilled in Abraham's spiritual seed likewise. From the beginning, there have been in all nations, many who have known the true God, and have worshipped him by pious affections, by prayer, and by a sincere desire to know and to do his will; a worship more acceptable to God than any worship by bodily rites. Through this spiritual worship, believers of all nations, whether they be Jews or Gentiles, are, by the promise of God, that is, by a free gift, entitled to the possession of the heavenly country, of which Canaan was the type.—And as all who believe in Christ, are Abraham's spiritual seed, and the true Israel of God, the promise, that he would be a God to Abraham's seed in their generations, hath been remarkably fulfilled in them also. For the knowledge and worship of the true God have been more effectually spread through the world, preserved among mankind by the disciples of Christ, than by the disciples of Moses.

That the preservation of the knowledge and worship of God in the world by the spiritual seed, was promised in the covenant, appears from Jer. xxxi. 33. "This shall be the covenant, which I will make with the house of Israel, after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." And from Isa. lix. 20. And the Redeemer shall come to Zion, and unto them who turn from transgression in Jacob, saith the Lord. 21. As for me, this is my covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth o thy seed's seed, saith the Lord, from henceforth and for ever." According to the prophets, therefore, one of the particulars included in God's promise, that he would be a God to Abraham's seed in their generations, was, that the knowledge of himself which he gave first to the natural seed in the law, and after that to the spiritual seed in the gospel, would never be lost in the world. With admiration and gratitude we behold the accomplishment of this promise, in the preservation of the Jewish and Christian scriptures, and in the continuance of the worship of the one true God, among Jews and Christians to this day.

This promise, however, will not be completely accomplished, till

till Abraham's spiritual seed are all introduced into the heavenly country, their eternal inheritance. When that grand æra arrives, the spiritual seed joining the general assembly of the first born, shall know and worship God more perfectly, than ever they did in any period of the church on earth, Rev. xxii. 3. "His servants shall serve him, and they shall see his face, and his name shall be in their foreheads.

2. The promise, that God would be the God of Abraham's seed in their generations, implied, that he would reside among the natural seed; not indeed by any image or corporeal representation of him, for every thing of that kind they were forbidden to make; but by a visible symbol of his presence, abiding with them constantly, to which they would direct their worship.

This meaning of the promise is suggested by God himself, Levit. xxvi. 11. "And I will set my tabernacle amongst you, and my soul shall not abhor you. 12. And I will walk among you, and be your God, and ye shall be my people." Accordingly, in fulfilment of this promise, God resided among Abraham's natural seed in the wilderness, by a pillar of cloud and fire, which, after the tabernacle was erected, rested on it while they continued encamped. But when they journeyed, it went before them. This visible symbol of the divine presence among the Israelites, was called "the glory of the Lord." And from that glory God gave responses to the Israelitish judges and kings, when they consulted him.—How long this visible symbol of the divine presence continued among the Israelites, is not known. If it remained till the temple was destroyed by the Babylonians, it departed then, and never returned.

This promise, in its second meaning, hath been accomplished to Abraham's seed by faith likewise; for in no age of the world, have good men been without the presence and assistance of the Spirit of God; as may be known from God's saying concerning the wicked antediluvians, Gen. vi. 3. "My spirit shall not always strive with man." In the Christian church, this promise received a remarkable accomplishment, by the descent of the Holy Ghost upon the apostles and first preachers of the gospel, and by the spiritual gifts with which all the primitive churches were enriched. These were more honourable tokens of the divine presence, than the glory in the tabernacle, because they were appropriated to individuals, who, on that account, were called "temples of the Holy Ghost, 1 Cor. vi 19. and habitations of God through the Spirit," Eph. ii. 22. But this promise will receive its chief accomplishment in the heavenly country, where the "pure in heart shall see God," Matth. v. 8. Rev. xxi. 3. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they

they shall be his people, and God himself shall be with them, and be their God.

3. The promise, that God would be a God to Abraham's seed in their generations, implied that he would be their constant protector, and bestow on them all the blessings which men expect from the objects of their worship.—The preservation of Abraham's natural seed in Egypt, their deliverance from their Egyptian oppressors, their miraculous sustentation in the wilderness during forty years, their introduction into, and possession of Canaan, their return from their captivities, but above all, their not perishing as a people in their last long dispersion, are illustrious proofs that this race hath always been the objects of God's care, that they are still beloved for their father Abraham's sake, and that they will be preserved a numerous and distinct people, till the whole purposes of their separation from the rest of mankind, are accomplished.

This promise hath been fulfilled to the spiritual seed likewise; for, notwithstanding the sincere worshippers of God, from the very beginning, have been persecuted by the wicked, and in these persecutions, great numbers of them have been put to death, they have never been utterly destroyed. By the support which God on many occasions hath given to his suffering servants in times of persecution, many have been excited to imitate their virtues; and, by the ordinary care which he taketh of them at all times, the generation of the servants of God hath been, and will be preserved in the world to the end. Nay, we have reason to expect, that at length the effect of that most wise and powerful government which God exercises over the world, will be to diminish the wicked, and to multiply the virtuous, till they exceed the wicked in number, as was before observed. And with respect to the present happiness of good men, it hath ever been acknowledged that their virtues, in all ordinary cases make them much more happy than the wicked can be by enjoying the pleasures of sin; and in extraordinary circumstances, if they are more afflicted than others, their felicity will be greater in the heavenly country, according to Christ's promise, Rev. iii. 21. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my father on his throne."

Before we conclude our account of the third and fourth promises in the covenant with Abraham, we will endeavour to shew, *First*, that Isaiah and Ezekiel have foretold the general conversion of Abraham's natural seed to the Christian faith, under the idea of their restoration to their own land; and their practising the Christian worship, under the idea of their worshipping God in Canaan, according to the purity of the Mosaic ritual; and their happiness in their converted state under the idea of

of their employments and enjoyments in the earthly country. *Secondly*, That Isaiah's new heaven and new earth, chap. lxv. 17. and Ezekiel's temple, chap. xli. 1. and the land which he allotted to the twelve tribes, chap. xlvii. 13—23. and the city whose dimensions he hath described chap. xlv. 6. are the same with the new heaven and new earth, and the heavenly Jerusalem, which John saw in his vision, related Rev. chapters xxi. xxii. consequently, that the new heaven and the new earth, of which the prophets and the apostle have spoken, are the heavenly country, promised in the covenant to Abraham's spiritual seed.

1. First then, that Isaiah and Ezekiel have foretold the general conversion of Abraham's natural seed to the Christian faith and worship, under the idea of their restoration to their own land, and of their worshipping God there according to the Mosaic ritual, and their happiness in their converted state, under the idea of their felicity in the earthly Canaan, must, I think, be acknowledged, when it is considered that these prophecies, literally understood, contain particulars which cannot be supposed to happen, if the Israelites, after being restored to their own land, are to live as formerly under the institutions of Moses; Such as, that they shall be absolutely free from transgressions and be all righteous, Ezek. xxxvii. 23. "Neither shall they defile themselves,—with any of their transgressions. 24. They shall also walk in my judgments, and observe my statutes and do them." So also Isa. lx. 21. "Thy people shall be all righteous." Farther, these prophecies literally understood foretel, that when the Israelites are placed in Canaan, God's *servant David shall be their prince for ever*, Ezek. xxxvii. 25. And that all the nations of the earth shall be subservient to them, Isa. lx. 12. "The nation and kingdom that will not serve thee, shall perish: Yea, those nations shall be utterly wasted. But if these prophecies foretel the conversion of the Jews, the particulars mentioned in them will all happen. The converted Jews, in the Christian church, will not, as formerly under the law of Moses, be polluted with any ceremonial transgression: Neither will they be righteous, merely by performing ritual services, but by doing pious and virtuous actions. And in the Christian church, Christ, called *David*, because he was prefigured by David, will rule them for ever. Moreover, *the nation that will not serve them* in their converted state, namely, by *building up their walls*, as it is explained, Isa. lx. 10. that is by entering into the Christian church and strengthening it, *shall be utterly wasted.*

2. *Secondly*, That Isaiah's new heaven and new earth, and Ezekiel's country and city, are the same with the new heaven and new earth, and the heavenly Jerusalem which John saw in his

his visions, will appear from comparing their several descriptions of these matters. Isaiah's new heaven and new earth, which God is to create, are to be so excellent, that "the former shall not be remembered," Isa. lxv. 17. Wherefore they are to be created after the former heaven and earth are passed away. In this circumstance they agree with John's new heaven and new earth; for he saw these after "the first heaven and the first earth were passed away," Rev. xxi. 1.—Next, as in Isaiah's new Jerusalem, which God is to create a rejoicing, the voice of weeping shall be no more heard. Isa. lxv. 19. So in John's new Jerusalem, "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," Rev. xxi. 4.—Farther, as Isaiah said to the Israelites, chap. lx. 19. "The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." So of his new Jerusalem, John says, Rev. xxi. 23. "The city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof."—And with respect to Ezekiel's waters, which issued out from under the threshold of the house, and became a great river, Ezek xlvii. 1—5. it is the same with John's pure river of water of life proceeding out of the throne of God, Rev. xxii. 1. For, as on the banks of Ezekiel's river, a tree grew "which brought forth new fruit according to his months,—and the fruit thereof shall be for meat, and the leaf thereof for medicine, Ezek. xlvii. 12. So on either side of John's river, *was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*, Rev. xxii. 2.

These descriptions agree so exactly in all points with each other, that it is reasonable to suppose the subject of the prophecies and of the vision is the same. Wherefore, as John saw the new heaven and the new earth, and the heavenly Jerusalem, and the pure river of water of life issuing out of the throne of God, and the tree of life growing on its banks, after the resurrection of the dead and general judgment, and punishment of the wicked, (Rev. xx. 11—15.) I think it probable, that the prophecies, in which all these particulars are mentioned, foretel the state of things after the resurrection, and general judgment; consequently, that Isaiah's new heaven and new earth, and Ezekiel's country and city, are the heavenly country promised to Abraham, and to his spiritual seed, in the covenant.

3. In the *third* place, St Peter hath directed us to interpret Isaiah's prophecy and John's vision, of the heavenly country in which the righteous are to live after the resurrection and judgment. For, after describing the utter destruction of the present heavens

heavens and earth by fire, he adds, 2 Pet. iii. 13. "Nevertheless we, according to his promise, expect new heavens and a new earth, wherein dwelleth righteousness. These great events, he tells us, will happen when Christ returns from heaven to raise the dead and judge the world: and calls it, the "restitution of all things;" and affirms, that God hath spoken of it by all his holy prophets since the world began. Acts iii. 19. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 20. And he shall send Jesus Christ, who before was preached to you, 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." But where hath God promised to create new heavens and a new earth, wherein righteousness is to dwell, except in the covenant with Abraham, in which he promised an heavenly country to Abraham's spiritual seed? And where do we find, that God hath spoken of the restitution of all things, by the mouth of all his holy prophets since the world began, unless it be in that covenant, and in the prophecies which foretel the fulfilment of the promises in that covenant.

Of the form and constitution of the heavenly country, to be created for an everlasting habitation to Abraham's seed by faith, we know little, except, 1. That it will be a material habitation. For, as the righteous are to be raised with glorious, incorruptible, and immortal bodies, their everlasting habitation must be suited to the corporeal part of their nature, raised from the dead in the greatest perfection of which it is capable. See 1 Cor. xv. 44. note. Hence the propriety of representing the heavenly country, under the image of the earthly Canaan.—2. The new heavens and the new earth, being destined for an habitation to all the virtuous and the good, who have lived and who are to live in the world from first to last, they must be such as are capable of containing them, and with them such of the angelical natures as are to live with them in their new abode.—3. In scripture there are passages which lead us to believe, that God will dwell with the righteous in the heavenly country, by some visible manifestation of his presence, unspeakably more resplendent than the glory by which he manifested his presence among the Israelites. Now, although God can receive no addition to his happiness from the excellency of his own works, we may suppose that the new heavens and earth will be so much the more exquisitely contrived, and so much the more glorious, that he himself is to be sensibly present with his people. Wherefore, if the present earth, even as it lieth under the curse, and is the habitation of sinners, affords its inhabitants such a variety of enjoyments, how full of pleasures

must the heavenly country be, which God's wisdom hath contrived, and his power created, for the entertainment of his favourite people. Isa. lxv. 18. "Be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people." See Spectator, vol. 8. N°. 580. where the future habitation of the righteous, and their happiness in that abode, are elegantly described.

SECT. V. *Of the fifth Promise in the Covenant with Abraham.*

This promise we have Gen. xii. 2 "I will bless thee, and make thy name great, and thou shalt be a blessing: 3. And in thee shall all the families of the earth be blessed."—xviii. 18. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

Concerning this promise let it be observed, that although at the time it was spoken, Abraham may have thought it a promise of great temporal felicity only, to him and to the families of the earth through him, in some manner which he did not understand; yet afterwards, when God counted his faith to him for righteousness, and constituted him the father of many nations, he might conjecture, that the counting of his faith to him for righteousness, was what God meant by blessing him, as was observed page 9. And that by constituting him the father of many nations, he was to make his name great; And that the blessing of all the families of the earth in him consisted in their having their faith counted to them for righteousness, by virtue of the promise which God made to him as their father.

But whether Abraham understood this to be the meaning of the promise or not, what Paul wrote to the Galatians, shews that it is its true meaning, Gal. iii. 13. "Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ." For what blessing belonging to Abraham, can come on the nations through Christ's buying them off from the curse of the law, unless it be the blessing of *justification* mentioned ver. 8. that is, the blessing of having their faith counted to them for righteousness, called "the blessing of Abraham," because it was first promised to him personally by a covenant; and because in that covenant, God promised to him to bestow the same blessing on men of all nations, who imitated him in his faith and obedience, and who, on that account, are considered by God as his children. For as was shewn page 138. Abraham was constituted the father of many nations, for the express purpose of receiving the promises in the covenant on their behalf, and in their name. Wherefore, seeing

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the counting of Abraham's faith to him for righteousness implied, as was shewed p. 138, that his sins were to be pardoned, and that he was to be rewarded as a righteous person, God's blessing all the families of the earth in him, implied, that all who imitated him in his faith and obedience, were to have their sins in like manner pardoned, and to receive the reward due by God's promise to righteous persons; and that they are to be thus blessed, in consequence of the promise made to Abraham as the father of all believers.

This blessing of faith counted to them for righteousness, will assuredly come on all the families of the earth. For, as was shewed in the Illust. of Rome ii. p. 213. Ess. VI. sect. 3. if faith does not consist in the belief of things which one hath no opportunity of knowing, but in the belief of such things as are made known to him, whether by the light of nature, or by revelation, and in a sincere disposition to know and do the will of God, men in every age and nation may exercise true faith, and may have that faith counted to them for righteousness, on account of what Christ hath done to procure that great blessing for them, whether they have lived in, or out of God's visible church. But it will not be bestowed on them till the general judgment, when their trial being ended, their state will be settled by the sentence of their Judge. For seeing the pardon of sin consisteth in a complete deliverance from death the punishment of sin, and seeing the rewarding one as a righteous person, implieth his actually receiving the reward due to a righteous person, it is evident that neither of these can take place till the judgment is ended. At that period of the divine government, the promise to bless all the families of the earth in Abraham, will be performed in the full extent of its meaning. Because then every one who is found to have feared God and to have wrought righteousness, shall be accepted with him, whether they have lived in any visible church of God, or not; for the Judge of all the earth is no respecter of persons, Acts x. 34.

The foregoing interpretation of God's promise to bless all the families of the earth in Abraham, is confirmed by St Paul, as was hinted above. For he hath declared, that the blessing of the nations in Abraham, consisteth in God's justifying them by faith. Gal. iii. 8. "Now the scripture foreseeing that God would justify the nations by faith, preached the gospel (the good news) to Abraham, saying, In thee shall all the nations be blessed. 9. Wherefore they who are of faith, are blessed with believing Abraham." After this testimony of an inspired apostle, can there be any doubt concerning the meaning of God's promise to "bless all the families of the earth in Abraham?"

SECT. VI. *Of the sixth Promise in the Covenant with Abraham.*

This promise was made to Abraham, after he had laid Isaac on the altar, with an intention to offer him as a burnt-offering; and is recorded, Gen. xxii. 18. "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

Because Isaiah had said to the Israelites, chap. lx. 3. "The Gentiles shall come to thy light, and kings to the brightness of thy rising," the Jewish doctors affirmed, that the Gentiles were to be enlightened with the knowledge of the true God, and of his commandments, by the Jews converting them to Judaism. Also they affirmed, that this is "the blessing of all the nations of the earth in Abraham's seed," which was promised to him in the covenant. But these interpretations St Paul hath confuted, Gal. iii. 16. by observing, that the words of the promise, are not, *and in seeds, as* speaking *of many* persons, but *and in thy seed, as* speaking *of one* person only. For from this circumstance he argued, that the blessing of all the nations of the earth in Abraham's seed, was to be accomplished by one person only, *who is Christ.*

This argument, at first sight, may perhaps appear inconclusive; especially, as in the other promises, the word *seed* is used collectively, to denote a multitude of persons. Yet, when it is remembered, that at the fall God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel," we cannot doubt, that by the seed of the woman, one person only was meant; and that "the bruising the head of the serpent," signified that one person's defeating the malicious scheme which the devil (who, because he assumed the form of a serpent when he deceived Eve, is called "that old serpent, the Devil, and Satan," Rev. xii. 9.) had contrived for destroying the human race, and not the killing of serpents by men; for that was too trifling an event, to be so solemnly foretold on so important an occasion. Besides, such an interpretation would imply, that Eve was deceived by a natural serpent, which is not to be supposed. Wherefore the restorer of the human race, having been foretold at the fall, under the appellation of the "seed of the woman," Abraham would naturally think of him, and of the purpose for which he was to be born, when God said to him, "In thy seed shall all the nations of the earth be blessed." And the apostle reasoned justly, when, from its being said to him, "And in thy seed," he concluded, that the nations were to be blessed in one person, who is Christ. For if God had meant to tell Abraham, that the nations were to be blessed in the Israelites, his natural seed, collectively,

collectively, he would have said, " and in thy seeds, or sons," to prevent him from interpreting the promise of the person foretold at the fall, under the appellation of the " seed of the woman," who was to bruise the head of the serpent.

This promise hath been signally fulfilled in Christ, as the apostle hath affirmed ; for, 1. In the prospect of Christ's coming into the world, born of a woman, and of his offering himself a sacrifice for sin, Adam and Eve were respited from death, and had a new trial appointed to them, under a more gracious covenant than the first ; a covenant better adapted to their nature, now that it was weakened by sin. Their temporary respite from death, God intimated by saying to the woman, " In sorrow thou shalt bring forth children ;" and to the man, " In the sweat of thy face shalt thou eat bread, till thou return unto the ground." And their having a new trial appointed, was insinuated in the declaration, that the " seed of the woman was to bruise the head of the serpent." For if they were still to live under the first covenant, the serpent's contrivance for their destruction would have taken effect inevitably. It could only be frustrated by their having an opportunity, under a new covenant, of regaining the life which they had forfeited by their first disobedience. Farther, that this gracious new covenant was procured for them by the death of the seed of the woman, was intimated by the bruising of his heel at the time he bruised the serpent's head. For although they might not, in that dark expression, discern the death of the seed of the woman as a sacrifice for their sin, God may have revealed it to them, together with its happy consequences. And the important discovery being made to them, in order that it might be perpetuated among their posterity, God may have appointed them to worship him by the sacrifice of beasts. It is true, Moses hath not said, that God ordered our first parents to offer such sacrifices ; yet his telling us, that God accepted the sacrifice of the firstlings of his flock, which Abel offered to him, implies, that such a command was actually given by God ; otherwise, the worshipping him by the sacrifice of beasts would have been will-worship, consequently it would not have been accepted by him.

Farther, as the bruising of the head of the serpent by the seed of the woman, and the serpent's bruising his heel, were of all the discoveries made to mankind in the first age, the most important, may we not suppose, that to teach mankind the meaning of the serpent's *bruising the heel* of the seed of the woman, namely, that it signified his death as an atonement for the sins of men, God commanded Abraham to offer up his only Son as a burnt offering ?—That this was its meaning, Abraham might conjecture from the extraordinary nature of the command :

command: Or if, by the strength of his own reason, he could not discover this, the angel who spake to him after Isaac was laid on the altar, may have made it known to him. For our Lord himself assures us, that Abraham saw his day with joy, John viii. 56. "Your father Abraham rejoiced to see my day, and he saw it and was glad."

2. And in the view of Christ's coming and offering himself a sacrifice for sin, all Adam's posterity are included in the gracious new covenant under which he was placed, after he was respited from death. For if Adam's posterity were included in the covenant under which he fell, so far as to be liable to death for his offence, it is reasonable to think, that they are likewise included in the new covenant which was made with him; and that thereby they have an opportunity given them, of regaining that bodily life which Adam forfeited for them.—Besides, if the law under which Adam's posterity now live, be the law of works, to what purpose hath God allowed them to come into existence? By obedience to that law none of them can obtain life, but for the smallest act of transgression must perish. This, then, is one of the great blessings which are procured for mankind by Abraham's seed, Christ. In the prospect of his dying as a sacrifice for sin, they have obtained a trial under a more gracious covenant than the first; and this favour is not confined to any one nation or race of men, but is extended to all the posterity of Adam, without excepting any of them. So that, in respect of this happy effect of his coming into the world in the human nature, he may truly be said to have died for all. See 2 Cor. v. 15. note 1.

3. By dying as a sacrifice for sin, Abraham's seed, Christ, hath obtained for all the nations of the earth deliverance from death, the curse of the law which Adam brake; so the apostle assures us, Gal. iii. 13. "Christ hath bought us off from the curse of the law, being made a curse for us." His meaning, however, is not that any of Adam's posterity is to escape temporal death, but that they are all to be raised from the dead by Christ, in order to their receiving reward or punishment, according to what they have done in this life, whether it hath been good or bad. They who, by giving the obedience of faith, have fulfilled the gracious requisitions of the new covenant under which they were mercifully placed; and who, when they failed in particular instances, have repented of these failures, shall be pardoned and rewarded with eternal life, but they who have neither given this obedience, nor repented of their sinful courses, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

4. As the reward of his dying for the sins of men, Abraham's

ham's seed, Christ, after his resurrection, was exalted to the government of the world. Wherefore seeing he exercises that government with the greatest wisdom, and power, and goodness, for the benefit of mankind, all the nations of the earth have, by his government of the world, been greatly blessed in him. And in particular, they have been blessed in him with the influences of the Spirit, to enable them to overcome the evil propensities of their nature, and to fulfil the requisitions of the law of faith, under which he hath placed them. In one word, all the nations of the earth being indebted to Abraham's seed, Christ, for every blessing of providence and of grace which they enjoy, or hope to enjoy, they have been greatly blessed in him.

5. Many nations of the earth have been blessed in Abraham's seed, Christ, with the knowledge of the true God, and of the way of salvation, and of the rewards and punishments of a future state. For these, with the other doctrines of true religion, Christ made known to his holy apostles and prophets by inspiration; and through the fidelity and diligence with which they published these things to the world, the knowledge of them was given to many nations in the first age, and hath been continued among them ever since, and even spread in the world by the stated ministry of the word. Nevertheless, all the nations of the earth have not as yet heard the gospel; nor have all obeyed it to whom it hath been preached. But the prophets have foretold, and we believe that in some future period the whole earth shall be filled with the knowledge of God, by means of the gospel preached every where, and received every where. So that, as was foretold, Psal. lxxii. 17. "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."

These are the blessings which were to come on all the nations of the earth, through Abraham's seed, Christ, because Abraham obeyed God's voice in offering up his only son Isaac as a burnt-offering. By this, however, God did not mean that Abraham's obedience procured these blessings for the nations through Christ; but that as the reward of his obedience in the affair of Isaac, God promised that the person, through whom these blessings were to come on the nations, should be one of Abraham's seed. This interpretation is agreeable to the plain meaning of the words, "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

CONCLUSION.

Having explained God's promises to Abraham, both in their literal and allegorical meaning, and having shewed in what manner

manner they have been already fulfilled, or are yet to be fulfilled to the heirs thereof, it will be useful to look back and take a view of the great discoveries, which were made of God's gracious purposes respecting mankind, in that ancient oracle which God himself hath dignified with the appellation of *his covenant with Abraham*. First, then, in promising to bless Abraham exceedingly, it appears, that God declared his intention to bestow on him the great blessing of justification by faith; that is, his intention both to pardon his sins, and to reward him as a righteous person for his faith. In consequence of his pardon, Abraham is to be delivered from death, the punishment of sin, by being raised from the dead. And with respect to his reward, it will consist in the everlasting possession of that heavenly country, of which the earthly country promised to him and to his natural seed, was the emblem and pledge.—2. By constituting Abraham the father of many nations, God declared that he will consider all in every nation who imitate Abraham in his faith and obedience, as Abraham's seed, and perform to them the blessings promised in the covenant to Abraham's seed; consequently, believers of all nations are like Abraham to be justified by faith; they are to be pardoned, and to obtain the everlasting inheritance of heaven, after being raised from the dead. Also in heaven they are to have God for the object of their worship, and the source of their happiness to all eternity. And these blessings, which are all to come on them through Abraham's seed, *Christ*, are, in the covenant, declared to be the common privilege of believers of every age and nation, as Abraham's seed, whether they have lived in any visible church of God on earth or not.—3. But, which is of the greatest importance in this matter, it is expressly declared, that the blessings promised in the covenant, are not to come on any, but on those whose faith is accompanied with habitual obedience. This God declared concerning Abraham himself, Gen. xviii. 19. "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Thus it appears, that the principal doctrines, precepts, and promises, which were afterwards made known to the world more plainly in the gospel, were discovered to the Israelites in the covenant which God made with their father Abraham: So that, properly speaking, it was the gospel of the Israelites, and the rule of their justification.

It is true, the discoveries in the covenant with Abraham are not very obvious to us, because we are not accustomed to the allegorical method of instruction used in ancient times. But

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that method being familiar to the Israelites, they were at no loss to know, that the temporal blessings promised to the natural seed of Abraham, were emblems of those eternal blessings which belong to his seed by faith, and were in fact promises of these blessings to them. Farther, seeing the temporal blessings promised to the natural seed, were all things future, and some of them at a great distance in point of time, their coming to pass exactly as they were promised, hath become to us a proof and a pledge, that the eternal blessings of which they are the prefigurations, shall be fulfilled to the spiritual seed in due season. For instance, Can any person of good sense and candour, who considers by what wonderful exertions of the divine power, Abraham's natural seed were brought out of Egypt, preserved in the wilderness during the space of forty years, and then put in possession of Canaan, the country promised to them in the covenant, entertain the least doubt of God's willingness and power to raise all Abraham's spiritual seed from the dead, and to introduce them into the heavenly country, of which the introduction of his natural seed into the heavenly country, was both an emblem and a pledge?

ESSAY VI. *On Justification.*

TO understand what the apostles have written, and others have disputed concerning justification, it will be proper to explain the meaning of the words *justify*, and *justification*, as used in common speech. *To justify a person*, as was shewed Rom. ii. 13. note 2. is a law phrase, denoting the action of a judge, who, when a person is accused at his bar of having committed some crime, acquits him after a formal trial, by a sentence pronounced in the hearing of his accuser, and of the witnesses. The other word, *justification*, is a law term likewise, and denotes the acquittal itself, together with its consequences, so far as they have a relation to the party accused.

In scripture, the words *justify*, and *justification*, have a sense analogous to their use in human courts of judicature. For, when God is said to *justify* men, the meaning is, that as the Judge of the world, he acquits them by his sentence, after an impartial trial, either because he finds them innocent of the things of which they are accused; or, if they are guilty, because he is graciously pleased to pardon them. *Justification*, on the first ground, being merited, may be demanded by the accused, as a matter of right; and consisteth in an absolute acquittal. But *justification*, on the second ground, being entirely gratuitous, may be granted or withheld, according to the

pleasure of the Judge. If granted, it consists in a full pardon of the accused person's sins, bestowed on him as a favour.

SECT. I. *Of the Doctrine of Justification, as explained by the Apostle Paul.*

Paul, in his epistles to the Romans, and to the Galatians, hath treated largely of the justification of mankind. What he teacheth on that subject, in his epistle to the Romans, is comprehended in two propositions; the first of which we have, Rom. iii. 20. "By works of law, there shall no flesh be justified in his sight." Now, since the apostle is speaking of a man's being justified in the sight of God, it is evident, that, in this passage, he considers men as standing at the tribunal of God, and claiming to be acquitted on account of *works of law*; that is, on account of their having done all the works which God's law requireth. Concerning men in these circumstances, the apostle declares, that "By works of law there shall no flesh be justified in his sight;" for this unanswerable reason, "Because through law is the knowledge of sin." The law of God, by requiring perfect obedience to all its precepts, under the penalty of death, maketh every man sensible that he is a sinner, and that, instead of being entitled to justification on account of works of law, he is liable to punishment on account of his sins. Wherefore, "the knowledge of sin committed," being incompatible with a meritorious justification, it is certain, as the apostle hath declared, that "by works of law, there shall no flesh be justified in the sight of God."

But God, as Judge, may justify sinners gratuitously; that is, he may from favour pardon their sins on repentance, and by that pardon free them from punishment. Of this kind of justification St Paul also speaks. For having affirmed and proved, that it is impossible for any sinner to be justified in the sight of God, on account of works of law, because he neither hath performed, nor can perform them. (See Rom. iii. 20. note 1.) He produceth his second proposition, in which the method established by God for the justification of sinners is declared: ver. 28. "We conclude, that by faith man is justified, without works of law." This proposition consists of two parts, *First*, That man, in his present lapsed state, *is justified by faith*: *Secondly*, That he is justified by faith *without works of law*. These important doctrines the apostle establishes in the following chapter, by appealing to the justification of Abraham, as related by Moses. And because it is natural for men to seek to be justified meritoriously by their own works, the apostle begins with proving, that Abraham was not meritoriously justified by his works. Rom. iv. 2. "For," saith he, "if Abraham were justified by works, he might boast, but not before

fore God."—Many contend, that *justified by works*, in this verse, means *gratuitously justified by works proceeding from faith.* And on the authority of this single text, in which it is denied that Abraham was justified by works, they affirm, that in the gratuitous justification of sinners, no regard whatever is had to good works proceeding from faith. But to overturn this false notion, I observe, that if the *works* mentioned by the apostle are works proceeding from faith, what he hath said of Abraham is not true; namely, "that if he were justified by works, he might boast." For the man who is justified gratuitously by works proceeding from faith, hath not the least title to boast. So Paul himself tells us, Rom. iii. 27. "Where then is boasting? It is excluded. By what law? Of works? No, but by the law of faith."—The law, which requires faith working by love in order to justification, effectually excludeth all boasting; because works proceeding from faith being imperfect, do not entitle him who performs them to justification. If such a person is justified, it must be by free gift; consequently, he cannot boast of his justification as merited. Wherefore, the justification by works, which the apostle denieth to Abraham, being a justification of which he might have boasted, it cannot be a gratuitous justification by works proceeding from faith; for, I repeat it, of such a justification no man can boast; but it must be a meritorious justification by works of law as mentioned Rom. iii. 20, 28. of which one may boast.

The apostle having shewed by Abraham's justification, that believers are justified without works of law, proceeds to prove the other branch of his proposition; namely, that men are justified by faith. And this he doth by appealing, as before, to Abraham's justification. Rom. iv. 3. "For what saith the scripture? Abraham believed God, and it was counted to him for righteousness." This passage of scripture, we have Gen. xv. 5. where we are told, that God brought Abraham forth, "And said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be. 6. And he believed in the Lord; and he counted it to him for righteousness." On this, the apostle reasons in the following manner, Rom. iv. 4. "Now to him who worketh, the reward is not counted as a favour, but as a debt;" founding his argument on the phrase, "counted to him as a favour." For if Abraham had *worked*; that is, *had obeyed the law of God perfectly*, the reward would not have been *counted to him*, that is, bestowed on him as a favour, but it would have been given to him by his righteous Judge, as a debt due to him for his unsinning obedience.—Next, to shew that Abraham and all believers are justified, not meritoriously by a perfect obedience to

the law of God, but gratuitously by faith, the apostle adds, ver. 5. " But to him who doth not work," who doth not pretend to have given a perfect obedience to God's law, (this sense of *working* is evident from ver. 4.) " but believeth on him who justifieth the ungodly ;" that is, who believeth God's promise to pardon penitent sinners, although they have not given perfect obedience to his law, " his faith is counted to him for righteousness as a favour." The faith which such a sinner hath in the mercy of God, if it leads him to obey God sincerely, is, by mere favour, *counted to him* by his Judge *as righteousness*.

Farther, to shew what is implied in God's counting one's faith to him for righteousness, the apostle cites a passage from Psal. xxxii. 1, 2. where David describeth the blessedness of the man to whom God counteth righteousness without works, as consisting in his having his sins covered, and not charged to him. Rom. iv. 6. " In like manner, also David describeth the blessedness of the man to whom God counteth righteousness without works ;" that is, who counteth faith for righteousness, without requiring a perfect obedience to his law, (See ver. 4.) 7. " Saying, Blessed, like Abraham, are they whose iniquities are forgiven, and whose sins are covered. 8. Blessed is the man to whom the Lord will not count sin."

Here it is proper to remark, that the apostle's illustration of the two branches of his conclusion, chap. iii. 28. " We conclude, that man is justified by faith, without works of law," suggests four things concerning justification, which merit the reader's particular notice. 1. That the *works*, which the apostle excludes from having any influence in the justification of sinners, are not works proceeding from faith, but *works of law ;* that is, the perfect performance of all the works which the law of God enjoins, without failing in any one instance.—2. That as often as St Paul speaks of justification by works of law, he means *a meritorious justification ;* consequently a justification which the man who performs works of law, may demand from his judge as a debt due to him for his works, and of which he may justly boast.—3. That the justification obtained by God's counting one's faith to him for righteousness, is not a meritorious but a gratuitous justification ; a justification which may be withheld from the believer without injustice. And therefore, if it is bestowed on him, it is bestowed as a favour.—4. That the counting of faith for righteousness, is an implied promise of pardon as well as of reward ; but both by the free gift of God ; the faith and imperfect obedience of the believer, meriting neither the one nor the other of these blessings.

But although the apostle hath expressly declared, that by works of law, no flesh shall be justified meritoriously in the sight

sight of God: Also, although he hath excluded faith, and the good works proceeding from faith, from having any meritorious influence in procuring for believers justification from God, it is to be carefully observed, that he hath no where said, that believers are justified *by faith alone*. On the contrary, he hath, in this same discourse, expressly asserted, that good works are necessary, even to a gratuitous justification. For having affirmed, Rom. iii. 28. "That man is justified by faith without works of law," to shew us, that by *works of law*, he means a perfect obedience to law; also, to prevent us from suspecting that by this doctrine, he represents good works as not necessary to a gratuitous justification by faith, he adds, ver. 31. "Do we then make law useless through the faith?" Do we make obedience to the law of God useless, through the doctrine of justification by faith? "By no means. For we establish law;" we establish its obligation as a rule of life, to those who are gratuitously justified by faith. I ask, could the apostle with truth have said, that "he established law," by teaching "that men are justified by faith without works of law," if by *works of law* he had meant, those good works which men perform from a principle of faith? This I think no one will affirm. Whereas, if by *works of law*, he meant an unsinning obedience to the law of God, by teaching that men are justified by faith *without such works*, he strongly enforced the obligation of the law of God as a rule of life, to believers as well as to others. For of all the motives which can be proposed to induce sinners to forsake their sins, and to follow holiness to the utmost of their power, the most effectual is, to assure them, that an unsinning obedience is not required in order to their justification, (for if that were the case, who could be saved?) but that God is graciously pleased, for the sake of Christ, to grant pardon and eternal life to every one who believeth on him, and sincerely obeys him. Psal. cxxx. 4. "There is forgivenness with thee, that thou mayest be feared."

Such is the Apostle Paul's doctrine concerning justification. In the following section, we will examine the doctrine of the Apostle James on the same subject, and compare it with Paul's; that we may judge whether the two apostles contradict each other in this important article, as many have erroneously supposed.

Sect. II. *Of the Doctrine of Justification, as explained by the Apostle James.*

James hath treated of Justification in the second chapter of his epistle, ver. 20. "Wouldst thou know, O false man, that faith without works is dead? 21. Was not Abraham our father

ther justified by works, when he had lifted up Isaac his son upon the altar? 22. Thou seest that faith co-operated with his works, and by works his faith was perfected. 23. And so that scripture was confirmed, which saith, Abraham believed God, and it was counted to him for righteousness: And he was called the friend of God. 24. Ye see, therefore, that by works a man is justified, and not by faith only. 25. And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road? 26. For as the body without the spirit is dead, so also faith without works is dead."

In this account of justification, James is thought to have contradicted Paul; and to reconcile them, a variety of solutions have been proposed, most of which lead to very dangerous consequences. But, as shall be shewed immediately, the doctrine of the two apostles is the same: And the supposition that they have contradicted each other, is founded on a misapprehension of what they have written on the subject, as will appear from what follows.

1. Although James hath said, *that by works a man is justified, and not by faith only;* he hath no where said, in contradiction to Paul, that by *works of law,* a man is justified.—2. In like manner, although Paul hath said, "We conclude that by faith man is justified, and not by works of law," he hath no where said, in contradiction to James, that *man is justified by faith only.* He hath denied, indeed, that Abraham was justified by works; but, as was shewed before, it is plain from the scope of his reasoning, that the works of which he speaks, are not *works proceeding from faith,* but *works of law;* that is, a perfect performance of the works enjoined by law. These Paul excluded from the justification of Abraham, not because they would not have justified him if he had performed them, but because it was not in his power to perform them.—3. The justification by works, of which James speaks, is not a meritorious justification by works of law, but a free grace justification by works proceeding from faith, chap. ii. 22. "Thou seest that faith co-operated with his works, and by works his faith was perfected." This kind of works, Paul is so far from excluding from his idea of justification, that he expressly declares them to be absolutely necessary to it. For, having observed that men are justified by faith, Gal. v. 5. "We through the spirit look for the hope of righteousness by faith;" to prevent us from imagining, that he is speaking of faith disjoined from good works, he immediately adds, ver. 6. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love." To the same purpose, Gal. vi. 15. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Now,

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can any one be a new creature, without forsaking his sins, and leading a holy life? Paul's description of a new creature determines this question, 2 Cor. v. 17. "If any man be in Christ Jesus, he is a new creature: Old things are passed away; behold all things are become new."—Wherefore, as the two apostles do not speak of the same kind of justification, nor of the same kind of works, their doctrine rightly understood, hath not even the appearance of contradiction. To make their doctrine really contradictory, Paul's *works of law* must mean *evangelical works*, or good works proceeding from faith, contrary to the propriety of the expression, and to the scope of the apostle's argument, as was shewed, page 47.

Farther, that the two apostles have not contradicted each other in their doctrine concerning justification, may be presumed from this circumstance, that both of them have founded their doctrine on the justification of Abraham. Thus Paul, Rom. iv. 2. "If Abraham were justified by works, he might boast; but not before God. 3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." In like manner, James ii. 21. "Was not Abraham our father justified by works, when he lifted up Isaac his son on the altar?" Now, as it is not to be supposed, that the two apostles have builded a contradictory doctrine on the same foundation, the presumption is, that their doctrine is the same.

However, not to rest the matter on a presumption, the agreement of the two apostles in this great article of the Christian faith, will appear, if the doctrine of each is more narrowly examined. James, by telling us, that Abraham was justified by works, when he had lifted up Isaac on the altar, evidently alludes to what God said to him, Gen. xxii. 16. "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, 17. That in blessing I will bless thee." This promise to *bless Abraham*, which God so solemnly confirmed with an oath, James, with as much truth, hath termed God's *justifying* Abraham, as Paul hath given that appellation to God's counting his faith to him for righteousness. For, in fact, God's promise to bless Abraham, was the same with his promise to count his faith to him for righteousness, as is plain from Paul's calling the counting of faith for righteousness, "the blessing of Abraham," Gal. iii. 14. See this proved more fully, Ess. V. sect. 1. Wherefore, when God said to Abraham, "In blessing I will bless thee," seeing he promised to bestow on him the blessing of righteousness counted to him; also, seeing God declared, that he would so bless him, because he had not withheld his son, his only son from him, it is evident, that if *justification* consisteth in having righteousness counted to one, Abraham was as really

really justified by the work of offering up Isaac, as by his believing in the Lord, that his seed should be numerous as the stars of the heaven.

That Abraham was justified by the work of lifting up Isaac on the altar, Paul also hath acknowledged in his epistle to the Hebrews, chap. vi. 13 "When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself, saying, Surely blessing I will bless, and multiplying I will multiply thee." That this was the promise which God made to Abraham, when he had offered up Isaac, is evident from the oath with which it was confirmed. For on no other occasion did God confirm any promise to Abraham with an oath. And that Paul understood this to be a promise to justify Abraham, is equally evident from his observing, that God confirmed his promise with an oath, to the end that the heirs might have strong consolation from it, ver. 17. "God willing more abundantly to shew to the heirs of promise the immutability of his purpose, confirmed his promise to bless Abraham with an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled away to lay hold on the hope set before us. 18. Which we have as an anchor of the soul." But what consolation could the heirs derive from God's promise to bless and multiply Abraham, if the blessing promised to him was not the blessing of justification? and of his having a numerous seed by faith? And what hope was set before the heirs to lay hold on as an anchor of the soul, unless it was the hope of pardon and eternal life, which was given to Abraham and to his seed, in God's promise to bless and multiply him? Since, therefore, Paul knew that the blessing which God promised to Abraham after he had offered up Isaac was the blessing of justification; also since he knew, that God expressly declared he would bestow that blessing on him, because he had not withheld his only son, by appealing to that transaction, as giving the heirs of promise strong consolation, Paul hath affirmed as expressly as James, that Abraham was justified by the work of offering up Isaac. Consequently, for any one to say, or even to think, that Abraham was not justified by that work, is to contradict Paul as well as James; nay, it is to contradict God himself, who sware to Abraham, "Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea-shore."

Farther, although James hath said, that Abraham was justified by the work of lifting up Isaac upon the altar, he hath not said, that his faith had no influence in his justification.

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On the contrary, he tells us expressly, that " his faith, co-operated with his works," namely, in procuring his justification; and thereby he hath intimidated, that that work was rendered effectual by its proceeding from faith. At the same time adding, that " by works Abraham's faith was perfected," he, with equal plainness intimates, that Abraham's faith would have been imperfect, if he had refused to offer Isaac when God commanded him to do it. Wherefore, according to James, to render works acceptable to God, they must proceed from faith; and to render faith perfect or complete, it must produce good works. In short, without this union, neither faith nor works separately will avail any thing to men's justification.—In this doctrine Paul agrees perfectly with James, as is evident from Gal. v. 6. vi. 15. formerly quoted. And from all those passages in his epistles, where he declares, that " the unrighteous shall not inherit the kingdom of God," 1 Cor. vi. 9. and that " without holiness no man shall see the Lord," Heb. xii. 14.

Having thus shewed that the two apostles, rightly understood, agree perfectly in their doctrine concerning justification; it remains, for the further illustration of the subject, to offer the five following remarks.

1. Notwithstanding in the account Paul hath given of Abraham's justification, Rom. iv. 3, 4. *believing* is opposed to *working*, it does not follow that faith is not a work. Paul himself hath called faith *a work*, 1 Thess. i. 3.—And Christ hath termed " believing on him whom God hath sent," the work which God prescribed to the Jews, John vi. 28, 29. This I think sheweth, that *the working*, to which *believing* is opposed by Paul, does not mean the performing of good works from a principle of faith, but the perfect performance of all the works which the law of God enjoins. And the opposition which is stated between *believing* and *working*, implies nothing more but that *believing* is not a perfect obedience to the law of God; and that it hath not the influence to procure a meritorious justification, which a perfect obedience would have, if it were possible for us to attain to it.

2. Many theologians overlooking the doctrine of James concerning justification, and attending only to the sound, without considering the sense of what Paul hath written on the subject; and at the same time forgetting that faith is itself the greatest of all good works, have ascribed to faith some efficacy in justification, which good works have not. This efficacy they represent, by calling faith " the hand which layeth hold on the righteousness of Christ," so as to make it the righteousness of the believer, and to render him perfectly righteous in the sight of God. But a doctrine of this kind which implies an impossibility, and from which many dangerous consequen-

ces have been deduced by the Antinomians, ought not to be received; more especially as it hath no foundation in scripture. For none of the inspired writers hath called faith, "a hand which layeth hold on the righteousness of Christ." They do not even say, that Christ's righteousness is counted, or imputed to believers; far less that they are made perfectly righteous thereby; which is an impossibility, because no person can be perfectly righteous in the sight of God, but one who hath never sinned. See Rom. iv. 3. note 2.—What Moses hath written concerning the justification of Abraham, is, that "his believing in the Lord," and not the righteousness of Christ, was counted to him for righteousness. In like manner, what Paul hath taught, is, that the faith of believers is counted to them for righteousness through Jesus Christ; that is, on account of what Christ hath done to procure that blessing for them. The efficacy, therefore, of faith doth not depend on its laying hold on the righteousness of Christ, nor on its possessing any inherent merit, but on the pleasure of God, who from mere favour, counts the believer's faith to him for righteousness, having appointed it as the condition or means of his justification. But the same kind of efficacy is ascribed likewise to good works. And surely it belongeth to God, to appoint what conditions or means of justification seemeth to him good. Now that he hath actually made faith and works, not separately, but jointly, the condition of justification, both Paul and James hath declared: the one by assuring us, that nothing availeth to men's justification, "but faith working by love;" the other by telling us, that Abraham's faith co-operated with the work of lifting up Isaac on the altar, in procuring him the promise of the blessing of justification. However, neither the one apostle nor the other meant, that justification is merited by faith or works, either separately or jointly. The meritorious cause of men's justification, is Christ's obedience to death, Gal. iii. 13. "Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ:" As the reward of his obedience to death, Christ hath procured for mankind the gracious new covenant, in which God, from pure favour, hath promised to bestow pardon and eternal life on all, who by faith and holiness are capable of enjoying these great benefits. In one word, "By grace we are saved through faith;" but it is a faith which worketh by love.

3. By constituting Abraham the father of all believers, Gen. xvii. 5. God made his justification, the pattern of the justification of believers of all nations, and in all ages of the world; and in him hath shewed, what the dispositions and actions are, which he requireth in those on whom he will bestow justification

cation as a free gift. This both Paul and James have taught us, by founding their doctrine concerning justification, on the justification of Abraham. It is therefore of importance, in the present question, to attend to the character and behaviour of this chief of believers, as described by Moses.—Abraham was a native of Chaldea. But being commanded by God to leave his country and kindred, and to go into a land which he would shew him, Abraham obeyed, not knowing whither he was to go. When he arrived in Canaan, God promised to give that country to him and to his seed; and to make his seed as numerous as the stars of the heaven. This promise Abraham believed, notwithstanding he had all his life gone childless. Nay, he continued to believe it, till the long promised son, by whom his seed was to become as the dust of the earth, was brought forth by Sarah, in the ninetieth year of her age, and when Abraham was an hundred years old. But mark what happened! When this only son was grown, God commanded Abraham to offer him up on an altar as a burnt-offering. This difficult command he obeyed, notwithstanding all the promises which God had made to him and to his seed, were limited to this only son: reasoning with himself, that God was able to raise him even from the dead, after he was burnt to ashes on the altar; and believing that he would actually raise him.—Farther, though the possession of Canaan was promised to him personally, Acts vii. 5. God "gave him none inheritance in it, no not so much as to set his foot on;" for the cave and field of Macphelah, Abraham bought with his money from Ephron the Hittite. Yet when he was dying, he died in the firm persuasion that God would raise him from the dead, to possess the country which he had promised to him. What an admirable example of faith and obedience doth the history of this great believer present to our view! An example which shews, that his faith and obedience did not consist in a single act exerted on a particular occasion, but extended to all God's declarations and commands without exception, from the time he left Chaldea, to the end of his life. Wherefore, having on every occasion believed in the Lord, and obeyed his commands, he obtained the promise of justification, confirmed by the oath of God, after he had offered up his only son; and was made the father of all believers; to teach us what our dispositions and actions must be, if we expect to be justified as Abraham was; and to make us sensible, that we are not his children, and heirs of the promises made to him and to his seed, unless, as our Lord expresseth it, John viii. 39. "We do the works of Abraham."

4. It was mentioned in the preceding Essay, page 3. That God said concerning Abraham, Gen. xviii. 19. "I know him,

that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." And it was observed, that this was a declaration, not only to Abraham himself, but to Abraham's children, that they were to receive the blessings promised in the covenant, and particularly the blessing of faith counted to them for righteousness, only on condition of their keeping the way of the Lord, and their doing justice and judgment. These things merit the reader's notice in this place; because Abraham's justification being the pattern of our justification, if he was not to have the things promised to him, unless he kept the way of the Lord, and did justice and judgment, we cannot expect pardon and salvation, unless we persevere in faith and holiness to the end of our lives, as Abraham did.

5. The defenders of justification by faith alone, ought to consider, that the doctrines of religion both natural and revealed, may be really believed without having any influence on a man's temper and behaviour. So saith James, chap. ii. 18. "One may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19. Thou believest that there is one God; thou dost well: Even the devils believe this, and tremble." Wherefore, the belief of the doctrines of the gospel, however firm it may be, and however zealously contended for, even to the giving of one's body to be burned, will have no influence in any man's justification, if it doth not produce good works. 1 Cor. xiii. 3. A faith of this kind is what James calls *a dead faith*. Like the body without the spirit, it hath no vital operation. In short, it is not the faith which at the judgment will be counted to the believer for righteousness; but rather will aggravate his wickedness, and increase his punishment.

Sect. III. *Of the Justification of the Heathens.*

To the doctrine of justification by faith, it hath been objected by the opposers of revelation, that it excludes all from the possibility of salvation, who have not the benefit of revelation. This objection, if it were well founded, would, I acknowledge, bring discredit on the doctrine of justification by faith, and even on the gospel itself; because it would represent God as requiring from sinners a condition of salvation, which he himself hath put it out of their power to attain.

But the objection is of no value, as it proceeds on a palpable mistake; namely, that the faith necessary to justification consists in the belief of doctrines knowable only by an external revelation. For whether we consider the scripture account of faith, or whether we examine the particular acts of faith, by which

which individuals are said in scripture to have been justified, we shall find, that faith doth not consist so much in the belief of any revealed moral or religious truth, as in mens attaching themselves sincerely to God, by a strong inclination to know and to do his will; and in making a right use of their reason in searching after the will of God, as manifested by the light of nature; or if they are favoured with an external revelation, in implicitly directing their religious sentiments and conduct by that revelation, so far as they are capable of understanding it; and in relying with an entire confidence on all the promises of God. Properly speaking, therefore, faith lieth in the heart more than in the head. So the apostle Paul teacheth, Rom. x. 10. "With the heart we believe unto righteousness;" We believe so as to have righteousness counted to us.—The same apostle represents faith to consist in the strength of one's persuasion of the religious truths which he believes, and in the influence which that persuasion hath on his temper and conduct, rather than in the number and extent of the truths which he believes. 2 Cor. iv. 13. "We having the same spirit (Ess. iv. 56.) of faith according to what is written, I believed, therefore I have spoken. We also believe, and therefore speak."—Heb. xi. 1. "Now faith is the confidence (the confident expectation) of things hoped for, and the evidence of things not seen."

From this account of faith, it appears, that persons may have true faith whose religious knowledge is very limited. For to different persons the objects of faith must be more or fewer, according to their different capacities, and their different opportunities of gaining religious knowledge. In particular, the faith of those who are denied the benefit of revelation, can have for its object only the truths concerning God discoverable by the light of nature. Yet they may please God, by acting agreeably to their faith in these truths. So the apostle hath expressly declared, Heb. xi. 6. "Without faith it is impossible to please God: For he who cometh to God, must believe that he is, and that he is a rewarder of them who diligently seek him."

The declaration, that they please God who diligently seek him, in consequence of their believing that he is, and that he is a rewarder of them who diligently seek him, is conformable to truth. For, notwithstanding the faith of those to whom God hath not granted an external revelation, may not be as extensive as the faith of those who enjoy that benefit, *their faith*, that is, their attachment to God, may be as strong, and their inclination to know and to do his will, may be as sincere, and have as great an influence on their conduct, as the faith of those who are favoured with revelation. Nay, their sense of the imperfection of their own works, and their reliance on the

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mercy of God may be as complete; consequently, on account of the sincerity of their faith and obedience, they may be as acceptable to God as the others who enjoy revelation, and through the merits of Christ may be as readily saved; agreeably to St Peter's declaration, Acts x. 34. "Of a truth I perceive that God is no respecter of persons. 35. But in every nation, he who feareth God and worketh righteousness, is accepted with him."—Farther, it is to be considered, that even among those who are favoured with a written revelation, there are great differences in respect of their natural capacities, their improvement by education, and their opportunities of attaining the knowledge of the meaning of that revelation; by all which, the extent of the knowledge and faith of individuals must be very different. We may therefore believe, that the same extent of faith in the doctrines of revelation, will not be required of all to whom a written revelation hath been given: but in judging individuals, a due regard will be had to the opportunities and advantages which each hath enjoyed. This I think our Lord hath insinuated, Luke xii. 47. "That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48. But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."—Seeing then, the same extent of faith is not required from all who enjoy the benefit of revelation, because all have not the same natural capacity, nor the same advantages for profiting by revelation, we may, for the same reasons believe, that from those who are denied the benefit of revelation, that extent of faith is not required, which is expected from those who enjoy revelation. And therefore, at the judgment, the Judge will consider what improvement every one hath made of the opportunities and advantages which he enjoyed; and what influence his faith in the truths which were made known to him, hath had on his temper and actions.

That the faith necessary to justification, consists in a sincere disposition to know and to do the will of God, so far as it is made known to men, and not in the belief of doctrines which they have no means of knowing, appears also from the particular exercises of faith recorded in the scriptures, by which individuals are declared to have been justified.—To begin with Noah: It is said of him, Heb. xi. 7. "By faith, Noah, when he received a revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith." Noah's faith, in

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this instance, did not consist in his believing any doctrine of religion made known to him by God, but in his believing a future event which God revealed to him; namely, that the ungodly world was to be destroyed with a flood; and in his obeying God's command to prepare an ark for the salvation of himself and family. Wherefore, since by that faith, he "became an heir of the righteousness which is by faith," Owen and his followers are wrong in affirming, that the faith of which the apostle speaks in this chapter, is not justifying faith.—The next example is Abraham, of whom it is said, Gen. xv. 6. "Abraham believed in the Lord, and it was counted to him for righteousness." He believed the Lord's promise, that his seed should be numerous as the stars of the heaven. And because this act of faith was counted to him for righteousness, the apostle insinuates, that he was *justified* thereby, Rom. iv. 2, 3. But in this instance, as was observed concerning Noah, Abraham's faith had no doctrine of religion for its object, but a future event only which God promised should take place; namely, that he was to have a son, from whom a progeny, numerous as the stars of the heaven, was to descend. This appears from Rom. iv. 18. "He, contrary to hope, believed with hope, that he should be the father of many nations, according to what was spoken, Gen. xv. 5. "So shall thy seed be." 19. And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb. 20. Therefore, against the promise of God, he did not dispute through unbelief, but was strong in faith, giving glory to God. 21. And was fully persuaded that what was promised, he was able certainly to perform. 22. Therefore, also, it was counted to him for righteousness." And on an after occasion, Heb. xi. 17. "By faith Abraham, when tried, offered up Isaac; he who had received the promises, offered up his only begotten. 18. Concerning whom it was said, Surely in Isaac a seed shall be unto thee: 19. Reasoning that God was able to raise him, even from the dead, from whence he received him even for a parable." In this, as in the former instance, Abraham's faith had no moral or religious truth for its object, but a matter of fact afterwards to happen, the credibility of which depended on God's veracity and power; namely, that the numerous seed promised to him was to spring from Isaac. For Abraham, whose conceptions of the perfections of God, were very exalted, reasoned with himself, that God was able to raise Isaac from the dead: and that to fulfil his promise he would actually raise him, after being burned to ashes on the altar.—Rahab's faith likewise, on account of which, ver. 31. "She was not destroyed with the unbelievers," which James hath termed *her justification*, did

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not consist in her believing any particular revelation, which was made to her, concerning the God of Israel; but in attending to, and reasoning justly on what she heard concerning his wonderful works, so as believe him to be the only true God and governor of the universe. Josh. ii. 9. "I know that the Lord hath given you this land.—10. For we have heard how the Lord dried up the waters of the Red Sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above and in earth beneath." Wherefore, since Rahab's faith in the God of the Israelites, as the only true God, led her to receive and conceal the Israelitish messengers at the risk of her life, her faith was perfected by that work: and on account of that work proceeding from her faith, she was justified, as the apostle James expressly affirms. Besides, it appears from the history that she persevered in the faith and worship of the true God. For after the sacking of Jericho, she dwelt among the Israelites, and was highly esteemed by them on account of her personal virtues; in so much, that Salmon, a great man in Israel, married her, whereby she became one of our Lord's ancestors, being the mother of Boaz, who was the father of Jesse, and grandfather of David.—The faith likewise of the other ancients, who are celebrated in this eleventh chapter of the Epistle to the Hebrews, did not consist in their believing any moral or religious doctrine which God had formerly revealed, but in their forming such just conceptions of the power and veracity of God, as led them firmly to expect the fulfilment of all the events which he had foretold; and of all the promises which he had made to Abraham, concerning his giving the everlasting possession of Canaan to his seed: So that by their faith in these promises, they were encouraged valiantly to withstand and subdue their enemies.—Of this kind was the faith of Moses's parents, which moved them to disregard the king's commandment, and to hide their son three months: and the faith of Moses himself, which moved him to leave the court of Egypt, and to suffer persecution with the people of God, rather than to enjoy the temporary pleasures of sin: moved him also to institute the passover, and the sprinkling of blood, that the destroying angel might not touch the first-born of the Israelites.—Of the same kind was the faith of the Israelites, by which they entered into, and passed through the Red Sea: and of Joshua, by which he expected the walls of Jericho to fall down, after being encompassed seven days; and of Gideon, and of Barak,

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and of Samson and Jephthae; of David also and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.—In short, the whole of the apostle's discourse in this chapter, proceeds on the supposition, that faith is a disposition in the heart, leading those who possess it, to act suitably to their knowledge of the will of God respecting their conduct, whether his will was discovered to them by the light of nature, or by revelation.

The foregoing examples of persons who were justified by their faith in the declarations and promises of God, notwithstanding these declarations and promises related merely to temporal matters, prove, I think, that they who believe in God, according to the manifestation which he hath made of himself by the light of nature, may be justified even by that kind of faith; provided it leads them habitually to comply with the will of God, so far as they know it.—It is no just objection to this, neither doth it support Owen's affirmation, mentioned p. 183, that some of the persons whose faith and obedience are praised by the apostle, were not justified thereby; such as many of the Israelites, who by faith passed through the Red Sea, but afterwards, by reason of unbelief, refused to go into Canaan, and for that sin were destroyed in the wilderness. And those who by faith compassed the walls of Jericho seven days, in expectation of their falling down, who cannot all be supposed to have been justified by that one act of faith. And perhaps some others who are said through faith to have subdued kingdoms. For since the apostle saith, ver. 39. "All these, though well testified of through faith, have not received the promise. 40. God having foreseen some better things for us, that they without us should not be made perfect," he certainly means, that many of these persons were justified by their faith. And with respect to the rest, there can be no doubt, that in so far as their faith led them to obey God in the instances mentioned by the apostle, they did what was pleasing to God.—But even on supposition, that a number of them were not justified by their faith, because it was only temporary, it were wrong, on that account, to conclude concerning the rest, who are said to have obtained a good testimony through faith, and who are to be perfected, that is, rewarded together with us, that their faith did not avail to their justification; unless it could be proved, that, like the Israelites who passed through the Red Sea, they did not persevere in their faith and obedience. In particular, the conclusion would most certainly be false, with respect to Noah, and Abraham, and Rahab. For of them it is testified in so many words, that they were justified by their faith, notwithstanding

we know its objects were such moral and religious truths only, as were discoverable by the light of nature, and such revelations as God was pleased to make to them personally, concerning certain temporal matters in which they were greatly interested.

Thus, from the accounts which the inspired writers have given of the faith necessary to justification, and from the example of those who are said in the scriptures to have been justified by their faith, it is abundantly evident, that justifying faith in different persons, must be different in respect of its objects, according to the opportunities and advantages bestowed on each. Nevertheless, the principle of faith being the same in every dispensation, it may, by the assistance of the Spirit of God, be attained under every dispensation, and may be productive of holiness in the believer, in proportion to the extent and strength of his belief. If this account of the matter be just, it removes the greatest objection which infidels have raised against the gospel. For, by establishing faith as the condition, or means of justification, it hath excluded none, not even the heathens, from the possibility of salvation. This liberal doctrine, the apostle Paul, if I mistake not his meaning, hath expressly taught, Rom. iv. 11. where he tells us, that Abraham "received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them."

But while we contend, that persons may have the faith necessary to justification, who, through their want of revelation, are ignorant of Christ, and of the method of salvation, we are far from thinking, that any person can be justified otherwise than by Christ. All who are justified, are justified of God's free gift, through the merit of Christ's obedience to death. And that many will be justified in that manner, we are warranted to believe. For, as the apostle Paul hath excellently reasoned, Rom. v. 12. since it was consistent with the justice and goodness of God, to subject all to death for the disobedience of Adam, notwithstanding the greatest part of mankind never heard either of Adam or of his disobedience, it is equally consistent with the justice and goodness of God, to bestow pardon and eternal life, at the judgment, on believers of all nations, on account of the meritorious obedience of Christ, notwithstanding many of them never heard, till then, of the Person to whom they owe the great obligation, nor of his obedience to death, by which it was procured for them. And the rather, that the discovery of the Author of their salvation, and of the method by which he procured it, though not made to them till the judgment, will come in good time to lay a foundation

foundation for their gratitude and love to God and to Christ, throughout the endless ages of eternity.

But however consonant to reason and to the perfections of God it may be, that the benefit of Christ's obedience should be extended, at the judgment, to persons who in their lifetime never had an opportunity to know and believe on him, provided they are found to have been animated by a real principle of faith and piety; the case of those to whom Christ hath been offered in the gospel, but who have rejected him, is very different. Their unbelief having generally proceeded from evil dispositions, they can receive no benefit from Christ's obedience. So he himself hath taught us, John iii. 19. "This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. 20. For every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."

Upon the whole, I affirm a second time, that by making faith the condition of men's justification, the gospel excludes none from salvation, but those who exclude themselves through pride of understanding, and vicious dispositions.

Sect. IV. *Of the propriety of making Faith the condition of men's Justification.*

The propriety of making faith, and more especially the faith of the gospel, the condition, or means of the justification of those to whom the gospel is offered, hath been called in question by the deists, on this principle, That a man's belief is not in his own power, but depends on the evidence with which the thing to be believed is accompanied; and on his ability to comprehend and judge of that evidence. But however true this principle, rightly understood, may be, it is no less true, on the one hand, that through indulged prejudices, and the prevalence of corrupt inclinations, and considerations of present interest, and even through inattention, men may render themselves blind to the clearest evidence: And on the other hand, that by attention, impartiality, and willingness to know the truth, men may render themselves capable of discerning, and of being impressed with the evidence by which any doctrine or matter of fact is properly supported. In this view, to require the belief of the gospel from those to whom it is offered, is, in fact, to require them to use their rational faculties in a fit manner, and to exercise care and impartiality in judging of an affair which is of the greatest importance to themselves, and to the world. Wherefore, seeing the proofs by which the gospel it shewed to be of divine original, are sufficient to convince those who examine them impartially; for any one to reject the gospel as not of divine original, is cer-

tainly an evidence that his heart is so corrupted that he is incapable of salvation: whereas, to receive it, is a proof that he possesseth a rectitude of disposition which fits him for heaven. So our Lord hath declared, John iii. 20. "Every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. 21. But he who doth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." The belief of the gospel being thus a proof that men are capable of justification, and the rejection of it disqualifying them for receiving that blessing, to require faith in the gospel as the condition of the salvation of those to whom it is proposed, and to make the disbelief of it the cause of their condemnation, are both of them proper; consequently no fault can be found, either with our Lord's promise, or with his threatening, Mark xvi. 15. "Go ye into all the world, and preach the gospel to every creature. 16. He who believeth, and is baptized, shall be saved; but he who believeth not, shall be condemned."

2. The gospel is much to be commended for making *faith* the condition, or means of men's justification, because it is the highest exercise of piety, and the only true principle from which, in every dispensation of religion, good works must proceed. This praise is due to faith, not because by piety and good works men merit justification, but because by these jointly, they become capable of pardon and eternal life. Wherefore, in speaking of men's justification, to separate good works from faith, and to make the latter consist wholly in the belief of doctrines, without connecting it with good works, is to err from the truth: As is plain from the many passages of scripture, in which good works are enjoined as necessary to salvation, and bad works are forbidden as bringing condemnation on those who continue in them. To begin with the highest authority; our Lord hath said, Matth. vii. 21. "Not every one who saith to me, Lord, Lord," that is, who acknowledgeth me for his Master, "shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? 23. And then will I profess unto them, I never knew you: Depart from me ye who work iniquity." Matth. xxv. 34. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 35. For I was an hungered, and ye gave me meat, &c. 41. Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 42. For I was an hungered, and ye gave me no meat," &c. See also Matth.

Matth. xiii. 41, 42, 43.—In like manner, the apostle Peter, Acts iii. 19. "Repent ye therefore, and be converted, that your sins may be blotted out." 2 Pet. i. 5. "Add to your faith courage, &c. 10. For doing these things ye shall never at any time fall. 11. And thus there shall be richly ministered to you, an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."—And especially Paul, the great defender of justification by faith, without works of law, Rom. ii. 5. "The righteous judgment of God, who will render to every man according to his works, ver. 13. Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. viii. 13. "If ye live according to the flesh, ye shall die; but if, through the Spirit, ye put to death the deeds of the body, ye shall live." 1 Cor. vi 9. "Do ye not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers," &c. Gal. v. 6. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love." Tit. ii. 11. "The grace of God which bringeth salvation, hath shone forth to all men, 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, 13. Expecting the blessed hope, namely, the appearing of the glory of the great God, and our Saviour Jesus Christ, 14. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." Heb. xii. 14. "Pursue peace with all men, and holiness, without which no one shall see the Lord."—So also James, ii. 14. "Though a man say, he hath faith and have not works, will faith save him?"—And John, 1 Epistle, iii. 7. "Little children, let no one deceive you: He who doth righteousness is righteous, even as he is righteous."

After these declarations from Christ and his apostles, can any one doubt, that the faith which saves is necessarily connected with good works; and that it is made the condition, or means of our justification, for any other reason, but because it is the vital principle of true holiness, whereby men are rendered capable of eternal life.

3. By establishing faith as the condition of men's justification, the gospel teacheth us, that at the judgment, God will principally regard the disposition of men's minds, without severely searching into their actions. For, in particular instances, these may have been imperfect, and even faulty, through the greater corruption of nature which some have to struggle against, or the greater temptations to which others have been exposed, or the peculiar disadvantages under which a third sort have laboured, while their general conduct had been right.

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Besides, in most cases, the bad actions of those who have a sincere desire to please God, having, through invincible ignorance, been performed under the notion, perhaps, of service done to God; or if performed contrary to knowledge and conscience, having been speedily repented of by the believer, God will graciously forgive them for the sake of Christ, and will accept of their faith, or general disposition to please him, which led them to an habitual course of virtuous, though not sinless conduct, as if it were a perfect righteousness; and will reward them from pure favour, on account of the meritorious obedience of Christ.

4. By making faith the condition of our justification, the gospel teaches, that however good any action may be, as to the matter of it, if it does not proceed from faith, that is, from an habitual regard to the will of God, and from a sincere desire to please him, in the hope of obtaining those rewards, which the lights of nature and of revelation encourage pious men to expect from his goodness, (Heb. xi. 6.) it is neither a moral nor a religious action. It is the mere effect of natural disposition, or perhaps of something worse; for instance, a desire of the praise of men, or a regard to one's own present interest; and therefore it will avail nothing to one's acceptance with God.

5. *Lastly*, The gospel, which hath made faith working by love, the condition on which God will justify men in the way of favour, is attended with this advantage, that while it establisheth good works on the firmest foundation, and giveth them all the weight and importance in the Christian scheme which really belong to them, it beats down men's pride, by making them sensible of the imperfection of their virtue. And thus taking away from sinners all pretensions to merit, it constrains them humbly to receive the great blessings of justification and salvation, as free gifts from God through Jesus Christ, and lays a foundation for their gratitude to God, and love to Christ, throughout the endless ages of eternity.

Sect. V. *Of the Time when Believers are justified.*

Many of the inextricable opinions with which theologians have perplexed themselves, in pretending to reconcile the doctrine of the apostles Paul and James on the article of justification, originate from the notion, that believers are justified in the present life. And I acknowledge, that what Moses hath written concerning the justification of Abraham, according to its obvious meaning in modern language, seems to imply, that he was justified at the time he believed in the Lord. I acknowledge also, that what Paul hath written concerning the justification of believers, seems in like manner to imply, that they are

are justified in the present life. Nevertheless, I hope to make it evident, that neither Moses nor Paul meant to teach any such doctrine.

1. To shew this, my first argument shall be taken from the nature of justification. To be *justified*, in the scripture sense of the word, is to be acquitted from the charge of having broken the law of God, either by omitting the duties which it enjoins, or by committing the sins which it forbids; consequently, it means to be freed by the sentence of God, from the punishment which they incur who break his law. Accordingly, the Westminster Assembly in their Shorter Catechism, have rightly defined justification, "An act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight." But as the whole of a man's life is a state of probation, the sentence of acquittal, in which justification consisteth, must proceed upon an examination of all the deeds men have done in the body, during the whole course of their trial. Wherefore, if the sentence of acquittal is passed immediately on a man's first faith, which is the opinion of Estius, Whitby, Locke, Taylor, and others on the one hand, and of the Antinomians, and of some Calvinists, on the other, we must either hold, with the first mentioned learned men, that the acquittal respects only the sins committed by the believer prior to that first act of faith; or with the last mentioned persons, that it comprehends not only the believer's past sins, but all those also, which he may happen to commit afterwards, till his death.

The first of these opinions, namely, that justification consists in the pardon of the sins committed previous to believing, labours under this inconveniency, that by connecting the pardon of past sins with men's first faith in the gospel, we are led to think, that some may be justified and pardoned with respect to all their past sins, on whom no change of dispositions hath passed, nor will pass; as was the case with Simon Magus, and many others in the first age, who were baptized and made an outward profession of faith in the gospel. The same is the case likewise with many in every age, who speculatively believe the gospel to be a revelation from God, and yet are not influenced thereby either in their temper or actions. I ask, Will wicked persons, who die impenitent, not be punished for the sins they committed previous to their first faith in the gospel? To resolve the matter into the sovereign pleasure of God, will not account for his pardoning such persons; because if at any time God forgives the sins which men have committed, while they continue in these sins, he acts contrary to his perfections, and to his character as the righteous Judge of the world.—Besides, if the future punishment of sin is to arise in part, from the existence of evil dispositions in the mind of

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the sinner, those who live and die in their sins, must be miserable in proportion to the number and strength of the evil habits which they carry with them into the other world; these not being diminished in the least by their supposed first pardon. Wherefore, that sinners are pardoned in any period of their life without repentance, and that the sins which have been thus pardoned, will neither be punished in a future state, nor be the instrument of the sinner's punishment who dieth in his sins, being opinions which stand in opposition to the declared laws of God's government, and to the established course of things, they ought not to be adopted on a few expressions in scripture, which easily admit of a different interpretation. But to induce us to embrace such opinions, the plainest and most unambiguous assertions ought to be produced from the inspired writings, in confirmation of them.—To all these considerations we may add, that if the speculative belief and outward profession of the gospel is sufficient, without repentance, to procure for sinners the pardon of all the sins they have committed previous to their believing the gospel, Why may not the same kind of faith continued in, procure for sinners without repentance, the pardon of all the sins they commit through the whole course of their life? In short, the doctrine of a first and second justification, the one by faith, and the other by works, though patronised by many great names, being contrary both to scripture and reason, ought to be exploded.

The second opinion concerning the justification of believers in the present life, is, that the pardon granted immediately on their believing, includes not only their past sins, but all the sins which they may afterwards commit during the whole course of their life. But to this notion of justification, it may with great propriety be objected, that it represents men's future actions as judged, and their sins as pardoned, before they exist. Or, if this form of the doctrine is too absurd to be maintained, it must at least be allowed, that a justification which includes the pardon of all future sins, very much resembles a popish bull of indulgence, and gives men too great a liberty of sinning; consequently it can be no doctrine of the gospel.—The Antinomians indeed endeavour to remove this objection, by asserting that the evil actions of believers are not in them sins, neither doth God consider them as such. Or, to use their own expression, "God sees no sin in believers." But the impiety and folly of this assertion, is too glaring to need any laboured confutation. Sin is sin, by whomsoever, and at what time soever committed; and if not forsaken, will most certainly be punished.

2. My second argument to prove that men are not justified in the present life, shall be taken from experience; and it is this;

this: Since justification is an act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous, if believers are pardoned in this life, they must in this life be delivered from the punishment of sin, that is, from diseases and death, and every evil which at the fall was inflicted on mankind, as the punishment of Adam's sin. The reason is, a pardon which leaves the sinner under any part of his punishment, is no pardon at all: at least, it is not a full pardon. He may have an assurance of pardon given him in the promises of the gospel; but while any part of his punishment is continued, he can no more be said to be pardoned, than a prisoner can be said to be freed from his confinement, who is detained in prison. A believer also, may in the promises of the gospel have an assurance of God's love, together with peace of conscience in the prospect of pardon, provided he perseveres in faith and holiness. But still this is not pardon; for as was said before, pardon consists in an actual deliverance from all the penal consequences of sin, both in the present, and in the future life.

Farther, one's acceptance as righteous in the sight of God, consists in his being rewarded as a righteous person. If so, this part of justification doth not take place at present. None of the children of Adam, were ever in this life thus "accepted as righteous in the sight of God," except Enoch and Elijah, who, on account of their singular faith and holiness, and to shew what justification is, were translated in the body to heaven; whereby they were freed from death, the punishment of sin, and put in the immediate possession of a blessed immortality, the reward promised to the righteous.—Since then, believers are neither delivered in this life from diseases and death, nor put in possession of the joys of heaven, but only in the promises of the gospel, have an assurance that these blessings shall be bestowed on them at Christ's second coming, it is evident from experience, that no believer is justified in the present life.

3. A third argument, to shew that believers are not justified in the present life, arises from those passages of scripture, in which justification is represented as a thing future. Of these, the principal are, Rom. ii. 5. "Revelation of the righteous judgment of God, who will render to every one according to his works," &c. Rom. viii. 24. "We are saved in hope. Now hope seen, is not hope: For what a man seeth, how also can he hope for it? 25. But if we hope for what we do not see, we wait with patience for it," Gal. v. 5. "We, through the Spirit, look for the hope of righteousness by faith." Wherefore, righteousness is not counted to us through faith, in the present life; and our salvation is a thing future, being the ob-

ject of our hope, and will not be accomplished till Christ's second coming.

4. A fourth argument is, if believers on their first act of faith are justified, that is, judged in the present life, and acquitted from the guilt of all the sins they have till then committed, they must be judged twice; contrary to the declarations of scripture, in which one judgment only, of the righteous as well as of the wicked, is spoken of; and that one judgment is foretold to happen at Christ's second coming.

From these arguments I think it evident, that notwithstanding Moses hath spoken of the justification of Abraham, and Paul hath spoken of the justification of believers, in words sometimes of the present, and sometimes of the past time, these passages are to be interpreted like many other passages of scripture, in which things future are represented as past, or present, to signify the absolute certainty of their happening. Thus Moses says in his song, Exod. xv. 13. "Thou hast guided them in thy strength unto thy holy habitation;" that is, thou wilt assuredly guide them.—In the prophetic writings, this manner of expressing things future is common.—We find it used likewise by our Lord and his apostles, Matth. xxvi. 28. "This is my blood of the new covenant, which is shed for many:" that is, which is to be shed.—Luke xx. 37. "Now, that the dead are raised;" that is, shall be raised, "Moses shewed at the bush."—John iii. 19. "He that believeth not, is condemned already:" shall be condemned, if he does not repent.—Rom. viii. 30. "Whom he called, them he also justified; and whom he justified, them he also glorified." But as believers are not glorified in the present life, so neither are they justified.—1 Cor. xv. 2. "By which also ye are saved, if ye keep in memory," &c. But how could persons be already saved, whose salvation depended on the condition of their keeping in memory the doctrines they had been taught?—2 Tim. i. 9. "He hath saved us, and called us with an holy calling." Here the expression *hath saved us*, signifies only God's resolution to save us; as is plain from its being put before, his *calling us* to believe the gospel.—2 Pet. iii. 11. "Seeing all these things are dissolved:" namely, the heavens and the earth. These the apostle represents as already dissolved, to shew the certainty of their dissolution at the second coming of Christ. See Prelim. Essay iv. 10.

Wherefore, since it is usual in scripture, to speak of things future sometimes as present, and sometimes as passed, it does not follow from Moses saying, "Abraham believed in the Lord, and he counted it to him for righteousness," that Abraham was then justified: nor from Paul's speaking of believers as already justified, that they are justified in the present life.

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These expressions are to be considered only as assurances, or promises that Abraham, with all his seed by faith, shall, at the general judgment, have their faith counted to them for righteousness, and be rewarded as righteous persons.—This is clear in the case of Abraham. For, as the counting of what Phinehas did to Zimri, for righteousness, consisted in God's promising him the everlasting priesthood; so the counting of Abraham's faith for righteousness, consisted in God's promising him the inheritance of Canaan, and not in giving him the actual possession of that inheritance. Farther, as Canaan was the emblem of heaven, the promise to give to Abraham and to his seed the inheritance of Canaan, was also a promise to give them the inheritance of heaven, provided they persevered in their faith and obedience; for on that circumstance the title of Abraham himself to the heavenly inheritance was suspended, Gen. xviii. 19. as was formerly observed.

From these things it is plain, that Moses' words, Gen. xv. 6. "He believed in the Lord, and he counted it to him for righteousness," do not imply, according to their second meaning, that Abraham was then justified or pardoned, any more than they imply, according to their first meaning, that he then obtained the possession of Canaan. They were a declaration only, or promise that Abraham should be pardoned, and put in possession of heaven in due time.—This being the true meaning of Moses' words, the expression in St Paul's writings, which seem to import that believers are justified in the present life, being formed on Moses' words, must, like them, be understood as declarations or promises that believers shall certainly be justified at the judgment; agreeably to the usage of the inspired writers, who, to shew the certainty of the future events of which they speak, represent them as already come to pass.

If the foregoing account of justification, and of the time when that blessing is bestowed on believers, be agreeable to scripture, the supposition of a first and second justification, framed for the purpose of reconciling the doctrine of Paul and James concerning the justification of believers is inadmissible, being contrary both to scripture and reason. Besides, it is needless, the doctrine of the two apostles being perfectly the same. Wherefore, the expositions which Estius, Whitby, Locke, Taylor, and other commentators have given of certain passages in the epistle to the Romans, in as far as they are built on the supposition of a two-fold justification, ought to be rejected as not agreeable to the truth of the gospel.—The same judgment should be pronounced on all those explications of the doctrine of justification, which have any tendency to weaken the obligation of good works. For although the abettors of these explications, attempt to remove that inconveniency by a variety

of subtle distinctions, these being not easily understood by the common people, make little or no impression on their minds, while the consequences which flow from the doctrine they are intended to vindicate, being obvious and agreeable to men's passions, have the greatest influence to make them hope for salvation, notwithstanding they continue in their sins. But all hopes of this sort being expressly condemned in the gospel, every explication of the doctrine of justification which warrants such hopes, I repeat it, ought to be rejected, not only as unscriptural, but as dangerous in the highest degree.

CONCLUSION.

Thus have I endeavoured to shew, that the belief of the doctrines of revelation, is not necessary to the justification of those who are destitute of revelation: and that neither the belief of any particular doctrine, such as, that *Jesus is Christ the Son of God*, nor of any determinate number of doctrines, such as those contained in creeds and confessions, is necessary to the justification of all who enjoy revelation; because all have not an equal opportunity of knowing, nor an equal capacity to comprehend these doctrines: But that justifying faith consists in one's believing such doctrines of religion as God hath given him an opportunity and a capacity of knowing; and his being at pains to acquire such a knowledge of these doctrines as his talents and opportunities enable him to acquire; whether he hath nothing but his own reason and conscience to direct him, or hath these faculties aided by an external revelation: Consists also in habitually recollecting these doctrines, so as to be influenced by them, not to a single act of obedience only, but to an habitual compliance with the will of God, as far as he knows it. This idea of justifying faith, I have been at pains to explain and establish by the example of Abraham's justification, because it accords perfectly with all the things said of justifying faith in the scriptures, and is what men in every age and nation may acquire with those assistances which God grants to the sincere; and because it is such a faith as qualifies men for heaven, and which, according to the tenor of the new covenant made after the fall with Adam and all his posterity, will be accounted to them for righteousness through the merits of Christ.—I have likewise shewed, that the inspired writers have ascribed men's justification to good works, as expressly as to faith; not however as if either had any meritorious influence in procuring justification, but as conditions equally required by God, and equally necessary to render men capable of eternal life, and so inseparably connected, that it is impossible for the one to exist without the other.—Farther, I have proved, that the common opinion concerning the justification of believers in the

the present life, from which so many dangerous consequences have been deduced, is founded in a misunderstanding of the scripture phraseology, and is not agreeable either to reason or experience:—not to reason; for how can a man be justified till his trial is finished, and there is an opportunity of judging of his whole conduct? nor to experience; for where is the believer, who in the present life is freed from any of the temporary penal consequences of sin, and is put in possession of the reward which God hath promised to bestow on them whom he accepteth as righteous? The judgment and acquittal of believers, will not happen till Christ returns to judge the world; at which period believers of all ages and nations being raised from the dead, will, by Christ's sentence as judge, be freed for ever from misery and death, and be put in possession of eternal life.

To conclude, I have thus largely treated of *justification by faith*, not only because it hath been the subject of much controversy in modern times, but because wrong notions concerning that important article of Christianity, have a tendency to weaken the obligations of morality: Whereas, right conceptions concerning it, afford the strongest motives to an holy life, throw a great light on the revelations of God, and shew the method of salvation discovered in these revelations, to be consonant to the best ideas men can form of the character of God as the righteous Governor of the universe.

PREFACE

TO THE

GALATIANS.

THE Galatians were the descendants of those Gauls, who, finding their own country too strait for them, left it after the death of Alexander the Great, in quest of new settlements. These emigrants, on leaving their own country, proceeded eastward along the Danube, till they came to where the Save joins that river. Then dividing themselves into three bodies under the conduct of different leaders, one of these bodies entered Pannonia, another marched into Thrace, and a third into Illyricum and Macedonia. The party which marched into Thrace, passed over the Bosphorus into the lesser Asia, and hiring themselves to Nicomedes, king of Bithynia, assisted him to subdue his brother Zipetes, with whom he was at war; and in reward for that service, they received from him a country in the middle of the lesser Asia, which from them was afterwards called *Gallogræcia*, or *Galatia*.

The inland situation of Galatia preventing its inhabitants from having much intercourse with more civilized nations, the Gauls settled in that country continued long a rude and illiterate people. Yet they wanted neither the inclination, nor the capacity to receive instruction. For when Paul came among them, and preached to them, they were so ravished with the doctrines of the gospel, that they thought themselves the happiest of mortals; and were so strongly impressed with a sense of the obligation they lay under to the apostle for having enlightened them with respect to religion, that they thought they could never repay it, Gal. iv. 15. In short, his preaching and miracles had such an effect on the Galatians, that great numbers of them renouncing heathenism and embracing the gospel, they formed many separate Christian churches, called in the inscription of the apostle's letter to them, *The churches of Galatia*.

How little intercourse the Galatians had with the neighbouring nations, may be known from this, that at the time St Paul preached the gospel to them, and for many ages afterwards, they continued to speak the language of the country from whence they came. So Jerome, who lived more than 600 years after that people settled themselves in Asia, informs us. For

For he tells us, that in his time, the language of the Galatians was the same with that which he had heard spoken when he was at Treves. See Rollin's Ant. Hist. B. xvi. Sect. 5.

SECT. I. *Of the Time when, and of the Person by whom the Galatians were converted to the Christian Faith.*

Luke, in his history of the Acts of the Apostles, hath not told us directly at what time, nor by whom the Galatians were converted. But he hath mentioned Paul's journey into Phrygia and Galatia, for the purpose of confirming the churches, chap. xvi. 5, 6. And from what he tells us, Paul said to Barnabas, when he proposed that journey to him, we learn that he and Barnabas had formerly preached the gospel in the cities of Phrygia and Galatia. Acts xv. 36. "Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do."—Acts xvi. 4. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5. And so were the churches established in the faith, and increased in number daily. 6. Now when they had gone throughout Phrygia, and the region of Galatia," *&c.*—It is true, in the history which Luke hath given, Acts xiv. of the journey we allude to, which Paul and Barnabas made into the countries of the Lesser Asia, for the purpose of preaching to the Gentiles, it is not said expressly that they went into Phrygia and Galatia: But he hath mentioned particulars, from which it may be gathered, that in the course of that journey they preached in both of these countries. For example, having given an account of their being sent forth by the Holy Ghost, and mentioned the countries through which they passed, Acts xiii. 4, 5, 6, 13, 14, 51. the historian, in the beginning of chap. xiv. relates what happened to them in Iconium, a city of Lycaonia; then adds, ver. 5. "And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them, 6. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about. 7. And there they preached the gospel."—What the region was which lay round about the cities of Lycaonia, we learn from Pliny, *lib.* v. *c.* 27. who speaks of a part of Lycaonia as bordering on Galatia, and says it contained fourteen cities, of which Iconium was the most famous. Farther, Strabo, a passage quoted by Cellarius, Geog. vol. ii. p. 201. speaks of a part of Lycaonia, which bordered on Phrygia. Wherefore, since Galatia and Phrygia lay contiguous to Lycaonia, they probably were *the region round about* Lycaonia, into which Paul and

and Barnabas went and preached, after leaving Lycaonia, and where *they taught many*, before they returned to Lystra; as mentioned, ver. 21.—These facts and circumstances joined, make it more than probable, that when Paul said to Barnabas, "Let us go and visit our brethren in every city where we have preached the word of the Lord," he meant, among the rest, the cities of Phrygia and Galatia.

However, if I judge rightly, even this was not the first time Paul preached in Galatia. For his first preaching in that country, is thus distinguished by himself: Gal. iv. 13. "Ye know indeed, that in weakness of the flesh, I preached the gospel to you at first. 14. Yet my temptation which was in my flesh, ye did not despise, neither did ye reject me." Now if this *weakness of the flesh*, which he calls *a temptation in his flesh*, was, as is generally supposed, some visible bodily weakness occasioned by his rapture into the third heaven, his first preaching in Galatia probably happened soon after his rapture, and before Barnabas brought him from Tarsus to Antioch, as mentioned, Acts xi. 25, 26. consequently, before the church in that city, separated him and Barnabas to go and preach to the Gentiles, as related Acts xiii. 1, 2, 3.—This appears likewise from those passages in the epistle to the Galatians, in which Paul insinuates that he was the person who had first called them to the knowledge and belief of the gospel, Gal. i. 6. 11. iii. 5. iv. 11, 13, 19. v. 8. For if Paul was the person who first called the Galatians, it must have happened before he and Barnabas went from Antioch, by the appointment of the Holy Ghost, to preach to the Gentiles. The reason is plain: if the Galatians were first called to the knowledge of the gospel, when Paul and Barnabas preached in those parts of Galatia, which lay round about Lycaonia, Paul could not with truth have called himself their spiritual father, seeing Barnabas, on that occasion, was equally active with him in preaching to the Galatians; and no doubt converted some of them.

From all these facts and circumstances united, I think it is reasonable to conclude, that after Paul was sent to Tarsus, to avoid the rage of the Jews in Jerusalem, as mentioned Acts ix. 30. he went from Tarsus, where he abode several years, into Phrygia and Galatia soon after his rapture; which I suppose happened at Tarsus, or somewhere in Cilicia: That in Phrygia he preached and gathered churches at Laodicea, Colosse, and Hierapolis; and in Galatia, at Ancyra, Pessinus, Tavium, Germa, and other cities, called in the inscription of his letter, *the churches of Galatia:* That afterwards, when he and Barnabas fled from Lycaonia, into the region of Phrygia and Galatia which lay round about Lycaonia, they preached the gospel, and taught many in the cities of Phrygia and Galatia: That the

the brethren in these cities, being of the number of those to whom Paul and Barnabas, in the course of this journey, preached the gospel, they, among others, were the persons whom, after the council of Jerusalem, Paul proposed to Barnabas to visit as brethren, that they might see how they did: And that after Paul and Barnabas separated on account of their contention about John Mark, the churches in the cities of Phrygia and Galatia, mentioned above, where those whom Paul and Silas are said to have established in Phrygia and Galatia, by delivering to them copies "of the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem," Acts xvi. 4, 6.

Sect. II. *Of the Date of the Epistle to the Galatians.*

The opinions of learned men concerning the date of St Paul's epistle to the Galatians are widely different. Theodoret thought it one of those epistles, which the apostle wrote during his first confinement at Rome; in which he is followed by Lightfoot and others. But seeing in the other epistles which the apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted.—Because there is nothing said in the epistle to the Galatians, of Paul's having been in Galatia more than once, L'Enfant and Beausobre think it was written during his long abode at Corinth, mentioned Acts xviii. 11. and between his first and second journey into Galatia. This opinion Lardner espouses, and assigns the year 52 as the date of this epistle.—The author of Miscellanea Sacra, who is followed by Benson, supposes it to have been written from Corinth.—Capel, Witsius, and Wall, say it was written at Ephesus, after Paul had been a second time in Galatia. See Acts xviii. 23. xix. 1. Fabricius thought it was written from Corinth during the apostle's second abode there, and not long after he wrote his epistle to the Romans.—This likewise was the opinion of Grotius.—Mill places it after the epistle to the Romans; but supposes it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancies the apostle refers, Gal. ii. 10. And that the brethren who joined him in writing to the Galatians, chap. i. 2. were those mentioned Acts xx. 4.—Beza, in his note on Gal. i. 2. gives it as his opinion, that the brethren who joined Paul in his letter to the Galatians, were the eldership of the church at Antioch, and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the a-

postles and elders concerning the circumcision of the Gentiles. —Tertullian, as Grotius informs us in his preface to the Galatians, reckoned this one of Paul's first epistles.

My opinion is, that Paul's Epistle to the Galatians was written from Antioch, after the council of Jerusalem, and before Paul and Silas undertook the journey, in which they delivered to the Gentile churches the decrees of the council, as related Acts xvi. 4. To this date of the epistle I am led by the following circumstances:

1. The earnestness with which Paul established his apostleship, in the first and second chapters of this epistle; and the things which he advanced for that purpose, shew that the Judaizers, who urged the Galatians to receive circumcision, denied his apostleship; and in support of their denial, alleged that he was made an apostle only by the church at Antioch, and that he had received all his knowledge of the gospel from the apostles. This the Judaizers might allege with some plausibility, before Paul's apostleship was recognised at Jerusalem. But after Peter, James, and John, in the time of the council, gave him the right hands of fellowship, as an apostle of equal authority with themselves, and agreed that he should go among the Gentiles, and they among the Jews, his apostleship could be called in question no longer in any church, than while the brethren of that church were ignorant of what had happened at Jerusalem. We may therefore believe, that immediately after the council, the apostle would write his epistle to the Galatians, in which he not only gave them an account of his having been acknowledged by the three chief apostles, but related many other particulars, by which his apostleship was raised beyond all doubt.—This is the first reason for supposing that the epistle to the Galatians was written soon after the council of Jerusalem.

2. The second reason is taken from the inscription of the epistle, in which it is said, that all the brethren who were with Paul joined him in writing it. For as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters, for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts. Wherefore, they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Troas, nor of any other Gentile city where this epistle hath been dated, except Antioch. As little could they be the brethren who accompanied the apostle in his travels among the Gentiles, as Hammond conjectures. For none of them, except Silas, had any knowledge of the facts advanced in this epistle, but what they received from the apostle himself; so that

that their testimony was, in reality, the apostle's own testimony. The only brethren who could bear effectual testimony to these things, were those who lived in Judea and its neighbourhood; particularly the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what had happened to Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the epistle to the Galatians was written from Antioch, and that the brethren who joined Paul in writing it, were the brethren there, whose testimony merited the highest credit. For, among them, were various prophets and teachers, whose names are mentioned, Acts xiii. 1. with others of respectable characters, whose place of residence, early conversion, eminent station in the church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing Paul's manner of life before his conversion; his being made an apostle by Christ himself; his being acknowledged as an apostle by his brethren in Jerusalem; his teaching uniformly that men are saved by faith without obedience to the law of Moses; his having strenuously maintained that doctrine in the hearing of the church at Antioch; his having publicly reproved Peter for seeming to depart from it, by refusing to eat with the converted Gentiles; and that on being reproved by Paul, Peter acknowledged his misconduct, by making no reply. All these things the brethren of Antioch could attest, as matters which they knew and believed; so that, with the greatest propriety, they joined the apostle in writing the letter wherein they are asserted.

3. That the epistle to the Galatians was written after the council of Jerusalem, and before Paul set out from Antioch on his second apostolical journey, appears from his not giving the Galatians any exhortation therein, or direction concerning the collection for the saints. At the time Paul went into Galatia from Tarsus, he does not seem to have planned that collection. Neither had he it in view when he went into Phrygia and Galatia with Barnabas from Lycaonia. What first suggested the idea to him, was, if I mistake not, the exhortation of the apostles, when they gave him the right hands of fellowship, and agreed that he should go among the Gentiles, namely, *that he would remember the poor*; that is, remember to make collections among the converted Gentiles, for the poor of the saints in Judea. Or he may have formed the resolution, in consequence of some conversation on the subject which he had with the three apostles before he left Jerusalem. But in whatever manner it originated, as Paul doth not seem to have formed that resolution till he went up to the council and conversed with the other apostles, he could not with propriety mention it

to

to the Galatians in any letter, till he had explained the matter to them in conversation. And this I doubt not the apostle did, when he carried to them the decrees of the council, in his second apostolical journey through Phrygia and Galatia. And the Galatians having agreed to make the collections, he directed them in what manner to make them with the least inconvenience to themselves. And no doubt received from them their collections, when "he went over all the country of Galatia and Phrygia in order," in his way to Ephesus, as mentioned Acts xviii. 23.—Or if any of the Galatian and Phrygian churches had not then finished their collections, they may have sent them to him during his three years abode in Ephesus. These things I infer from the following circumstance. In his first epistle to the Corinthians, chap. xvi. 1, 2. which was written from Ephesus after he had gone over all the country of Galatia and Phrygia in order, he mentioned the directions concerning the method of making the collections, which he had given to the Galatians before he wrote that letter; and desired the Corinthians to follow these directions in making their collections. Wherefore, as he did not after that go into Galatia, but went from Ephesus to Corinth, and from Corinth straightway to Jerusalem with the collections, he must have received the collections of the Galatian churches in the manner. I have described.

4. When the apostle wrote his epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. "I wonder that ye are so soon removed from him who called you into the grace of Christ." But if the epistle to the Galatians was written, either from Rome during the apostle's first confinement there; or from Corinth during his eighteen months abode in that city; or from Ephesus where he abode three years, or from Troas in his way to Jerusalem with the collections, the defection of the Galatians must have happened a considerable time after their conversion, even on the supposition that they were first called, when Paul and Barnabas went into their country from Lycaonia. Wherefore, if the apostle's expression, "I wonder that ye are so soon removed," is proper, the epistle to the Galatians could not be written later than the interval between the council of Jerusalem, and the apostle's second journey into the Gentile countries with Silas, when they delivered to the churches the decrees of the council.

The foregoing arguments for the early date of the epistle to the Galatians, afford to that date a degree of probability, not usually obtained in a matter so dark and so remote.—Supposing then, that this epistle was written soon after the council of Jerusalem

Jerusalem, the apostle at Antioch may have heard of the defection of the Galatians, by letters from some of the faithful among them, which he received before he went to the council. Or he may have been informed of it in Jerusalem, during the council, by some who had lately come from Galatia. And after he returned to Antioch, he may have written this epistle to the Galatians by Titus, notwithstanding he resolved to visit them soon, for the purpose of delivering the decrees of the council. For the danger they were in from the false teachers, and the number of those who already had gone over to Judaism, made it necessary that the apostle should write immediately, to reclaim those who had apostatised, and to prevent others from following their example.

Sect. III. *Of the Occasion of writing the epistle to the Galatians.*

Not long after the Galatians embraced the gospel, certain Jewish Christians, zealous of the law of Moses, came among them and taught them, that unless they were circumcised and obeyed the law, they could not be saved, Gal. v. 2 And so successful were these Jewish zealots in propagating this error, that some of the Galatians actually submitted to be circumcised, Gal. v. 2—12.

The doctrine of the Judaizers, concerning the necessity of circumcision to men's salvation, the apostle termed *another gospel:* or rather, he declared it to be *no gospel* at all, because the Judaizers, utterly ignorant of the nature and efficacy of Christ's death, affirmed that the gospel had no sacrifice for sin, and that pardon and justification were only to be obtained through the Levitical atonements; for which reason they exhorted the Galatians to be circumcised, that they might be entitled to the benefit of these atonements. However, as they acknowledged Jesus to be a prophet sent of God, and considered his doctrines and precepts as an excellent institute of morality, they did not require the Galatians to renounce the gospel, but exhorted them to join the law with it; that by adopting the expiatory rites of the law, the gospel might be rendered a complete and effectual form of religion.

Some, however, of the Galatians, better instructed, opposed these errors as contrary to the doctrine of Paul, whom they still respected as their spiritual father. Wherefore the Judaizers, to lessen his credit, represented to the Galatians, that he was none of those who had accompanied Jesus during his ministry on earth, and from that circumstance they inferred that he was no apostle, or at best an apostle of men; that he received his commission to preach the gospel from the brethren at Antioch, or from the apostles at Jerusalem; that any knowledge

ledge of the gospel which he possessed, had been communicated to him by those who gave him his commission; that very little regard was due to the doctrine of such a teacher; that the apostles who accompanied Christ in his lifetime, being well acquainted with the true nature of the gospel, had a better claim to be followed, especially Peter, James, and John, who, as the false teachers affirmed, themselves obeyed the law, and enjoined it to all, as necessary to salvation; and that if Paul taught differently from them, it might be presumed, either that he did not rightly understand their doctrine, or that he did not faithfully interpret it. They even went so far as to affirm, that Paul himself had now changed his doctrine, and preached the necessity of circumcision, chap. v. 11.

To these calumnies the Galatians gave the more heed, that Paul's apostleship was not generally known in the church at that time. And as a few were already drawn away, and others were in danger of following, it is not improbable that some of the faithful among them judged it necessary to give the apostle an account of the Galatian churches, in a letter, which, as was formerly observed, he may have received at Antioch, before he went to the council of Jerusalem. Or, the matter may have been discovered to him in Jerusalem, by some of the brethren who had lately come from Galatia. For soon after his return from the council, to Antioch, he wrote, as I suppose, this letter, in which he rebuked the churches of Galatia, with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withstood Peter publicly at Antioch, for separating himself from the converted Gentiles, on account of their not being circumcised, (all which facts, the brethren at Antioch who joined him in this letter, attested,) he effectually overturned the calumnies of his enemies, and established his own apostolical authority, in the clearest manner. Then, by a variety of arguments taken from the Jewish scriptures, he completely confuted the error of the Judaizers, who inculcated *circumcision*, that is, obedience to the law of Moses, as necessary to salvation.

Here it may be proper to observe, that although the subject treated of in the epistles to the Romans, and to the Galatians, be the doctrine of "justification by faith," the two epistles differ materially in this respect, that the epistle to the Romans was written to prove the justification of men by faith, "without works of law," that is, without a perfect obedience to the law of God written on men's hearts. Whereas, the epistle to the Galatians, was designed to prove that men are justified by faith,

faith, "without the works of the law of Moses." This appears from the following, among other passages, Gal. iii. 2. "This only would I learn from you: By the works of the law received ye the Spirit? or by the obedience of faith?" that is, by performing the rites of the law of Moses, or by obeying the gospel, which requires faith in order to justification? 3. "Are ye so senseless, that having begun in the Spirit, ye now make yourselves perfect by the flesh?—5. He then who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the law, or on account of the obedience of faith?" Here the opposition stated between the works of the law, and the obedience of faith, and between the Spirit and the flesh, plainly sheweth, that by *the law* in this discourse, the apostle means *the law of Moses*. Or if any doubt remains on the subject, it will be removed by attending to the apostle's reasoning in the following part of the chapter: where, having proved that the justification of sinners by faith, was established in the covenant with Abraham, he told the Judaizers, ver. 17. that the law which was given long after the promise, could not annul the promise, by introducing a method of justification different from that established by the promise.—The following passages, in like manner shew, that in this epistle *the law*, means *the law of Moses*. Gal. iv. 21. "Tell me, ye who wish to be under the law, why do ye not understand the law." Gal. v. 1. "Stand fast, therefore, in the freedom wherewith Christ hath freed us. And be not again held fast in the yoke of bondage. 2. Behold, I Paul, say to you, that if ye be circumcised, Christ will profit you nothing. 3. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. 4. Ye are separated from Christ who are justified by the law: ye are fallen from grace." In short, the whole strain of the reasoning in the epistle to the Galatians, sheweth plainly, that the apostle's design in writing it, was to prove against the Jews, that none of them could be justified by the works of the law of Moses. That law required perfect obedience to all its precepts moral and ceremonial, under the penalty of the curse, from which the atonements and purifications prescribed by Moses, had no influence to deliver the sinner. Whereas, in his epistle to the Romans, the apostle treats of justification on a more enlarged plan: his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, that is, the works which the law of God, written on men's heart, enjoins; but all must be justified gratuitously by faith, through the obedience of Christ. See Ess. vi. sect. 1. Wherefore, the two epistles taken together, form a complete proof, that justification is not to be obtained meritoriously,

meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.

In writing on these subjects to the Galatians, it must be confessed the apostle shewed great anxiety and earnestness, and even a considerable degree of displeasure with his adversaries. But in so doing, he is by no means blameable. For if he had not vindicated himself from the calumnies propagated by his enemies, where would have been the authority of his discourses and writings? And what use could they have been of to the world as a rule of faith? And with respect to circumcision, and obedience to the law of Moses, if the Judaizers, had been allowed to establish these as necessary to salvation, Judaism, as was observed in the preface to the Romans, would have been the religion of the world, to the utter subversion of Christianity. In a word, of all the questions respecting religion which were agitated in the first age, this concerning the justification of sinners by faith, without the works of the law of Moses, was the most interesting. By the establishment of that doctrine, a bulwark was raised against the re-entering of those superstitions, which disfigured the preceding forms of religion. For if the sacrifices and ceremonies of the law of Moses, which were all of divine appointment, had no efficacy in procuring the pardon of sin, none of the rites of men's invention, on which the superstitious set such a value, can have any influence in procuring that blessing.—Besides, on the right determination of this question, the comfort of the Gentile converts in the first age, and their hope of salvation, hanged. No wonder then, that Paul, to whom Christ had committed the conversion and instruction of the Gentiles, was zealous in teaching the doctrine of justification, without the works of the law of Moses; and in boldly reproving, and even threatening those who taught the contrary doctrine, agreeably to the injunction which he afterwards gave to Titus in a similar case, Tit. i. 13. "Rebuke them sharply, that they may be healthy in the faith."

The erroneous doctrines of the Judaizing teachers, and the calumnies which they spread for the purpose of discrediting Paul as an apostle, no doubt, occasioned great uneasiness of mind, to him and to the faithful in that age; and did much hurt, at least for a while, among the Galatians. But in the issue, these evils have proved of no small service to the church in general. For by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his being a real *apostle*, called to the office by Jesus

sus Christ himself, and acknowledged to be an apostle by them who were apostles before him; consequently we are assured that our faith in the doctrines of the gospel, as taught by him, (and it is he who hath taught the peculiar doctrines of the gospel most fully,) is not built on the credit of men, but on the authority of the Spirit of God, by whom Paul was inspired in the whole of the doctrine which he hath delivered to the world. See Pref. to 2 Corinthians, sect. ii.

This letter being directed to the churches of Galatia, it was to be read publicly in them all. We may therefore suppose, that it was sent first to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the first epistle to the Thessalonians was appointed to be read to all the holy brethren in that city, and in the province of Macedonia. See Prelim. Ess. ii.

I have hinted above, that Titus was the bearer of the epistle to the Galatians. My reasons for that conjecture are, 1. That Titus being a Greek, was greatly interested in the doctrine which this epistle was written to establish, and would willingly undertake the office of carrying it to the Galatians; more especially as he was mentioned in it by name. 2. Having been present in Jerusalem with Paul at the council, he could by word of mouth attest the things which happened in Jerusalem, to which the apostle appealed in proof of his own apostleship, and in proof of the doctrine which he uniformly taught. And that doctrine Titus no doubt confirmed, by relating to the Galatians, that Paul resisted the Judaizers in Jerusalem, when they attempted to have Titus himself circumcised.—However, if the reader thinks Titus was not the bearer of this letter, he may suppose it was sent by the person who brought the apostle word of the defection of the Galatian brethren, which occasioned its being written.

SECT. IV. *Of Paul and Barnabas's journey to Jerusalem, mentioned* Gal. ii. 1. *and of the Decree passed by the Council of Jerusalem respecting the converted Gentiles.*

According to the general opinion, the occasion of the apostle's journey to Jerusalem, mentioned Gal. ii. 1. is related, Acts xv. 1. as follows: "And certain men who came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."—Some of the things which happened to these messengers in Jerusalem after their arrival, Paul mentioned to the Galatians, chap.

ii. 2—10. But he said nothing of the decision which the apostles and elders gave concerning the matter referred to them by the brethren of Antioch. Our knowledge of that decision, and of the deliberation which preceded it, we owe to Luke, who tells us, their decision was directed to the brethren of the Gentiles who were in Antioch, and Syria, and Cilicia; and that it was expressed in the following terms, Acts xv. 28. "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: 29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well." This decision, or decree, hath given rise to much controversy. For, according to many, "the brethren of the Gentiles," to whom the apostles directed their decree, were the whole Gentile converts without distinction. But others contend, that they were the converts from that class of Gentiles, who were called *proselytes* by the Jews. The determination of this point involves some important consequences, and merits to be examined with care.

And first of all, the account which Moses hath given of the character and obligations of the different sorts of persons who lived with the Jews in the land of Canaan, must be considered. He hath mentioned them under the denominations of, *The circumcised stranger; The sojourning stranger;* and *The alien* or foreigner.—*The circumcised stranger* was in every respect a Jew. For it is declared, Exod. xii. 48, 49. and elsewhere, that "to the home born, and to the circumcised stranger, there is one law." Hence the circumcised strangers were called *strangers within the covenant*, and *just strangers*. The LXX. call them Προσηλυτοι, *Proselytes*, by way of eminence: and of them our Lord spake, when he said to the Pharisees, Matt. xxiii. 15. "Ye compass sea and land to make one proselyte."—"The sojourning stranger," went by the name of "The stranger within their gates." In the Greek language they were denominated Παροικοι, *Sojourners*. In the history of the Acts of the Apostles, this sort of strangers were called *Religious, or worshipping proselytes*.

To know who *the brethren of the Gentiles* were, to whom the apostles and elders directed their decision, it will be of use to consider the duties and privileges of those Gentiles who were called *sojourning strangers*, and *worshipping proselytes*. Their duties are described by Moses as follows: They were bound, 1. To observe all the moral and judicial precepts of the law, whereby injuries were restrained, and crimes were punished, and justice in dealings was maintained, Numb. xv. 30.—2. To worship no God but the God of Israel. For idolatry was forbidden to every inhabitant of Canaan, under the pain of death, Levit.

Levit. xxvi. 1. Deut. xxvii. 15. And because the partaking with the heathens in the feasts on their sacrifices, was a joining with them in their idolatry, "the stranger within their gates," was to abstain from all such meats. In short, the absolute renunciation of idolatry, was the condition on which any stranger or Gentile was permitted to dwell among the Israelites.—3. To abstain from blood, whether pure or mixed, under the pain of death, Levit. xvii. 10. and from every thing that had been strangled, with an intention to keep the blood in it, ver. 13. But all the other kinds of food which were prohibited to the Israelites, they were permitted to eat; and therefore it was lawful for the Israelites to go into their houses, and to eat with them, Acts x. 28.—4. To abstain equally with the Israelites from all incestuous marriages, and unnatural lusts, called in the Hebrew language *Zanuth*, and in the Greek Πορνεια, Levit. xviii. 26.—5. To eat no leavened bread during the passover week, Exod. xii. 19. although such strangers were not allowed to eat the passover, ver. 43. unless they submitted to be circumcised, ver. 48.—6. To keep the sabbath, Exod. xx. 10. because it was instituted to preserve the memory of the creation of the world in six days, and of God's resting on the seventh. They were likewise bound to observe the fast of the 10th of the seventh month, Levit. xvi. 29. and the feast of weeks, Deut. xvi. 11—14.

With respect to the privileges of the sojourning strangers, or worshipping proselytes, we know, that by observing the above mentioned precepts, they were entitled to a variety of civil privileges: Such as,—1. A right to live among the Israelites, and to enjoy the protection of the laws, and to be exempted from oppression, Levit. xix. 33, 34. And the Israelites were to exercise humanity and compassion towards them, in all their dealings with them, Exod. xxii. 21. xxiii. 12. Deut. x. 18.—2. They had an equal right with the Israelites to the cities of refuge, Numb. xxxv. 15.—3. They had a right to join in such parts of the worship of the God of Israel as were in use among the patriarchs; and which were not peculiar to the Mosaic economy. For example, they might offer burnt-offerings, Levit. xvii. 8. Numb. xv. 15, 16. In later times, even those heathens who did not live in Canaan, were permitted to offer sacrifices to the God of Israel in the temple of Jerusalem; as is evident from Joseph. Antiq. xviii. 5. 3. Bell. ii. 12. 6. and for that purpose they came up to the Jewish festivals, John xii. 20.—Likewise *the stranger*, or worshipping proselyte, had a right to pray to God in the temple, and in the synagogues through the land: For the outer court of the temple was appropriated to their use. Accordingly, at the dedication of the temple, Solomon, in his prayer, mentioned "the stranger coming from a

far country to worship," 1 Kings viii. 41. See also Mark xi. 17. The proselytes also seem to have prayed in their own houses, at the hours of the morning and evening sacrifices, Acts x. 3, 4. at which times the Jews likewise prayed.—4. The worshipping proselyte had a right to hear the law read and explained at the great festivals, Deut. xxxi. 12. consequently they were entitled to hear the scriptures read in the synagogues, and to hear those discourses on religion, and those exhortations to piety, which were given in the synagogues, by the more knowing to the more ignorant. These rights the worshipping proselytes enjoyed, not in Judea only, but in all the countries where the Jews had synagogues.

Such being the duties and the privileges of the worshipping proselytes, that is, of those Gentiles who were entitled to join the Jews in certain parts of their worship, I am inclined to agree in opinion with those who think the decree of the apostles and elders, had for its object those Gentiles, who having been formerly worshipping proselytes, had embraced the gospel; and not the converts from idolatry.—My reasons for being of this opinion, are these:

1. The arguments used by Peter and James in the council, make it probable, that the converted proselytes, and not the converted idolaters, were *the brethren of the Gentiles*, concerning whom the apostles and elders deliberated, and whom by their decree they bound to observe the four precepts mentioned in it; while they declared them free from all the other precepts of the law of Moses. For example, when Peter said in the council, Acts xv. 7. "God made choice among us, that the Gentiles by my mouth, should hear the word of the gospel and believe," he evidently spake of Cornelius and his company, none of whom were idolatrous Gentiles, at that time, but *devout men who feared God*, Acts x. 2.—In like manner, when James said in the council, Acts xv. 14. "Simeon hath declared, how God at the first did visit the Gentiles to take out of them a people for his name," he plainly spake of Cornelius and his company. —Farther, James told them, that the calling of Cornelius and his friends by Peter, had happened in fulfilment of the words of the prophet Amos, chap. ix. 11, 12. which he thus expressed, Acts xv. 16. "I will return and will build again the tabernacle of David. 17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord." Wherefore, since the idolatrous Gentiles were not called by the name of God, *the Gentiles* in after times on whom God's name was to be called, and who were to seek after the Lord, were not idolatrous, but devout Gentiles, worshippers of the true God. Consequently when James added, ver. 19. "My sentence is, that we trouble not them, who

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from among the Gentiles are turned to God," he spake not of the idolatrous, but of the devout Gentiles or proselytes, who were more prefectly turned to God by believing the gospel.

2. This appears still more clearly, from the reason which James assigned for enjoining the Gentiles, who were turned to God, to observe the four precepts mentioned in the decree, Acts xv. 21. " For Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day. Did Moses any where in his law, enjoin all the Gentiles to abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood? Moses delivered no precept whatever to the Gentiles, Rom. iii. 19. Wherefore, that Moses was preached and read in the synagogues in every city, was no reason why the converted idolaters should have been enjoined to obey the four precepts mentioned by James. But if he spake of the converted proselytes, his reasoning is conclusive. It is as if he had said, though we free the converted proselytes from circumcision in the same manner that they were freed from it by Moses, we must write to them to abstain from the pollutions of idols, &c. because these precepts being enjoined by Moses to the proselytes, if they neglect them, the reading of him in the synagogues every sabbath, making the Jews sensible that these converts have forfeited their rights as proselytes, they will banish them out of Judea.

3. That the decree of the apostles and elders related to the converted proselytes, and not to the converted idolaters, will be acknowledged, if the conversion of the idolaters, was not generally known in Jerusalem, at the time the apostles and elders met to consider of the circumcision of the Gentiles. That their conversion was then a secret, appears from what Paul told the Galatians, chap. ii. 2. namely, that when he came to Jerusalem, " he communicated that gospel which he preached to the Gentiles, to them who were of reputation; but privately, lest perhaps he had run, or should run in vain." Wherefore though it be said, Acts xv. 3. that Paul and Barnabas declared *the conversion of the Gentiles*, as they passed through Phenice and Samaria in their way to Jerusalem, the secrecy observed by Paul, when he communicated to the three chief apostles the gospel which he preached to the Gentiles, obliges us to suppose, that by the conversion of the Gentiles, Luke meant the conversion of the proselyted Gentiles; a sense in which the term *Gentiles*, is often used by him in his history of the Acts. See chap. x. 45. xi. 1, 18. xiii. 42. See also Mark xi. 17.

4. That the decree related to the converted proselytes, and not to the converted idolaters, may be argued from this circumstance: That if it related to the whole body of the converted

verted Gentiles, the four precepts enjoined by the decree, are necessary to all Christians at this day, and to the end of the world, as a term of salvation. Consequently all who profess the gospel, ought to abstain from eating blood, and things strangled, and meats offered to idols, notwithstanding St Paul hath declared, 1 Tim. iv. 4. "That every creature of God is good, being received with thanksgiving, and nothing is to be cast away." Rom. xiv. 14. "That no meat is unclean in itself." 1 Cor. vi. 12. "That all meats are lawful," to every believer. Rom. xiv. 17. "That the kingdom of God is not meat and drink."—1 Cor. viii. 8. That the eating, or not eating, of this or that kind of meat, "does not recommend any one to God."—1 Cor. x. 25. That the Corinthians might eat "whatever was sold in the shambles," and ver. 27. "whatever was set before them" in the houses of the heathens, "asking no question" about its having been offered to idols.—Lastly, That in none of the places of Paul's epistles, where he hath spoken of meats, is there the least intimation that the eating of things strangled, and of blood, and of meats offered to idols, except in the idol's temple as an act of worship, is forbidden to Christians. From all which, I conclude, that the prohibition in the decree, related to none of the brethren of the Gentiles, but the converted proselytes only.

Perhaps it will be said, that the four precepts were not enjoined in the decree as things necessary to salvation, but as necessary on account of the prejudices of the Jewish believers; and that the obligation of these precepts was only temporary. To this I answer, 1. That at the time the apostle Paul in his epistles declared all meats lawful, the prejudices of the Jewish believers were as strong as ever.—2. That neither in the history of the Acts, nor any where else in the New Testament, is there the least hint of the abrogation of the decree. On the contrary, we are told, Acts xxi. 21. that when Paul came to Jerusalem with the collections, James and the elders told him, the Jewish believers who were zealous of the law, had been informed that he taught all the Jews, who lived among the Gentiles, to forsake Moses; and therefore advised him to quiet their minds, by observing a solemn public rite of the law, in order to convince them, that he himself walked orderly, and kept the law. This advice Paul readily complied with; having never taught that the law of Moses, as the municipal law of Judea, was to be forsaken by the Jews or by the proselytes. What he taught every where, was, that the keeping of the law of Moses, was not necessary to the salvation either of Jews or Gentiles: and, that if any man sought salvation by keeping the law, Christ would profit him nothing, Gal. v. 2, 4.

To prevent this fourth argument from being misunderstood, it

it is proper to add, that by restricting the decree to the converted proselytes, and by teaching that it laid no obligation on any other denomination of believers, it is not meant to insinuate that *fornication*, like the eating of things strangled and of blood, was by the decree allowed to the converted idolaters. All Christians ever were, and still are bound to abstain from incestuous marriages, unnatural lusts, and every species of fornication. But their obligation to abstain from these vices, doth not arise from their having been forbidden to the Israelites and proselytes by Moses, but from their being expressly forbidden by Christ and his apostles. At the death of Christ, the law of Moses was abolished in all its parts, to all mankind as a religious institution, Coloss. ii. 14. note 5. Wherefore, no one is obliged to perform any moral duty, because it was enjoined by Moses, but because it is written on men's hearts, and is enjoined by Christ; who in his gospel hath renewed the moral precepts of the law of Moses, with greater efficacy than they were enjoined to the Jews, having established them on better promises than were held forth in the law.

5. That *the brethren of the Gentiles*, who were bound by the decree, were the converted proselytes alone, may be argued from the reproof which Paul gave to Peter, for refusing to eat with the Gentiles in Antioch.

After the council, Peter followed Paul to Antioch, and did eat with the Gentiles, before certain persons came from James, but when they were come, he withdrew and separated himself. For this Paul blamed him openly, as compelling the Gentiles to Judaize. I ask, Did Paul mean, that Peter compelled the Gentiles to observe the four precepts enjoined in the decree? If the decree was general, we cannot doubt that all the converted Gentiles in Antioch were observing these precepts when Peter withdrew from them, and did not need to be compelled to observe them. And if they were not observing them, Peter did right to compel them; and was not to be blamed for so doing. Or, by Peter's compelling the Gentiles to Judaize, did Paul mean, that he compelled them to receive circumcision, and give obedience to the whole law of Moses? This I think no one will affirm, who recollects what Peter and James declared in the council, that that law was not to be put on the necks of the Gentiles. The truth is, the *Judaizing* to which Peter compelled the Gentiles, by separating himself from them after the council passed their decree, cannot be understood, on the supposition that their decree related to the whole body of the Gentiles: but it may easily be explained, if it related to the converted proselytes only. For when the converts from idolatry began to multiply in Antioch, through the labours of Paul and Barnabas, it is natural to think, that after the council

cil of Jerusalem had bound the converted proselytes to observe the four precepts as formerly, the zealous Jewish believers in Antioch would insist, that the converts from idolatry ought to be put on the same footing with the converted proselytes, and be obliged to obey the four precepts; that the brethren of Antioch consulted James on the question, who it would seem sent them word by their messengers, that the converted idolaters were bound by the decree equally with the proselytes: that the idolatrous Gentiles, rightly instructed by Paul, refused to observe these precepts: and that on their refusal, Peter, who happened to be then in Antioch, withdrew from them; although before the messengers returned from James, he had gone into their houses, and eaten with them. This conduct Paul justly condemned, as a compelling the converts from idolatry to Judaize, that is, to obey the four precepts as necessary to salvation, contrary to the truth of the gospel. For the idolatrous Gentiles having no connection with the commonwealth of Israel, were under no obligation whatever to obey the law of Moses, and therefore, if any part of that law was bound on them by Peter, it must have been as a term of salvation, contrary to that freedom from the law of Moses wherewith Christ had made the idolatrous Gentiles free.

These arguments, if I am not mistaken, prove that "the brethren of the Gentiles," about whom the apostles and elders in Jerusalem deliberated, and concerning whom they passed their decree, were not converted idolaters, but converted proselytes. And I have been at the more pains to establish this fact, *First*, Because it shews us that the four precepts enjoined in the decree, were, as they are called in the decree, *necessary things* to the converted proselytes only; not however as terms of salvation, but to entitle them to those political privileges, which were granted to them by the law of Moses, as inhabitants of Canaan; consequently that these were not religious but political precepts, whose obligation was confined to the converted proselytes, and expired when that class of men ceased to exist. *Secondly*, Because this decree, contrary to the intention of those who framed it, affording a plausible pretence to the Judaizers for insisting, that all the Gentile brethren were bound to observe the law of Moses, the right knowledge of the persons who were bound by that decree, will make us sensible that the controversy concerning the obligation of the law of Moses, which rent all the Gentile churches in the first age, was determined by the apostle Paul, according to the mind of his brethren apostles, and according to truth, when he taught, that after the death of Christ, the obligation which lay on the Jews themselves to obey the law of Moses, arose merely from its being the municipal law of Judea.—*Thirdly*, The right knowledge

knowledge of the purpose for which the four precepts, mentioned in the apostolical decree, were enjoined on the converted proselytes, will convince us, that Paul's practice, with respect to the law of Moses, was perfectly consistent with his doctrine concerning that law, and with the truth of the gospel, which made no alteration in any person's political state. His doctrine was, that every one ought to continue in the political state wherein he had been called. Wherefore, when he exhorted the Jewish converts to continue subject to the law of Moses, it was only because it was the municipal law of Judea, which, as good citizens they were bound to obey. For the same reason, he himself always obeyed the law whilst he resided in Judea. And even in the Gentile countries where the Jews were numerous, he observed the distinction of meats and days appointed by Moses, that he might gain the Jews to Christ. And when he came to Jerusalem with the collections, because a report prevailed, Acts xxi. 21. that he "taught all the Jews who were among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs," he, by the advice of James, assisted certain Nazarites to discharge their vow; and thereby shewed the falsehood of the report which was spread concerning him. The truth is, he no where taught any of the Jews to forsake the law of Moses, but always inculcated the obligation of that law as the law of their state. What he taught was, that no person could be justified by the law of Moses, and that whoever sought salvation by obedience to that law, separated himself from Christ, and was fallen from grace. Wherefore, when he himself obeyed the law, and advised others to do so, it was not as a term of salvation, but merely as a matter of political obligation.

In giving to the assembly of the apostles, and elders, and brethren of the church of Jerusalem, who met to deliberate concerning the circumcision of the converted Gentiles, the appellation of "the Council of Jerusalem," I have followed the ancient ecclesiastical writers, who generally gave it that name. Nor is the appellation improper. For though it was inferior to those assemblies, which in after-times were dignified with the title of *Councils*, in this respect, that it was composed of members from one church only, it far surpassed them all in the quality of its members, and in the authority of its decisions. It was composed of all the apostles who were then in Jerusalem, men endowed with the continued inspiration of the Spirit of God; and of the elders of the church of Jerusalem, most, if not all of them, men upon whom the Holy Ghost fell on the memorable day of Pentecost; and of the brethren of the greatest note in that church, chosen by the different bodies of

the faithful in Jerusalem who assembled in separate places for the worship of God. Hence these brethren are called, in the preamble to the decree, Acts xv. 22, 25. *chosen men;* and ver. 22. *Chief men among the brethren.* In short, *the Council of Jerusalem*, consisting of such men, was a more respectable assembly than any council which hath met since, or which will ever meet again. And its decisions are, without doubt, of greater authority than the decisions of those councils, who have called themselves *Oecumenical*, because composed of members gathered from the greatest part of the Christian world; and *Holy*, on the feigned pretence that their decisions were dictated by the Holy Ghost.

GALATIANS.

CHAP. I.

View and Illustration of the Facts asserted in this Chapter.

BECAUSE the false teachers had called Paul *an apostle of men*, and had said that he was made an apostle by the church at Antioch, or at best by the apostles in Jerusalem, he began his letter with affirming, that he was not an apostle of men; but an apostle appointed by Jesus Christ himself, and by God the Father, who raised Jesus from the dead, ver. 1.—By mentioning the resurrection of Jesus, St Paul glanced at the miraculous manner in which he himself was made an apostle by Christ after his resurrection; and of which Luke hath given an account, Acts ix. 3—9. He alluded to it likewise, ver. 5. where he calls it *God's revealing his Son to him.* So that St Paul, both in respect of the time and of the manner of his being raised to the apostolic office, instead of being inferior, was superior to the other apostles: Christ came from heaven by the appointment of his Father, to qualify him for that office, and to confer it on him.—Next, he told the Galatians, that all the brethren who were with him joined him in this letter; by which he insinuated, that they attested the whole of the facts he was going to relate, ver. 2.—Then expressed his surprise, that the Galatians were so soon removed from his doctrine, to another gospel, ver. 6.—which he told them was no gospel at all, ver. 7 —And because the false teachers affirmed, that after conversing with the apostles in Jerusalem, Paul had become sensible of his error, and now enjoined circumcision, ch. v. 11. he twice anathematised every one who preached contrary to what they had heard him preach, though it were himself, or an angel from heaven, who did it, ver. 8, 9.—Then asked his opponents, whether in so speaking he endeavoured to please men or God, ver. 10.—It seems the Judaizers had represented him to the Galatians, as one who suited his doctrine to the inclinations of his hearers: a calumny which they hoped would be believed, as Paul's apostolical character was not then generally known. Besides, the Judaizers were for the most part bad men, and capable of affirming any falsehood, which they thought would promote their views.

Farther, the apostle's enemies pretended, not only that he was an apostle sent forth by men, but that he was taught the gospel by Ananias, or by the brethren at Antioch, or by the apostles at Jerusalem. For he solemnly averred, that he received the gospel from no man, nor body of men whatever, but from Christ himself, ver. 11, 12.—And, in proof of that asseveration, he appealed to his manner of life, both before and after his conversion, as a thing well known: That before his conversion he furiously persecuted the church, ver. 13.—And was exceedingly zealous of the traditions of his fathers, ver. 14.—In that period, therefore, of his life, he had neither opportunity nor inclination to learn any thing from the Christians. And being so great a zealot for the law, if he afterwards taught, that no man could be justified by the law, nothing but the strongest evidence had induced him to take up that opinion.—He told them farther, that when it pleased God to make him an apostle, he consulted with no person in Damascus, no Jewish doctor concerning his commission as an apostle, nor any of the brethren concerning the things he was to preach, ver. 15, 16.—Neither did he go to Jerusalem to receive the gospel from them who were apostles before him; but he went into Arabia, and again returned to Damascus; and there acting as an apostle, he preached the gospel, which he had received by revelation from Christ, in the synagogues, where, as Luke informs us, Acts ix. 22. he confounded the Jews who dwelled at Damascus, proving that Jesus is the very Christ, ver. 17.—And did not go to Jerusalem till three years after his conversion: and then abode fifteen days with Peter, lest keeping any longer at a distance from the apostles, it might be suspected that he was acting in opposition to them, ver. 18. On that occasion Paul saw no other of the apostles except James the Lord's brother, ver. 19.—Having related these facts he solemnly appealed to God for the truth of them, because they effectually established his apostleship, and confuted the calumnies of his enemies. For if it was true, that in his first visit to Jerusalem, after his conversion, he saw none of the apostles but Peter and James, although it had been in their power to have made him an apostle, it is not probable that without the knowledge and consent of the rest, they would confer that office on him a new convert, of whose sincerity they had not as yet sufficient proof, ver. 20.—After spending fifteen days with Peter, which was too short a space of time for him to be instructed by Peter in the knowledge of the gospel, he went into the countries of Syria and Cilicia, whither he was sent by the brethren, because the Jews in Jerusalem, exceedingly enraged against him for having deserted their party, and gone over to the Christians, sought to kill him,

ver.

ver. 21.—And from Cilicia, where he abode several years, he went, I suppose, into Galatia. Thus it came to pass, that, for a long time after Paul's conversion, he was personally unknown to the churches in Judea; who had heard nothing more concerning him, but that he who formerly persecuted the Christians, now preached the facts concerning Christ, which he had formerly endeavoured to disprove, ver. 22, 23. —This great change of behaviour in so violent an enemy, occasioned the churches to glorify God on account of his conversion, ver. 24.

From these things it is evident, that when Paul went into Cilicia, and from Cilicia into Galatia, he had seen none of the apostles but two; and that he had never been at any general meeting of the apostles to receive from them, either the office of an apostle, or the doctrine of the gospel. And therefore if he converted the Galatians in some journey which he made into their country from Cilicia, the doctrine which he preached, and the miracles which he wrought, must have been bestowed on him, not by man, but by Jesus Christ, and by God the Father, as he himself hath affirmed.

NEW TRANSLATION.

CHAP. I. 1 Paul an apostle, not (ἀπ') *from* men, [1] neither (δι') by man, [2] but by Jesus Christ,[3] and God the Father, who raised him from the dead;

COMMENTARY.

CHAP. I. 1 *Paul an apostle not* sent forth *from* any society of *men*, *neither* appointed *by* any particular *man*, *but by Jesus Christ*, *and* by *God the Father who raised him from the dead*, and after his resurrection, sent him from heaven to make me an apostle;

Ver. 1.—1. *An apostle not from men.* Perhaps in this Paul glanced at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts i. 26.—Or his meaning may be, that he was not sent forth as an apostle from the brethren of Antioch. See note 3. on this verse.

2. *Neither by man.* Here Paul seems to have had Peter and James in his eye, whom alone he saw at his first coming to Jerusalem after his conversion, and denies that he was appointed an apostle by them.

3. *But by Jesus Christ.* Paul was first made an apostle by Christ, when he appeared to him in the way to Damascus, Acts ix. 15. And three years after that, his apostolic commission was renewed, Acts xxii. 21. So that he was sent forth, neither by the church at Jerusalem, nor by that at Antioch. The Holy Ghost indeed ordered the prophets at Antioch, (Acts xiii. 2.) *to separate Paul and Barnabas:* but it was *to the work whereunto he had called them* formerly. This separation was simply a recommending them to the grace of God by prayer; and in fact it is so termed Acts xiv. 26.

Ver.

2 *And all the brethren who are with me, to the churches of Galatia.* These brethren, by joining me in this letter, attest the truth of the matters I am going to relate.

3 We wish *grace to you, and happiness from God the Father, and from our Lord Jesus Christ,* by whom the Father dispenses his blessings to men,

4 Because *he gave himself* to death *for our sins, that he might deliver us from* the bad principles, and practices, and punishment, of this *present evil age, agreeably to the will of our God and Father,* who determined to save us by the death of his Son.

5 *To whom,* for that unspeakable favour, *be* ascribed by angels and men, *honour and praise, through all eternity. Amen.*

2 And all the brethren *who* are with me, [1] *to* the churches of Galatia; [2]

3 *Grace to* you, and peace from God the Father, and FROM our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil *age,* [1] according to the will of *our God* [2] *and Father:*

5 To whom *be* glory for ever and ever. Amen.

Ver. 2.—1. *All the brethren who are with me.* The brethren here mentioned were the brethren of Antioch, especially those who were the apostle's fellow-labourers in the gospel. So the word *brethren* is used Philip. iv. 21, 22. where *the brethren* are distinguished from *the saints* or *laity.* See the Pref. sect. 2. No. 2.

2. *To the churches of Galatia.* Here it is remarkable, that the churches of Galatia are not, as the other churches to which Paul wrote, designed, *the churches of God,* or *of Christ,* perhaps to signify that they did not deserve these honourable appellations, on account of their great defection from the truth of the gospel.

Ver. 4.—1. *Evil age.* Αιων& πονηρ&. In scripture *the age,* or *world,* is often put for men of the world, and for their evil principles and practices. Thus Rom. xii. 2. *Be not conformed αιωνι τουτω, to this age.* See also Tit. ii. 2.—Locke is of opinion, that *αιων, world,* or *age,* here signifies *the Mosaic dispensation,* because the word hath that meaning in some passages; and because Christ had delivered the Jews from that dispensation. But I do not see with what propriety the apostle could call the Mosaic dispensation *evil.*

2. *According to the will of our God.* By observing that Christ died for our sins *according to the will of God,* the apostle insinuates, that the efficacy of his death as a sacrifice for sin, depends on the will, or good pleasure of God; accordingly it is resolved into the sovereignty of God, Heb. ii. 16.—Christ's dying for our sins was mentioned, to convince the Galatians, that the pardon of sin was not to be obtained by the Levitical atonements, nor by any service prescribed in the law. See ver. 7. note 2.

Ver.

6 I *wonder*, that ye are so soon removed from him *who* called you (εν) *into* the grace of Christ, [1] unto another gospel;

6 *I wonder that ye are so soon removed from me, who called you into the gospel of Christ*, which promises to sinners justification through faith; and that ye have embraced *another gospel*, or pretended message from God, concerning your justification:

7 Which is not another; [1] (ει μη) but *some there are who* trouble you, and *wish to* pervert the gospel of Christ. [2]

7 *Which is not another gospel*, or message from God. *But some there are, who*, on pretence that their doctrine of justification by the law of Moses is authorized by God, *trouble you* with doubts concerning my doctrine, *and wish to pervert the gospel of Christ.*

8 But *even, if* we, or an angel from heaven, *should* preach *to you* (παρ' ὁ, 273.) *contrary* [1] *to what* we have preached *to* you, let him be *anathema.* [2]

8 They affirm that Peter preacheth, nay, that I myself preach justification by works of law. *But even if we* who write this, *or an angel* pretending to have come *from heaven, should preach to you* a method of justification *contrary to*, or different from *what we have* formerly *preached to you, let him be devoted to destruction.*

Ver. 6. *From him who called you into the grace of Christ.* Though in other passages God is said to call men into the grace of the gospel, I am of Chandler's opinion, that in this passage, *Paul*, and not *God* is spoken of. For, as he wrote this chapter to prove himself an apostle, his success in calling the Galatians to the Christian faith, was fitly mentioned as one of the proofs of his apostleship, as it implied that he was assisted in that work by God.

Ver. 7.—1. *Which is not another.* The Judaizing teachers, it would seem, affirmed, that their doctrine concerning the justification of men by the sacrifices and other services of the law of Moses, was another and better gospel than Paul's; understanding by a *gospel*, a message from God concerning their salvation. But the apostle assured the Galatians, that that doctrine, so far from being another, or different gospel from his, was no gospel at all; consequently deserved no credit whatever.

2. *But some there are—who wish to pervert the gospel of Christ.* Μεταστρεψαι, literally, *to overturn the gospel of Christ.* This the judaizers effectually did by their doctrine. For if men may obtain the pardon of their sins by the Levitical sacrifices, the sacrifice of Christ is altogether unnecessary. This Paul plainly declared to the church at Antioch, Gal. iii 21.

Ver. 8.—1. *Contrary to what we have preached to you.* Whitby, following the Greek commentators, thinks παρ' ὁ should be translated,

9 To shew you how certain I am of the truth of the doctrine which I preach; *As we* who write this letter *said before* jointly, *so now a second time I* Paul separately, *say, if any* man or angel, *preach to you* concerning your justification, *contrary to what ye have learned* from me, *let him be devoted to destruction.*

9 As we said before, *so now* (παλιν, 270.) *a second time I say*, if any *one preach to you contrary to what* ye have received, (see Col. ii. 6. note) let him be *anathema.*

10 Having twice denounced destruction to myself and to all others, if we preach contrary to what was first preached to you, *I now ask* those who say I suit my doctrine to the humours of men, *Do I* by this denunciation *make men my friends, or God? Or do I seek to please men? If indeed I still pleased men,* as before my conversion, *I should not be the servant of Christ.*

10 (Αρτι γαρ, 97.) *And now, do I make men my friends* [1] or God? Or do I seek to please men? *If indeed I still* pleased men, I should not be the servant of Christ. [2]

ed, *besides what we have preached.* But certainly the other apostles, and even Paul himself, preached things besides what he had preached to the Galatians. Wherefore if Whitby's translation is just, Paul's Anathema fell on himself.

2. *Let him be anathema.* The apostle, absolutely certain of his own inspiration, and of the truth of the gospel which he had preached to the Galatians concerning their justification by faith, was not afraid to foretel, that he, or an angel pretending to have come from heaven, would be punished eternally, if they preached contrary to what he had preached to them. And to shew the greatness of that punishment, he expressed it by the word *anathema*, which signifies one cut off from the congregation of the worshippers of God by excommunication; or, one separated to be publicly punished with death. See Rom. ix. 3. note. 1 Cor. xvi. 22. note. Perhaps also by using the word *anathema*, the apostle insinuated to the Corinthians, that they ought to have no intercourse with such teachers; but should even cast them out of their society. See Gal. v. 12. note. 1.

Ver. 10.—1. *And now, do I make men my friends?* So the phrase Ανθρωπους πειθω may be translated, as it hath that signification Acts xii. 20. Πεισαντες Βλαστον, *Having made Blastus the king's chamberlain their friend.* The expression is elliptical, and may be thus supplied: *Having persuaded Blastus* to befriend them.—Because πειθεσθαι signifies *to obey*, Rom. ii. 8. Gal. iii. 1. Heb. xiii. 17. Whitby thinks the phrase in this verse may be translated, *Do I obey men or God?*

2. *I should not be the servant of Christ.* This is a cutting reproof to all those ministers, who either alter or conceal the doctrines of the

11 *Now* I certify you, brethren, *CONCERNING* the gospel which was preached *by* me, *that it is not according to* men.

12 For I neither received it *from man*, [1] *nor* was I taught it, *except* by the revelation of Jesus Christ.

13 *Ye* have heard, (γαρ, 94.) *certainly*, of my *behaviour formerly in Judaism that I exceedingly* persecuted the church of God, *and laid it waste*. [1]

14 And *made progress in Judaism*, [1] above many *of the same age with myself* in mine own nation, being more exceedingly zealous of the traditions of my fathers. [2]

11 *Now*, because my doctrine hath been disregarded on pretence that I was taught it by men, *I assure you brethren, concerning justification by faith, which was preached by me, that it is not a doctrine which I was taught by man*, and which I was in danger of mistaking.

12 *For I neither received it from Ananias, nor from any of the apostles at Jerusalem, nor was I taught it* any how, *except by a revelation from Jesus Christ.*

13 To convince you of this, I appeal to my behaviour, both before and after I was made an apostle. *Ye have heard certainly, in what manner I behaved formerly, while I professed Judaism; that I exceedingly persecuted the church of God, and laid it waste.*

14 *And* my enmity to the gospel was occasioned by my *making progress in Judaism*, (Acts xxii. 3.) *above many* who were *of the same age with myself in mine own nation; being more exceedingly zealous* than any of them, *in maintaining the traditions of my fathers*, in which, as a Pharisee, I placed the whole of religion.

the gospel, for fear of displeasing their hearers, or to gain popularity.

Ver. 12. *I neither received it from man.* If Paul did not receive the gospel from man, the perfect conformity of his doctrine with the doctrine of the other apostles, is a proof that he was taught it by revelation from Jesus Christ.

Ver. 13. *And laid it waste.* The word επορθουν being derived from περθειν *to burn*, signifies to waste and destroy with great fury, as in the sacking of towns.

Ver. 14.—1. *And made progress in Judaism.* Και προεκοπτον may be translated, *because I made progress in Judaism.* See Ess. iv. 207. *By Judaism* the apostle does not mean the religion contained in the writings of Moses and the prophets, but, as is evident from the latter part of the verse, that religion which consisted in observing the traditions of the fathers, and the commandments of men.

2. *Of the traditions of my fathers.* These were what the evangelists and our Lord called, Mark vii. 5. 9. *the traditions of the elders*, and *their own traditions*; to shew that they were mere human

15 *But when God, who destined me from my birth* to be an apostle, and ordered my education with a view to that office, and who *called me* to it *by his unmerited goodness, was pleased*

16 *To shew his Son to me, that I might preach him to the heathen,* as risen from the dead, *immediately* after that *I did not consult any man* in Damascus, as having doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach:

17 *Neither did I go up to Jerusalem, to* be instructed by *them who were apostles before me; but I went away into Arabia,* where there was no apostle; *and* having there received farther revelations from Christ, and studied the scriptures by the light of these revelations, *I again returned to Damascus,* without having seen any of the apostles.

15 But *when God, who* separated me from my mother's womb, and called ME by his grace, *was pleased*

16 To reveal his Son (εν εμοι) *to me,* that I might preach (εν) *to the Gentiles;* immediately I *did not consult* [1] *flesh* and blood: [2]

17 Neither *did I go up* to Jerusalem, to them *who* were apostles before me, but I went *away* into Arabia, [1] and *again* returned *to* Damascus.

inventions. It was the characteristic of a Pharisee to hold these traditions as of equal authority with the precepts of the law. Nay, in many cases they give them the preference. Hence our Lord told them, Mark vii. 9. *Fairly ye reject the commandments of God, that ye may keep your own traditions.* The apostle mentions his knowledge of the traditions of his fathers, and his zeal for them as things absolutely necessary to salvation, to convince the Galatians, that his preaching justification without the works of law, could be attributed to nothing but the force of the truth communicated to him by revelation.

Ver. 16.—1. *I did not consult.* The word ανατιθεσθαι, as Budeus observes, signifies to deposit a secret in the breast of a friend. Here προσανεθεμην is used to denote the laying open one's case to another for advice.—Gal. ii. 6. the word is used in a sense somewhat different.

2. *Flesh and blood.* This is a common periphrasis for *any man,* Matth. xvi. 17. See Ess. iv. 43. Because the apostle in the next verse mentions his not going up to Jerusalem to them who were apostles before him, Guyse thinks the apostle's meaning in this phrase is, that he had no regard to worldly considerations in what he now did.

Ver. 17. *I went away into Arabia.* Luke, in his history of the Acts, takes no notice of the apostle's journey into Arabia. But from

18 Then, after three years, I went up to Jerusalem to *become acquainted with* Peter, [1] and abode with him fifteen days.

18 *Then, after three years* from my conversion, *I went up to Jerusalem to become acquainted with Peter, and* being introduced to him by Barnabas, who knew how the Lord had appeared to me, *I abode in his house fifteen days.*

19 But *I saw no other*

19 *But*, though I abode these

from the manner in which it is mentioned here, it would seem, that the apostle went into Arabia immediately after he recovered his sight and strength, which had been impaired by the bright light with which Christ was surrounded when he appeared to him, and by the terror into which he was cast by that miraculous appearance. Nevertheless, since we are told, Acts ix. 19. that after Saul recovered his sight and strength, he was certain days with the disciples at Damascus, during which he preached Christ in the synagogues, we must interpret the word *immediately*, ver. 16. in such a manner as to admit, that after his conversion he spent a few days in preaching at Damascus, and then retired into Arabia: and that what is said, Acts ix. 22. *Saul increased the more in strength, and confounded the Jews, &c.* is an account of what happened after his return to Damascus from Arabia. See Harmony, Prelim. Obser. iii. And as Christ promised to tell Saul what he should do, Acts xxii. 10. we cannot doubt that it was by Christ's direction he went into Arabia, to receive farther revelations, and to shun the displeasure of the chief priests, who as soon as they heard of his embracing the cause which he had persecuted, would endeavour to put him to death. Indeed the Jews in general were so enraged against him, for going over to the Christians, that when he returned from Arabia to Damascus, such of them as lived in that city *took council to kill him*, Acts ix. 23. See also Acts ix. 29.

Ver. 18. *To become acquainted with Peter.* This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple, with a view to betray them. But Barnabas, who probably had learned the particulars of his conversion from Ananias, *took him, and brought him to the apostles* (Peter and James) *and declared to them how he had seen the Lord in the way*, Acts ix. 27. It does not appear that on this occasion any thing was said, either by Barnabas or by Saul, concerning Christ's making Saul an apostle at the time he converted him, and concerning his sending him to preach to the idolatrous Gentiles, as related by the apostle himself, Acts xxvi. 16, 17, 18. These things were not mentioned in Jerusalem till Paul went up to the council, fourteen years after his conversion, Gal. ii. 2, 7, 8, 9.

Ver. 19. *James the Lord's brother.* The Hebrews called all near relations *brothers*.—This James was the son of Alpheus, by Mary, the sister of our Lord's mother. See the Preface to the

days in Jerusalem, *I saw no other of the apostles* at that time, *except James the Lord's cousin-german.*

20 *Now the things I write to you* concerning myself, to shew that I am not an apostle of men, *behold in the presence of God I declare with assurance, I do not falsely represent* them.

21 *After the fifteen days* were ended, *I went* first *into the regions of Syria, and* from thence into my native country *Cilicia.*

22 *And I was personally unknown to the Christian churches in Judea;* so that I could not receive either my commission or my doctrine from them.

23 *But only they heard, that he who formerly persecuted the Christians, was become a* zealous *preacher of*

of the apostles, except James the Lord's brother.

20 Now the things *I write to* you, [1] behold, before God, (ὅτι, 260.) *assuredly, I do not falsely affirm.*

21 *After that I went* into the regions of Syria and Cilicia: [1]

22 And *I* was *personally* unknown to the churches of Judea, [1] which *ARE* in Christ.

23 But *only they heard,* That he *who formerly* persecuted us, now preach-

Epistle of James. That Paul made so short a stay in Jerusalem at this time, was owing to Christ, who appeared to him in a trance while in the temple, and commanded him to depart quickly from Jerusalem, Acts xxii. 18. The brethren likewise advised him to depart, because the Hellenist Jews were determined to kill him.

Ver. 20. *The things I write to you.* From what St Paul had already written, it appears clearly, that for a considerable time after his conversion, he preached the gospel and acted as an apostle, before he was known to any of the apostles or brethren in Judea. Wherefore it is evident, that all that time he neither was made an apostle by them, nor received any instruction from them.

Ver. 21. *The regions of Syria and Cilicia.* Some of the brethren in Jerusalem who advised him to depart, kindly accompanied the apostle to Cesarea, which was a noted sea-port town, intending that he should go by sea to Tarsus: Acts ix. 30. *Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.* But the apostle himself informs us, that he went into the regions of Syria and Cilicia. We may therefore suppose, that, after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; that altering his plan, he went through the country of Syria preaching the gospel; and that from Syria he went into Cilicia by land.

Ver. 22. *I was personally unknown to the churches of Judea.* In travelling from Damascus to Jerusalem, after his return from Arabia, the apostle, it seems, did not preach, nor make himself known to any of the churches in the cities of Judea, through which he passed.

Ver.

eth the faith ' which *formerly* he destroyed.

24 And they glorified God *on my account.* '

the facts concerning Christ, which formerly he endeavoured to *disprove.*

24 *And they praised God on account of my conversion,* who had been so bitter an enemy to them.

Ver. 23. *Preacheth the faith.* In scripture, *faith* sometimes signifies the act of believing, and sometimes the thing believed. Here it signifies, *the things believed* by the Christians; namely, the miracles of Jesus, his resurrection from the dead, his ascension into heaven, his being *the Son of God,* and *the very Christ,* Acts ix. 20, 22. All which facts, Saul, while he acted in concert with the chief priests, endeavoured to destroy, that is, to disprove.

Ver. 24. *Glorified God on my account.* The apostle mentions the thanksgiving of the churches of Judea, for his now preaching the faith which formerly he destroyed; because it implied, that they believed him a sincere convert, and were persuaded that his conversion would be an addition to the proofs of the divine original of the gospel.

CHAP. II.

View and Illustration of the Facts related in this Chapter.

FROM the history which the apostle gave of himself to the Galatians in the preceding chapter, it appears, that from the time of his conversion, to his coming with Barnabas from Tarsus to Antioch, he had no opportunity of conversing with the apostles in a body; consequently, in that period he was not made an apostle by them.—In like manner, by relating in this chapter what happened, when he went up from Antioch to Jerusalem fourteen years after his conversion, in company with Barnabas, and Titus, a converted Gentile, he proved to the Galatians that he was an apostle, before he had that meeting with the apostles in a body, ver. 1.—For at that time, instead of receiving the gospel from the apostles, he communicated to them *the gospel,* or doctrine which he preached among the idolatrous Gentiles: not because he acknowledged them his superiors, or was in any doubt about the matter; but lest it might have been suspected that his doctrine was disclaimed by the apostles, which would have marred his success among the Gentiles, ver. 2.—And to shew that the apostles, to whom he communicated his gospel, approved of it, he told the Galatians, that not even Titus who was with him, though an idolater before his conversion, was compelled by the apostles to be circumcised, although it was insisted on by the false brethren, who endeavoured to bring the Gentiles under bondage to the law

law, ver. 3, 4.—And that he and Titus did not yield in the least to these false brethren, by obeying any part of the law as a condition of salvation, for so much as an hour; that the truth of the gospel might remain with the Galatians, and all the Gentiles, ver. 5.—Next, to shew that the apostles of the greatest note were by no means superior to him, Paul affirmed, that from them he received nothing. For however much they had been honoured by their master formerly, these apostles added nothing either to his knowledge, or to his power, or to his authority as an apostle, ver. 6.—But on the contrary, perceiving that he was commissioned to preach the gospel to the Gentiles, as Peter had been to preach it to the Jews, ver. 7.—Because he who fitted Peter for preaching to the Jews, had fitted Paul for preaching to the Gentiles, by bestowing on him the gift of inspiration, and by enabling him, not only to work miracles in confirmation of his doctrine, but to communicate the spiritual gifts to his converts, ver. 8.—They knowing these things, instead of finding fault either with his doctrine or with his practice, James, Cephas, and John, who were the chief apostles in point of reputation, gave him the right hands of fellowship; thereby acknowledging him to be an apostle of equal authority with themselves, and equally commissioned by Christ to preach the gospel to the Gentiles, as they were to the Jews, ver. 9.—The only thing they desired of him was, to exhort the Gentiles to contribute for the relief of the poor, ver. 10.

Moreover, to make the Galatians fully sensible of his authority as an apostle, and of his knowledge in the gospel; Paul told them, when Peter came to Antioch, after the council, he opposed him openly, because he was to be blamed, ver. 11.—For, before certain persons, zealous of the law, came to Antioch from James, Peter, who had been taught by a vision to call no person unclean, did eat with the converted idolatrous Gentiles; but when these zealous Jewish believers were come, he withdrew for fear of their displeasure, ver. 12.—And others of the brethren in like manner dissembled; in so much, that even Barnabas was carried away with their dissimulation, ver. 13.—But this behaviour being contrary to the truth of the gospel, Paul publicly rebuked Peter for it, in the hearing of all the disciples at Antioch. And because, after giving him that reproof he explained to the church, the true doctrine of the gospel concerning the justification of sinners, he judged it proper to give the Galatians a short account of the things which he said on that occasion, ver. 14.—21.—And as it does not appear that Peter, when thus reproved of Paul, offered any thing in his own defence, we may believe he knew the truth, and acknowledged publicly, that obedience to the law of Moses

was

was not necessary to the salvation either of the Jews or of the Gentiles. Or, if he did not make this acknowledgment verbally, his silence on the occasion was equally expressive of the truth.

Peter's behaviour towards the idolatrous converts in Antioch, having proceeded, not from ignorance of the truth of the gospel, but from an unreasonable fear of the displeasure of the zealous Jewish believers, it serveth to shew us, that one's knowledge is not always of itself sufficient to prevent one from falling into sin: as his denying his master on a former occasion, sheweth, that the resolutions which even good men form, are not constantly followed with the performance of the duty resolved on: But that in every case, the assistance of God is necessary, to render one's knowledge of what is right, and his purpose to do it, effectual in practice: And that the person, who hath made the greatest proficiency in knowledge and virtue, ought to be diffident of himself and humble, agreeably to Solomon's maxim, Prov. xxviii. 14. *Happy is the man who feareth alway.*

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 Then, (διὰ, 117.) *within* fourteen years, [1] I went up	CHAP. II. 1 *Then within fourteen years* from my conversion, *I went up again to Jerusalem with Barnabas,*

Ver. 1. *Then within fourteen years.* As the clause, chap. i. 18. *Then after three years*, signifies, *three years after Paul's conversion*, it is reasonable to think, that the clause, *within fourteen years*, in this verse, signifies, *within fourteen years from his conversion.* Saul's conversion happened in the end of A. D. 36. or in the beginning of the year 37. Wherefore, his going up to the council of Jerusalem within fourteen years after his conversion, fixes the date of the council to A. D. 49. See Paul's life, Proofs and Illustrations, v. ix.—In this account of himself, the apostle passes over what happened in the period between his going from Jerusalem into the regions of Syria and Cilicia, three years after his conversion, and his coming up to Jerusalem here mentioned. But Luke, in his history of the Acts, has supplied that omission. For he informs us, that Saul remained in Cilicia and its neighbourhood, till Barnabas came to him and carried him to Antioch. At Antioch they abode a whole year, Acts xi. 26. after which they went to Jerusalem with the alms, ver. 30. and having finished that service, they returned to Antioch, Acts xii. 25. and abode till they were sent forth by the Holy Ghost to preach to the Gentiles, Acts xiii. 2.—From the account which Luke hath given of that journey, we learn, that they went through many countries of the Lesser Asia, and planted churches in various cities; then returned to Antioch, and abode *long time with the disciples*, Acts xiv. 28. till on this occasion they

went

taking with me Titus also, one of the idolatrous Gentiles whom I had converted, (ver. 3.)

2 *And I* then *went up by the direction of Christ;* and after declaring in public, the success of my ministry, again to Jerusalem, with Barnabas, *taking* with ME Titus also.

2 And I went up (κατα αποκαλυψιν) by revelation, [1] and communicat-

went up to Jerusalem with Titus, as the apostle here relates. Paul therefore having been at Jerusalem with the alms before he went with Titus, the word παλιν, *again*, signifies simply the repetition of the journey, without marking whether it was the second or the third since his conversion. In his second journey with the alms, it is probable, he saw none of the apostles. For we are told the brethren of Antioch sent their alms, not to the apostles, but to the elders, by the hands of Barnabas and Saul, Acts xi. 30.

Ver 2.—1. *I went up by revelation.* This circumstance shews, that the occasion of the present journey was of great importance. We may therefore believe it was the journey, which, at the desire of the church at Antioch, Paul and Barnabas undertook for the purpose of consulting the apostles and elders in Jerusalem, concerning the circumcision of the converted proselytes, of which Luke has given an account, Acts xv. See Pref. to Galat. sect. 4.—That question having occasioned great dissentions at Antioch, and the very existence of the gospel depending on its decision, it was necessary to determine it in the most public and authentic manner. Now of all the methods that could be devised for that purpose, to consult the apostles, the elders, and the church of Jerusalem, was certainly the most effectual. For if after due deliberation on the question, they declared the Gentile proselytes free from the law of Moses, as a term of their salvation, their decision would have great weight with the whole body of the disciples. Besides, as the decision of that venerable assembly was to be founded on the witness which the Holy Ghost had borne to Cornelius, and the other uncircumcised Gentiles who were with him, by falling on them while Peter was speaking to them, Acts x. 44. as he fell on the one hundred and twenty at the beginning, Acts ii. 4. the assembling of the apostles, and elders, and brethren, in so solemn a manner, to decide this question, would be of great benefit to the church in after ages; because the descent of the Holy Ghost on the first Gentile converts, being mentioned as the ground of their decision, the truth of that great miracle would, by the united testimony of such a multitude of credible witnesses, be put beyond all doubt. This observation throws a beautiful light on the expression in the decree, Acts xv. 28. *It seemed good to the Holy Ghost, and to us: It seemed good to the Holy Ghost*, who hath borne witness to the uncircumcised Gentiles, by shedding down his gifts upon them; *and to us*, who have rightly interpreted the import of that witness. In this view, *the elders* and *brethren* are mentioned with great propriety in the decree, along with the *apostles*, Acts xv. 23. They, as well as the apostles, were certainly

ed *to* them *the* gospel which I preach (εν) *to* the Gentiles; but privately to them *who* were of reputation, lest *perhaps* I should run, or had run in vain. [3]

I *explained to the apostles, the gospel which I preach to the Gentiles: But* to avoid offence, I did it *privately to them who were of greatest reputation*, namely Peter, James, and John, (ver. 4.) *lest perhaps*, being suspected to preach differently from them, *my future and past labours might become useless.*

3 *However*, (αλλ', 110.) *not even* Titus, who was with me, (ων, 16.) *though* a Greek, was compelled [1] to be circumcised,

3 *However*, that the apostles to whom I communicated my gospel, acknowledged it to be the true gospel of Christ, is evident from this, that *not even Titus who was with me*,

certainly informed of the effusion of the Spirit on the uncircumcised Gentiles, and were well qualified to attest that extraordinary event. The advantages which would attend the decision of this question by the apostles, elders, and brethren, in Jerusalem, being so great, that method was suggested by revelation to Paul. And he having communicated it to the church at Antioch, they sent him and Barnabas to Jerusalem, to lay the matter before the apostles and brethren. Wherefore, though Paul was sent by the church at Antioch, yet if they were directed by a revelation made to Paul, to send him, he might justly say, *He went up by revelation.*

Some are of opinion, that the journey to Jerusalem, of which the apostle speaks in this passage, was posterior to the council. But as there is no evidence that Paul and Barnabas travelled together any more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xv. 39. that opinion cannot be admitted.—Beza thought this a journey not mentioned in the Acts, but which Paul and Barnabas made to Jerusalem, after carrying the alms, and before they went to the council. His opinion he founds on this, that Peter could not have refused to eat with the Gentiles, posterior to the council, as he is represented by Paul to have done after this journey. But the answer is, Peter's behaviour did not proceed from ignorance, but from fear; for he was equally well informed of the freedom of the Gentiles from the law, before the council as after it, as is plain from his speech in the council. And therefore his behaviour is termed *hypocrisy*, which it could not be, if it proceeded from ignorance.

2. *To them who were of reputation.* The Greeks, as Beza observes, used the phrase τους δοκουντας, *men of appearance*, for τους ενδοκιμουντας, *those who were in high estimation* with others. By afterwards adding ειναι τι, ver. 6. and τυλοι ειναι, ver. 9. the apostle, according to his usual manner, shews us how to complete this elliptical phrase.

3. *Run in vain.* This is an allusion to the race. For he is said to *run in vain*, who loses the prize.

Ver. 3. *Was compelled.* Ηναγκασθη. This word here, as in seve-

though a converted *Gentile, was compelled to be circumcised.*

4 *On account even of the secretly introduced false brethren* of the Jewish nation, *who* pretending to be Christians, *came in privily* to our meetings at Jerusalem, *to find out* and condemn *our freedom* from the law of Moses, *which we* Gentiles *have* obtained *by Christ Jesus's* gospel, *that they might bring us into bondage* under the law.

5 *To these false brethren, I did not give place by subjecting* Titus to the law of Moses, *not even for an hour.* This fortitude I shewed, *that the truth of the gospel* concerning the freedom of the Gentiles from that law, *might remain with you* and all the Gentiles.

4 (Διὰ δὲ, 102.) *On account even of* [1] *the secretly introduced* [2] *false brethren,* who came in privily to spy out our liberty which we have *by* Christ Jesus, that they might bring us into bondage.

5 To whom we gave place by subjection, (οἷς, 110.) *not even* [1] for an hour, that the truth of the gospel [2] might remain with you.

ral other passages, signifies *to be compelled*, not *by force*, but *by strong persuasion*. See ver. 14. and chap. vi. 12.

Ver. 4.—1. *On account even of*, &c. This clause must be joined with the last words of the preceding verse, in the following manner: *Was compelled to be circumcised, on account even of the secretly introduced false brethren.* Διὰ δὲ. Beza thinks δὲ is here put for δή, *nempe*. But this makes no difference in the sense. Δὲ is wanting in some MSS. The apostle's meaning is, that Titus was not compelled by the apostles and elders at Jerusalem, to be circumcised, on account even of the false brethren, who when they found that Titus was not circumcised, complained, I suppose, of Paul to his brethren apostles on that account. By informing the Galatians, that after he had communicated to the chief apostles, the gospel which he preached to the Gentiles, not even Titus, who was a Gentile, was compelled to be circumcised, Paul gave them the most convincing proof, that his doctrine concerning the freedom of the Gentiles, was entirely approved by the other apostles.

2. *Secretly introduced false brethren.* These brethren were introduced into the meetings which Paul had with the apostles, by some of their acquaintance *secretly*, that is, not knowing their real character.

Ver. 5.—1. *Not even for an hour.* The Clermont MS. and the Vulgate version, want the negative particle here. And Mill is of opinion that it should be expunged. But the whole strain of the epistle shews that it ought to be retained. See chap. v. 1—3.

2. *That the truth of the gospel. Truth*, and *truth of the gospel*, are used chap. ii. 14. iii. 1. v. 7. to denote the freedom of the Gentiles from the law of Moses.

Ver.

6 (Δε, 104.) *Besides, from them who were of reputation* (see ver. 2. note 2.) *I* RECEIVED NOTHING: *whatever* they were *formerly, is* no matter to me: God accepteth not *the persons of men* [1]. *For to me they who were of reputation communicated* nothing. (See Gal. i. 16. note 1.)

6 *Besides from the greatest of the apostles I received nothing: Whatever they were during their attendance on Christ, is no lessening of me* as an apostle. *God does not shew favour to men, on account of external advantages.* He did not raise them, who attended Christ during his ministry, above me. *For to me they who were of greatest reputation, communicated neither knowledge, nor spiritual gifts, nor authority:* Far less did they pretend to make me an apostle.

7 But, *on the contrary, perceiving that I was entrusted with* the gospel of the uncircumcision, [1] *even as Peter* WAS WITH THAT *of the circumcision:*

7 *But on the contrary perceiving* by what Jesus said when he appeared to me, *that the preaching of the gospel to the Gentiles, was committed to me, even as the preaching of the gospel to the Jews, had been committed to Peter;*

8 (For he *who* wrought *inwardly* in Peter, (εις, 147.) *in order to* the apostleship of the circumcision, *wrought inwardly also* in me, [1] *in order to* CONVERT the Gentiles.)

8 *For God who wrought inwardly in Peter* the gifts of inspiration, and miracles, and languages, *to fit him for preaching to the Jews, wrought inwardly also in me,* the same gifts, *in order to* fit me for *converting* and instructing *the Gentiles,* in every country whither I was to go.

Ver. 6. *God accepted not the persons of men.* He does not shew favour to any man on account of his birth, office, riches, or any external circumstances, Job xxxiv. 19. The apostle's meaning is, that God did not prefer Peter, James, and John to him, because they were apostles before him: far less did he employ them to make him an apostle.

Ver. 7. *That I was entrusted with the gospel of the uncircumcision.* This, which is the genitive of the object, means the gospel which was to be preached to the uncircumcision. By saying that he was *entrusted* with the gospel of the uncircumcision, even as Peter was with that of the circumcision, Paul put himself on a level with Peter. In like manner, his withstanding Peter publicly, for withdrawing himself from the converted Gentiles, is a fact utterly inconsistent with the pretended superiority of Peter above the other apostles, vainly imagined by the Roman pontiffs, for the purpose of aggrandizing themselves as his successors, above all other Christian bishops.

Ver. 8. *Wrought inwardly also in me.* For this translation of ενεργησε, see 1 Cor. xii. 10. note 1.—In this and the preceding verse, the apostle shews the grounds on which James, Peter, and John, ac-

9 *And* thus *knowing the grace* of apostleship (see Rom. i. 5. xv. 15, 16.) *which was bestowed on me, James, and Peter, and John, who were esteemed chief supporters of the church, gave to me and Barnabas their right hands*, in token *of* my *fellowship* with them in the apostolic office, and in token that Barnabas was sent forth by the Holy Ghost, to preach the gospel to the Gentiles: and agreed *that we should travel among the Gentiles, while they preached to the Jews* in Judea.

9 And *knowing the grace which was bestowed on me*, James, *and* Cephas, and John, who *were thought* to be pillars [1], gave to me and Barnabas the right hands of fellowship [2], that we SHOULD GO *to* the *Gentiles, but* they *to* the circumcision [3].

10 *The only thing they desired* was, *that we would remember* to make collections for *the poor* among the Gen-

10 Only *DESIRING* that we *would* remember the poor [1]; *which very*

knowledged him to be an apostle of equal authority with themselves, as mentioned in the following verse.

Ver. 9.—1. *Who were thought to be pillars.* Οἱ δοκοῦντες. See 1 Cor. vii. 40. note. *Pillars* being used to support and adorn buildings, the apostles are fitly called *pillars*, because they were both supports and ornaments of the church. This title, Lightfoot somewhere tells us, the Jewish doctors gave to the members of the great Sanhedrim.

2. *The right hands of fellowship.* Barnabas, equally with Paul, had preached salvation to the idolatrous Gentiles, without requiring them to obey the law of Moses. Wherefore, by giving them *the right hands of fellowship*, the three apostles acknowledged them to be true ministers of the gospel, each according to the nature of his particular commission. Paul they acknowledged to be an apostle of equal authority with themselves. And Barnabas they acknowledged to be a minister sent forth by the Holy Ghost to preach the gospel to the Gentiles. This distinction it is necessary to make, because it doth not appear that Barnabas was an *apostle* in the proper sense of the word. The candour which the apostles at Jerusalem shewed on this occasion, in acknowledging Paul as a brother apostle, is remarkable; and deserves the imitation of all the ministers of the gospel, in their behaviour towards one another.

3. *They to the circumcision.* In pursuance of this agreement, the three apostles abode for the most part in Judea, till Jerusalem was destroyed. After which, Peter, as tradition informs us, went to Babylon and other parts in the east; and John into the lesser Asia, where he was confined some years in Patmos for the testimony of Jesus, Rev. i. 9. But James was put to death at Jerusalem in a popular tumult, before that city was destroyed.

Ver. 10.—1. *That we would remember the poor.* The Jews in Judea expected especial attention and assistance from their brethren in the

thing I also *made haste* to do. [2]

11 (Δε, 104.) *Moreover* when Peter *came* to Antioch [1], I *opposed him personally* [2], because he was to be blamed [3].

tiles; *which very thing I also made haste to do*, among the converted Gentiles in Antioch.

11 *Moreover*, to shew that as an apostle, Peter is not superior to me, I inform you, that *when he came to Antioch after* the council, *I opposed him personally* in the presence of the

the provinces; and even from such Gentiles as became proselytes to Judaism. See Paul's Life, Illustrat. No. xxv.—The apostles therefore wished the converted Gentiles to pay the same attention to their Christian brethren in Judea, which the Jews paid to their Jewish brethren in the mother country.

2. *Which very thing I also made haste to do.* The three apostles having proposed to Paul and Barnabas, to make collections among such of the Gentiles as they converted, for the relief of their poor brethren in Judea, Paul readily agreed to do it; but from a more generous principle than merely that of relieving the necessities of the poor. For as the Jewish believers were extremely unwilling to associate with the converted Gentiles, Paul hoped, that the kindness, which he doubted not the Gentiles would shew in relieving their Jewish brethren, might have a happy influence in uniting the two into one harmonious body, or church. Wherefore, as the Jewish believers in Antioch had formerly sent relief to the brethren in Judea, by the hands of Barnabas and Saul, Acts xi. 30. the apostle, when he returned from this interview to Antioch, proposed the matter, without delay, to the Gentile converts there, in the persuasion that they would cheerfully comply with his request. This I think is implied in his telling the Galatians, that after the three apostles desired he would remember the poor, *he made haste to do that very thing*.

Ver. 11.—1. *Peter came to Antioch.* Antioch was situated on the Orontes, in Syria; and being the seat of the Macedonian empire in Asia, it was inhabited chiefly by Greeks; and soon became as remarkable for the ingenuity and learning of its inhabitants, as for the beauty of its situation, the magnificence of its buildings, and the greatness of its commerce. Hence Cicero, in his oration for Archias the poet, c. 3. says, "Primum Antiochiæ (nam ibi natus est) loco nobili celebri quondam urbe et copiosa, atque eruditissimis hominibus liberalissimisque studiis adfluenti," &c. The inhabitants of Antioch being of this character, it was much to the honour of the gospel, that a numerous and flourishing church was so early gathered among a people so improved and intelligent.—This interview with Peter in Antioch, is thought by some to have happened before the council. See Gal. ii. 2. note 1. at the end.

2. *I opposed him personally.* To shew what kind of interpreters of scripture some of the most learned fathers were, I will observe, that Jerome translates the phrase κατα προσωπον, in this verse, *secundum*,

church, (ver. 14.) *because* in this very affair of the Gentiles, *he was blameable.*

12 *For before certain persons* zealous of the law, *came from James, he used to eat with the* converted *Gentiles* in Antioch. *But when they arrived he withdrew and separated himself* from these, as if it had been a sin to

12 For before *certain persons* came from James, [1] he did eat with the Gentiles; but when they were come, he withdrew, and separated himself,

dum faciem, that is, *in appearance;* and supposes Paul's meaning to be, that he and Peter were not serious in this dispute, but by a holy kind of dissimulation, endeavoured, on the one hand, to give satisfaction to the Gentiles, and on the other, not to offend the Jews. —By such interpretations as these, the fathers pretended to justify the deceits, which they used for persuading the heathens to embrace the gospel.

3. *Because he was to be blamed.* Though the gift of inspiration bestowed on the apostles, secured them from error in doctrine, it did not preserve them from all imprudence and sin in conduct: as is plain from this instance. Wherefore the most advanced, whether in knowledge or virtue, warned by Peter's example, ought to take heed lest they fall. The meekness and candour with which Peter behaved, when rebuked by his brother Paul, deserves great praise, (see Illustration,) and is highly worthy of the imitation of the ministers of the gospel, and of all Christians.

Ver 12.—1. *Certain persons came from James.* The persons who came from James, I imagine, were messengers who had been sent by the church at Antioch, to know his opinion concerning the converts from among the idolatrous Gentiles. For as there were some of that sort now in Antioch, the brethren there might think it necessary to inquire, whether they were to be regulated by the decree passed concerning the proselyte converts. And seeing Peter refused to eat with the Gentiles, after the messengers returned from James, it may be conjectured that James gave it as his opinion, that the converts from heathenism, as well as the converted proselytes, ought to observe the four necessary things. For although he knew the truth in this matter equally with Peter, ver. 14. he may have thought it prudent to bind these precepts on the converted idolaters, for fear of offending the more zealous Jewish believers, who with a degree of rage, which it is difficult now to form any notion of, insisted on the idolatrous Gentiles observing the four precepts. The other brethren at Antioch, who like Peter knew the truth, dissembled also from the same motive. And the defection was so general, that Barnabas himself joined in it. Nevertheless Paul singly stood forth to stem the torrent; and by his zeal and courage maintained the true doctrine of the gospel concerning the Gentiles, in spite of that great opposition.

2. *Afraid*

being afraid of them of the circumcision. [2]

13 And the other Jews *also* dissembled with him, in so much, that *even* Barnabas was carried away [1] with *THEM, by* their dissimulation.

14 But when I saw that they *did not walk rightly*, (πρὸς) according to the truth of the gospel, I said *to* Peter before THEM all, [1] If thou being a Jew, *livedst* after the manner of *the* Gentiles, and not *after the manner of* the Jews, why compellest thou the Gentiles to *Judaize?*

eat with them. But the true reason was, his *being afraid of the converted* Jews.

13 *And the other Jews also hypocrised with him,* abstaining from the tables of the Gentiles. *So that even Barnabas,* who with me had preached salvation to the Gentiles without the works of the law, (Acts xiii. 39.) *was carried away with them by their hypocrisy.*

14 *But when I saw, that such eminent teachers did not walk rightly, according to* their own knowledge of *the true doctrine of the gospel, I said to Peter in the hearing of them all;* in the hearing of Barnabas, and all the Judaizers; *if,* in the house of Cornelius, *thou, though thou art a Jew, livedst after the manner of the Gentiles* in respect of meats, *and not after the manner of the Jews,* because thou knewest the truth respecting that matter, *why* now *compellest thou the* converted *Gentiles to obey the law,* by refusing to eat with them, as if the distinction of meats were necessary to their salvation?

2. *Afraid of them of the circumcision.* The Jews reckoned it unlawful to eat with the proselytes of the gate, Acts x. 28. xi. 3. some meats permitted to them being unclean to Jews.

Ver. 13. *Was carried away with them.* Chandler observes, that the original word απαγω signifies to carry or drive away a person against his will. Here it signifies to carry away by the force of authority and example, in opposition to judgment and conviction.

Ver. 14. *I said to Peter before them all.* This happened, probably at the conclusion of some of their meetings for public worship. For on these occasions it was usual, after the reading of the law and the prophets, to give the assembly exhortations. See Acts xiii. 15. —In thus openly reproving Peter, Paul acted not only honestly, but generously, for it would have been mean to have found fault with Peter behind his back, without giving him an opportunity to vindicate himself, if he could have done it. Perhaps Peter, in this and in a former instance, may have been suffered to fall, the more effectually to discountenance the arrogant claims of his pretended successors to supremacy and infallibility.

Ver.

15 I added, *We* apostles *who are Jews by birth and education, and not idolatrous Gentiles*, who are ignorant of God, and of his will respecting the salvation of sinners.

16 *Knowing* by the law and the prophets, as well as by our own inspiration, *that man is not justified by works of law, but only through the faith which Jesus Christ hath enjoined, even all of us have believed in Jesus Christ, that we may be justified by the faith which Christ hath enjoined; and have not* sought justification *by works of law. For, by* performing *works of law*, whether it be the law of nature, or of Moses, *no man shall be justified* at the judgment. See Psal. cxliii. 2.

17 *But if while we* apostles *seek to be justified by* the faith of *Christ, even we ourselves are found sinners*, by practising the rites of the law of Moses as necessary to salvation, contrary to our conscience, *will Christ*

15 We WHO ARE Jews by nature, [1] (See Eph. ii. 3. note 2.) and not sinners [2] of the Gentiles.

16 Knowing that *man* is not justified by *works* of *law*, [1] but *only through* the faith of Jesus Christ, [2] even we have believed in Jesus Christ, that we *may* be justified (εκ) by the faith of Christ, and not by *works of law*. For by *works* of *law no flesh shall* be justified.

17 (Ει δε) But if, *seeking* to be justified (εν) by Christ, *even* we ourselves are found sinners, *will Christ BE* the minister of sin? *By no means.*

Ver. 15.—1. *We who are Jews by nature*, &c. As in the first part of his discourse where the apostle speaks only of himself and Peter, he meant to speak of all the teachers of the gospel, so in this second part, where he describes his own state, he in fact describes the state of believers in general.

2. *And not sinners of the Gentiles.* On this Whitby remarks, that the word *sinners* in scripture, signifies great and habitual sinners; and that the Jews gave the Gentiles that appellation, on account of their idolatry and other vices. Accordingly Matth. xxvi. 45. *The Son of man is betrayed into the hands of sinners*, means, *is delivered into the hands of the Gentiles;* as is plain from Matth. xx. 18, 19.

Ver. 16—1. *Man is not justified by works of law.* So I translate εξ εργων νομου, without the article, because the proposition is true of every law whatever. Yet I acknowledge, that there are examples where the word νομος without the article, signifies *the law of Moses.* See Ess. iv. 69.

2. *Through the faith of Jesus Christ.* According to Chandler, *the faith of Jesus Christ*, is *the gospel of Jesus Christ.* But I rather understand the apostle as meaning, *the faith which Jesus Christ* hath enjoined as the means of men's justification. For this the genitive not of the object, but of the agent. See Ess. iv. 24. and Rom. iii. 22. note.

Ver.

18 For if I build again *those* things which I destroyed, I *constitute* myself a transgressor. [1]

19 (Γαρ, 91.) *Besides, I through law have died by law,* [1] (ινα ζηω, 197. 13.) *so that I must live by God.*

20 I am crucified *together* with Christ. Nevertheless I live; *YET no longer* I, but Christ liveth in me: [1] (δε, 105.) *for* the life which I now live in the flesh, I live by the faith *which is* of the Son of God, who loved me, and gave himself for me.

promote such iniquity, by justifying teachers who delude others in a matter of such importance? *By no means.*

18 *For if we re-establish* by our practice, *those rites* as necessary to salvation, *which* in our preaching, *we declared not necessary, we* certainly *make ourselves transgressors* by deceiving others.

19 *Besides,* to shew the folly of seeking to be justified by law, I told the Judaizers, that *we* all *through* breaking *law, have died by* the curse of *law, so that* if we live, *we must live by* the free gift of *God,* and not by law.

20 To prove that we die through law, I observed, that by the curse of law, *Ye are crucified together with Christ;* (See. Rom. vii. 4. note 2.) *Nevertheless, we* believers *still live; Only it is no longer the old man* with the affections and lusts, *but Christ* who *liveth in us. For the life which we now live in the body,* after the crucifixion of our old man, *we live by* that *faith which is* enjoined *of the Son of God, who loved us, and gave himself* to death *for us,* that he might rule us, and obtain pardon for us.

Ver. 18. *I constitute myself a transgressor.* Hammond thinks the word παραβατης signifies (transfuga) a *deserter,* or *apostate.* And in confirmation of his opinion observes, that *Julian* was called ὁ παραβατης, *the apostate,* for deserting the Christian faith. But the common translation of this clause, in which the ordinary sense of the original word is given, agrees better with the context.

Ver. 19. *I through law have died by law.* The words νομω, and Θεω in this verse are *datives* not of *the object,* but of *the cause* or *instrument.* See Ess. iv. 25. and Rom. vi. 10, 11. notes.—That *law* here signifies the law of God in general, may be inferred from its being said, that mankind *die by law.* For it was not by the curse of the law of Moses, that Adam and his posterity died; but the threatening annexed to the law given in paradise: and which, though published in the law of Moses, was not, properly speaking, the cause of that law, but the curse of the law of nature. See Gal. iii. 10. 13. notes.

Ver. 20. *Christ liveth in me.* To shew the advantage which believers derive from Christ's government, they are called *his body,* as

21 *I do not* like the Judaizers, *set aside the mercy of God* in giving his Son, by teaching justification through works of law. *For if righteousness is* attainable *through law, then certainly Christ hath died in vain.* He need not have died to deliver us from the curse, and to obtain eternal life for us.

21 I do not *set aside* the grace of God. For if righteousness *IS through law*, then *certainly* Christ *hath died* (δωρεαν) in vain.

being animated and directed by him. And he is said to *live in them;* namely, by the influences of his Spirit dwelling in them, Rom. viii. 11. and enabling them to put to death the deeds of the body, ver. 13.

CHAP. III.

View and Illustration of the Reasonings in this Chapter.

ST PAUL having by many arguments proved himself a real apostle, and shewed that his knowledge of the gospel was given him by immediate revelation from Jesus Christ, proceeds in this, and the following chapter, to treat of the doctrines in dispute between him and the false teachers. They affirmed, that no man could be justified but by the law of Moses, because the pardon of sin could be obtained only by the atonements which it prescribed: and therefore they urged the Gentiles to become Jews, that they might have the benefit of these atonements. But to impress the Galatians the more strongly with a sense of the danger of that doctrine, the apostle charged them with want of understanding for listening to it; and spake of their not obeying the truth, as the effect of some fascination, ver. 1.—Then, by asking those who had gone over to Judaism, whether they had received the spiritual gifts by obeying the law, or by obeying the gospel, he shewed them, that obedience to the law, was not necessary to men's acceptance with God, ver. 2.—And taxed them with folly, because after having had their acceptance with God, in the gospel dispensation, sealed to them by the gifts of the Spirit, they proposed to make themselves more acceptable, by performing the ceremonies of the law of Moses, which sanctified nothing but the flesh, ver. 3.—Besides, by that course, they rendered all their former sufferings for Judaism of no use, ver. 4.—And to finish his rebuke, he asked them, whether he had communicated the spiritual gifts to them, to prove that men are saved through obedience to the law of Moses, or to prove that they are saved through obedience to the gospel? ver. 5.

In

In what follows, the apostle overturned the doctrine of the Judaizers more directly, by observing, That even Abraham himself was justified, not by works like those of the law of Moses; but in the gospel method of faith counted for righteousness. And that they who like him believed in God are Abraham's sons, and entitled to all the blessings of the covenant, ver. 6, 7.—And that God having determined to justify the nations by faith, preached the gospel, or good news of his determination, to Abraham, saying, "In thee shall all the nations be blessed," ver. 8.—And therefore, in every age and nation, they who *believe in God* shall be blessed with Abraham, by having their faith counted to them, as his was to him, for righteousness, ver. 9.—Whereas, according to the law of Moses itself, every one who seeketh justification meritoriously by the works of that law, most certainly is condemned by its curse, ver. 10.

Farther, to prove that by the law of Moses no man is justified in the sight of God, the apostle appealed to the Jewish prophets, as testifying that doctrine, particularly Habakkuk, ver. 11.—Besides, the law does not require faith, but obedience to its precepts, as the condition of the life which it promises, ver. 12.—Wherefore, every sinner being doomed to death by the curse of the law of Moses, no person can be justified by that law. But Christ hath bought us off from the curse of the law of Moses, which is in fact the curse of the law of nature, consequently from law itself as a rule of justification, by dying for us, ver. 13.—That *the blessing of Abraham*, the blessing of justification by faith, which, in the covenant with Abraham, God promised to bestow on all nations through his seed, might come upon the Gentiles through Christ Jesus; and that they might receive the gifts of the Spirit, promised as the seal of their title to justification and eternal life by faith, ver. 14.

But because Isaiah, as was observed Ess. v. sect. 5. had foretold, chap. lx. 3—5. that the Gentiles were to come to *the light of the Jews*, and that they were to be *converted to them*, the Jews (Ess. v. sect. 6.) contended, that the blessings of the nations in Abraham's seed, was to be accomplished by the Gentiles embracing Judaism, and by their receiving justification through the Levitical atonements. Wherefore, to overturn that false notion, the apostle reasoned in the following manner. Even a human covenant is not set aside, or altered, after it is ratified, except by the contracting parties, ver. 15.—But the promises of the covenant, concerning the counting of the faith of the nations for righteousness, were made, not only to Abraham, but to his seed: particularly this promise, "In thy seed shall all the nations of the earth be blessed." He does not say, *and in seeds*, as speaking concerning a multitude of children,

but as concerning one person only; "And in thy seed who is Christ," ver. 16.—I therefore affirm, that this covenant which was before ratified by God, concerning the blessing of the nations with justification by faith through Christ, in consequence of the promise made to Abraham as the federal head of believers, the law which was given four hundred and thirty years after, cannot annul, so as to abolish the promise, by introducing a method of *blessing*, or justifying the nations, different from that established by the promise, ver. 17.—Farther, if the inheritance be obtained by works of law, it is no longer bestowed by promise; yet God bestowed it on Abraham and his seed, as a free gift, by promise, ver. 18.

Ye will perhaps reply, If neither the inheritance, nor justification, is obtained through the works of the law of Moses, why was that law added after the covenant was made with Abraham? It was added for the sake of restraining the Jews from transgressions, and more especially from idolatry; and was to continue till Christ the seed should come, to whom it was promised, that the nations should be blessed with justification by faith, through him. Moreover, the law being added to the covenant for this other purpose, namely, to make the Israelites sensible that they were sinners, and that God was displeased with them, it was delivered by angels into the hand of a Mediator, ver. 19.—For a mediator is not employed between persons in good agreement with one another, ver. 20.—From these things it followed, (though the apostle hath not drawn the conclusion,) that a law which was given to make the Israelites sensible they were sinners, and which by its curse condemned every sinner to death without remedy, could never be intended for their justification.—Is the law of Moses then, which makes us sensible of our transgressions, and subjects us to its curse, inconsistent with the promise of justification by faith? By no means. That operation of law, on the contrary, sheweth the absolute necessity of the promise. For if any law could have been given, capable of delivering us from death, temporal and spiritual, certainly righteousness might have been obtained by such a law, ver. 21.—But the law of Moses, contained in the scripture, instead of communicating righteousness and eternal life to any person, hath shut up all mankind together in prison, as sinners sentenced to death, that the promise of justification, now published in the gospel, may be performed to all believers, ver. 22.—Wherefore, before the gospel was introduced, Jews and Gentiles were imprisoned as condemned criminals, and shut up together under the custody of law, so as to be obliged to have recourse to the method of justification by faith, which at the beginning was but imperfectly discovered, but which was afterwards to be fully revealed

vealed to all in the gospel, ver. 23.—So that the law was our pedagogue to bring us to Christ, that we might be justified by faith, ver. 24.—But the method of justification by faith, being now universally made known in the gospel, Jews and Gentiles are no longer under the pedagogy of the laws of Moses, and of nature, ver. 25.—Besides, ye Jews and Gentiles are all the sons of God, and heirs of eternal life, through your faith in Jesus Christ. So that to your being the sons of God, it is not necessary to subject yourselves to the law of Moses, ver. 26.—For at your baptism ye professed to put on the temper of Christ, ver. 27.—And where this is really done, there is in the gospel no preference given to men, as formerly under the law, on account of their descent, their outward condition, or their sex; but all are equally honourable and equally beloved of God as his sons, who possess the temper and virtues of Christ Jesus, ver. 28.—And with respect to you Gentiles, if ye are Christ's brethren, by possessing his temper and virtues, certainly ye are Abraham's seed, and heirs of the heavenly country, according to God's promise, ver. 29.

NEW TRANSLATION.

CHAP. III. 1 O *senseless* [1] Galatians, who hath *deceived* you, [2] *not to* obey the truth, *to whom visibly* Jesus Christ *was* set forth, [3] crucified (εν) *for* you? [4]

COMMENTARY.

CHAP. III. 1 The doctrine of justification by faith is so full of comfort, and the proofs of it are so clear, that I must ask you, *O senseless Galatians, what false teacher hath deceived you and turned you from the gospel, to whom plainly Jesus Christ was set forth crucified for you,* in order to procure you eternal life?

Ver. 1.—1 *Senseless.* The word ανοητοι, properly signifies persons void of understanding; also persons, who, though they have understanding, do not form right judgments of things, through want of consideration.

2. *Who hath deceived you?* The word βασκαινει, signifies to *fascinate*, or deprive one of the use of his faculties, by looking on him. Hence Virgil, *Nescio quis teneros, oculo mihi fascinat agnos.* The word is used likewise for deceiving one with false appearances, after the manner of jugglers: in which sense I understand it here.

3. *Set forth.* Προεγραφη. This word was used to denote things written on tables, and hung up to public view.

4. *Crucified for you.* The common translation of this clause is not true. Christ was not crucified among the Galatians: but he was crucified to procure justification by faith for them. And this fact had been published to the Galatians, in the plainest manner by the apostle.

Ver.

2 *This only would I ask you,* who are gone over to Judaism; *On account of* performing *the works of the law* of Moses, *received ye* from me *the gifts of the Spirit,* whereby your acceptance with God was sealed? *Or on account of* your yielding *the obedience of faith?* When I communicated the gifts of the Spirit to you, few of you had any knowledge of the law of Moses.

2 This only would I learn *from* you (ἐξ, 156.) *On account of* the works of the law, received ye the Spirit? [1] Or (ἐξ) *on account of* the *obedience* [2] of faith?

3 *Are ye so senseless, that having begun* to live acceptably to God, *under the gospel, ye now* attempt to *make yourselves perfect* in point of acceptance, *by* performing the rites of the law of Moses, whose only use is to purify *the flesh?*

3 Are ye so *senseless, THAT* having begun in the Spirit, [1] *ye now make yourselves perfect* (middle voice) by the flesh?

Ver. 2.—1. *Received ye the Spirit.* As Christ himself was declared to be the Son of God, by the descent of the Spirit upon him at his baptism, so the spiritual gifts called *the Spirit,* or *the Holy Ghost,* Acts x. 44. bestowed in the apostolic age, on believers at their baptism, demonstrated them to be the sons, or people of God, and heirs of the promises, Gal. iv. 5. Hence *the Spirit,* from whom these gifts proceeded, is called *the Spirit of adoption,* Rom. viii. 15. Hence also the Jewish believers, when they heard of the descent of the Holy Ghost on Cornelius and his company, immediately concluded that God had granted them eternal life, although uncircumcised. The Galatians, therefore, in the gifts of the Spirit, having so clear a proof of their being accepted of God under the gospel, as his sons, were under no obligation whatever to obey the law, in order to their becoming the sons of Abraham, and heirs of God. See ver. 7.

2. *Or on account of,* τῆς ἀκοῆς πίστως, *the obedience of faith?* Here, and in ver. 5. the word ἀκοη signifies *obedience,* as also in 1 Sam. xv. 22. LXX Ἰδὲ ἀκοη, *Behold obedience is better than sacrifice.* In like manner, the compounded word παρακοη, signifies *disobedience.* Rom. v. 19.

Ver. 3. *Having begun in the Spirit,* &c. The gospel is termed *the Spirit,* because it was given by inspiration of the Spirit, and enjoins men to worship God in spirit and in truth; because all its precepts are calculated to purify the Spirits of men; and because it promises the assistances of the Spirit of God, to enable men to obey its precepts. —On the other hand, the law is called *the flesh,* because of the carnal form of worship by sacrifices and purifications of the body which it prescribed; because that form of worship did not cleanse the conscience of the worshipper, but only his body: and because the Israelites were put under the law by their fleshly descent from Abraham. See Rom. vii. 5. note.

Ver.

4 Have ye suffered so many things in vain? (ει γε και) *surely indeed IT IS* in vain. (See chap. v. 2.)

4 *Have ye suffered so many evils* for the gospel *to no purpose? seeing indeed it is to no purpose* to have suffered them, if ye seek justification by the law of Moses; for in that case, the gospel will be of no advantage to you.

5 (Ὁ ουν) He, *then who* [1] *supplied* to you the Spirit, [2] and *wrought* miracles among you, *DID HE THESE* (εξ, 156.) *on account of* the works of the law, [3] or (εξ) *on account of the obedience* of faith? (ver. 2. note 2.)

5 *He then who communicated to you* the gifts of *the Spirit, and who wrought miracles among you, Did he these* things *on account of* recommending *the works of the law* of Moses, as necessary to your justification? *or, on account of* recommending *the obedience of faith* to you, as the means of your salvation?

6 (Καθως) *Seeing* Abraham believed God, [1]

6 That both Jews and Gentiles are to be justified by faith, is evident:

Ver. 5.—1. *He then who*, &c. Though the apostle uses the third person in this verse, he plainly speaks of himself; and insinuates, not only that he was the person who converted them, and bestowed on them the spiritual gifts, but that the teachers, who had persuaded them to embrace Judaism, had conferred no spiritual gift on them; consequently had given no evidence of the truth of their doctrine.

2. *Supplied to you the Spirit*; that is, *the spiritual gifts*. These as distinguished from miracles, were *faith* or fortitude, *prophecy*, *utterance* or eloquence, *discerning of spirits*, *foreign languages*, and *the interpretation of foreign languages*.

3. *Did he these on account of the works of the law*, &c. that is, Did he these things to recommend the works of the law of Moses to you as necessary to your salvation? or to recommend the obedience of faith, as the means of your justification? As this interpretation renders the apostle's questions in this verse, different from his questions in ver. 2. *Received ye the spirit by the works of the law*, &c. I have no doubt that it is the true interpretation; especially as it conveys not only a different meaning of the questions, but one that is very important.

Ver. 6.—1. *Seeing Abraham believed God*, &c. Here the apostle alludes to the transaction recorded by Moses, Gen. xv. where we are told, ver. 5. That God *brought Abraham forth abroad and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be.* 6. *And he believed in the Lord; and he counted it to him for righteousness.* From this it is plain, that what Abraham believed was, that his seed should be numerous as the stars of the heaven: and that his belief of this promise, implying that he entertained just conceptions of the divine power, and goodness, and veracity, God counted it to him for righteousness. This transaction

For *seeing Abraham believed God, and it* (his believing) *was counted to him for righteousness,*

7 *Know ye certainly, that they who* imitate Abraham in his faith, and who *seek to be justified*, as he was *by faith, the same are the sons of Abraham*, to whom the promises were made; and particularly the promise, that their faith shall be counted to them for righteousness.

and it was *counted* to him for righteousness, [3]

7 Know ye, (ἄρα, 87.) *certainly*, that they *who* ARE of faith, [1] the same are (υἱοὶ) the *sons* of Abraham [2].

transaction the apostle mentioned here, as the foundation of his doctrine in ver. 7. namely, that they who imitate Abraham in his faith are his sons, and heirs with him of the blessing of faith counted for righteousness. To shew this connection, I have translated καθὼς, by the English word *seeing*: a sense which it sometimes hath in the writings of the Greeks. See Ess. iv. 203.

2. *And it was counted to him for righteousness*; that is, it was considered by God as an action eminently righteous, and on that account he rewarded Abraham as a righteous person. See Ess. v. and Ess. vi. But neither here nor any where else, is Abraham's faith called *his righteousness*, as Chandler thinks: far less is it called *a perfect righteousness*. It was only *counted to him for righteousness*; that is, it was accepted of God, instead of that perfect obedience which Abraham owed to the law of God, and was rewarded as if it had been a perfect righteousness: but both, by a pure act of God's grace.—Abraham having been thus accepted and rewarded as a righteous person, on account of his faith, and not on account of his circumcision, the Jews had no reason to find fault with the apostle's doctrine of justification by faith with the works of the law of Moses, as a strange or novel doctrine. It was the very method in which their father Abraham was justified; and in which, according to God's covenant with him, all his spiritual seed, or sons, are to be justified.

Ver. 7.—1. *Know ye certainly that they who are of faith.* Seeing the phrase, ver. 10. Ὅσοι ἐξ ἔργων νόμου, *As many as are of the works of law*, plainly signifies, *As many as seek justification by the works of law*, there can be no doubt that the phrase in this verse, Οἱ ἐκ πίστεως, means, *They* who imitate Abraham in his faith, and *who seek justification by faith.*

2. *The same are the sons of Abraham.* In the ninety-ninth year of Abraham's age, the Lord appeared to him, and by a covenant constituted him *the father* of many nations, Gen. xvii. 5. Now this constitution implied, that believers of all nations, whether Jews or Gentiles being considered by God as Abraham's seed, the blessings promised in the covenant to Abraham's seed, are promised to believers of all nations, and will most certainly be bestowed on them, agreeably to the true import of the covenant; but especially the blessing of faith

8 (Δε, 105.) *For* the scripture, foreseeing [1] that God would justify the *nations* (εκ) *by* faith, preached *the gospel before to* Abraham, SAYING, *Surely* in thee all *the nations shall* be blessed [2].

8 *For* God the author of *the scripture, having predetermined that he would justify the nations by faith, preached the good news to Abraham, before* the law was given, and even before Abraham was circumcised; *saying*, Gen. xii. 3. *Surely in thee all the nations* of the earth *shall be blessed*, with the blessing of justification by faith. See ver. 14. note 1. and Essay v. sect. 5.

9 (Ωστε, 331.) *Wherefore* they *who are* of faith, (see ver. 7. note 1.) are blessed with *believing* [1] Abraham.

9 *Wherefore*, according to God's promise, *they* who imitate Abraham in his faith, and *who* after his example *seek to be justified by faith*, shall be blessed *with believing Abraham*, by having their faith counted to them for righteousness.

10 (Γαρ, 98.) *But* as many as are of the works of the law, are under the curse [1]: for it is written,

10 *But all, without exception, who seek justification by the works of the law* of Moses, whether moral or ceremonial, instead of obtaining the blessing

faith counted to them for righteousness. That the apostle had this blessing chiefly in view, is evident from ver. 8. in which he told the Galatians, that the promise to *bless all nations in Abraham*, was a promise to justify believers of all nations as Abraham's sons, by counting their faith to them for righteousness.

Ver. 8.—1. *The scripture foreseeing.* Here *the scripture* is put for God, by whose inspiration the scripture was written: consequently, *his foreseeing*, must mean *his predetermining*, as in the commentary.

2. *Surely in thee all the nations shall be blessed;* that is, *In thee*, to whom *as their father*, or federal head, I promised the blessing of justification through faith, *all the nations* of believers *shall be blessed*, as thy seed, by having their faith counted to them for righteousness.—May not the appellation which Christ will give to the righteous at the judgment, *Come ye blessed of my Father*, be an allusion to that promise?

Ver. 9. *With believing Abraham.* So the word πιστος is translated, John xx. 27. It is used in the same sense by Plato. See Scapula's Dictionary. Besides, it is well known that the Hellenist Jews used the words πιστος and απιστος, to denote a *believing* and an *unbelieving person.*

Ver. 10.—1. *As many as are of the works of the law, are under the curse.* This is true of the Gentiles also, who seek justification meritoriously by the works of the law of nature. For that law, equally with the law of Moses, grants pardon to no sinner, however

of justification, *are under the curse* of that law: *For it is written, most severely to be punished is every one, who doth not continue in all the precepts written in the book of the law* of Moses, *to do them.* (Deut. xxvii. 26.) *Accursed* is every one *who* continueth not in all *the* things which *ARE* written in the book of the law to do them [2].

penitent he may be: consequently leaves every sinner under its curse.

2. *For it is written, Accursed is every one who continueth not in all the things*, &c. In our translation of Deut. xxvii. 26. the passage runs thus: *Cursed be he who confirmeth not the words of this law to do them.* But the LXX. whom the apostle hath followed, translate it more properly thus: Επικαταρατος πας ο ανθρωπος ὁστις ὐκ εμμενει εν πασι τοις λογοις τȣ νομȣ, τȣτȣ, τȣ ποιησαι αυτȣς; *Accursed is every man who doth not continue in all the precepts of this law to do them.* For the Hebrew word in Deuteronomy, which our translators have rendered *confirmeth*, signifies also *continueth*; and is so translated, 1 Sam. xiii. 14. *Thy kingdom shall not continue.*—The apostle following the LXX. hath added the words *every one*, and *all*, and *written in this book.* But they make no alteration in the sense of the passage; for the indefinite proposition, *Cursed is he*, hath the same meaning with *cursed is every one*; and *all things written in the book of the law*, is perfectly the same with *the words of this law*; which, as is plain from the context, means not any particular law, but the law of Moses in general. See Deut. xxvii. 1.

The curse here quoted, is the last of the twelve curses, which the Levites were ordered to proclaim from Mount Ebal, immediately after the Israelites had taken possession of Canaan. Now, though these curses may have been declarations that the persons guilty of the crimes mentioned in them, were not to be pardoned through the sacrifices, &c. of the law of Moses, but were to be put to death by the Judge without mercy, I think they have a farther meaning. For as he who curses another imprecates the vengeance of God upon him, either because he despairs of obtaining justice from men, or because he is not able to bring him before them to be judged and punished, so the curses denounced by the Levites from Ebal, were imprecations of the vengeance of God on those who were guilty of the crimes mentioned in the curses, if, through the corruption, or negligence of the judges, or the secrecy with which they were committed, from any other cause, the guilty persons were suffered to go unpunished. In this light, the curses of the law were solemn public appeals to the omniscience and justice of God, as the moral Governor of the world, and declarations that the justice of God, sooner or later would overtake sinners.—But the 12th curse differed from all the rest in this respect, that it was denounced, not against particular transgressors, but against *every one who continued not in all the things written in the law to do them*; and consequently declared, that the law required a perfect obedience to all its precepts under the penalty of the curse. Wherefore the law of Moses, in as far as it required things of a positive nature under the penalty of death, was evidently the

11 (Δε, 104.) *Besides*, that (εν νομῳ) *by law* no *one* is justified (παρα) *before* God, *is manifest*: for, the just (εκ) *by faith*, *shall live*.

11 *Besides*, *that by* works of *law*, *no one can be justified before God, is manifest* from Habakkuk, who hath said nothing of mens being just by works, but hath declared, (chap. ii. 4) That *the just by faith, shall live* eternally. See Rom. i. 17. note 3.

the same with the law under which our first parents fell: And where it enjoined the duties of piety and morality under the like penalty, it was a republication of the law of nature written on men's hearts. According to this view of the law of Moses, the curses which the Levites, standing on Mount Ebal, denounced against the persons who violated the great precepts of piety and morality enjoined by Moses, being appeals to God as the omniscient righteous Governor of the world, and imprecations of his vengeance on atrocious sinners, were, properly speaking, the curses of the law of nature, by which God governs his rational creatures.—Farther, the Levites, as God's ministers were directed to proclaim these curses in the hearing of the Israelites, immediately on their taking possession of Canaan, to make them sensible, that notwithstanding God had chosen them to be the subjects of his temporal kingdom in Canaan, and had given them the law of Moses as the law of their state, they did not cease to be the subjects of his universal moral government; but were equally bound with the rest of mankind, to regulate their actions by the law of that government, as made known to them, both by the law of Moses, and by their own reason and conscience. Also the curses were proclaimed, to make the Israelites sensible, that for every transgression of the law of nature, the law of God's moral government, they were liable to the punishment which God as the righteous governor of the world will inflict on transgressors.—However, as in the law of God's temporal kingdom, atonements were prescribed for some offences, whereby the offenders were freed from the curse of that law, the Israelites who violated the law of God's universal kingdom, might hope on their repentance to be screened from the curse of that law, through the efficacy of some better atonements; especially if they knew the atonements prescribed by Moses, prefigured that better atonement.—Yet, on the other hand, as there were many moral offences for which no atonement was provided in the law of Moses, but the persons guilty of them were to be punished with death; the Israelites must have known, that those who violated the law of God's universal moral government, could not be delivered by the law of Moses, from the punishment which God will inflict on atrocious sinners. Nay, the persons who were guilty of the offences, for which atonements were provided in the law of Moses, could not fancy that the moral guilt of these offences was removed by such atonements. For as the curses were proclaimed, after the law was delivered and its atonements were established, the Israelites by that circumstance were taught, that the Levitical atonements did not avert the punishment which God hath threatened to inflict on sinners.

12 *Also, the law* of Moses *doth not require faith*, as the means of obtaining life eternal. *But* it saith, *He who doth these things*, the judgments and ordinances of God, mentioned Levit. xviii. *shall live by them* a long and happy life in Canaan.

13 Wherefore, justification according to the tenor, whether of the

12 (Δε, 104.) *Also*, the law is not of faith. But *he who* doth *these things* shall live *by* them. [1] (See Rom. x. Illustr. ver. 5—9.)

13 Christ hath *bought* us *off* from the curse [1] of

—Farther the twelfth curse being denounced against every one without exception, who did not perfectly perform every thing written in the law of Moses, the Israelites by that curse were made sensible, that they were all to a man liable to punishment; and were constrained to seek pardon from God as a free gift, in the gospel method of faith made known to them in the covenant with Abraham. So that, as the apostle expresses it, Gal. iii. 24. the law was *a pedagogue to the Jews to bring them to Christ, that they might be justified by faith.*—And as the law of nature with its curse, which was made known to the heathens by their own reason and conscience, constrained them in like manner to seek pardon, not from the justice but from the mercy of God, the Galatian Gentiles were included in the apostle's general expression, ver. 24. *The law hath been our pedagogue to bring us to Christ, that we might be justified by faith.* For, as was already proved, the law of nature with its curse, was written in the law of Moses.

I have only to add, that the account which we have given of *the curse of the law*, is fully confirmed by verse 13th of this chapter. See note 1. on that verse.

Ver. 12. *He who doth these things shall live by them.* This is a quotation from Levit. xviii. where the judgments and ordinances of God, prohibiting incestuous marriages and unnatural lusts, are mentioned and enforced in this manner, ver. 5. *Ye shall keep my statutes and my judgments, which, if a man do, he shall live by them.* And after giving an account of the evil practises prohibited in God's statutes, it is added, ver. 24. *Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you.* 28. *That the land spue not you out also when ye defile it, as it spued out the nations that were before you.* Wherefore, *the life* promised in this passage to the Israelites, was not eternal life, but a long and happy life in Canaan under the protection of God. And the condition on which that reward was promised, was not *faith*, but the doing of the statutes and judgments which God as their king had enjoined. See Rom. x. Ilust. ver. 5, 6.

Ver. 13.—1. *Christ hath bought us off from the curse of the law.* That the persons here said to be bought off from the curse of the law, are the Gentiles as well as the Jews, is evident from ver. 10. where the apostle tells us, *As many as are of the works of the law*, that is, as many as are bound to perform works of law and seek to be

the law, *having become* a curse for us: [2] (for it is written, επικαταρατος, *Accursed* is every one *who*

law of nature, or of the law of Moses, being a thing impossible in our present sinful state, *Christ*, ever since the fall, *hath bought us* all *off from the*

be justified thereby, *are under the curse*. For the proposition being general, it implies, that the Gentiles as well as the Jews are under the curse, and need to be bought off.—This appears, likewise, from the purpose for which Christ is said, ver. 14. to have bought us off, namely, that the blessing of Abraham might come on the *nations*, that is, on both Jews and Gentiles.—Next, *the curse of the law*, from which all are bought off by Christ, is not a curse peculiar to the law of Moses. For as the Gentiles never were under that law, they could have no concern with its curse. But it is the curse of that more ancient law of works under which Adam and Eve fell, and which through their fall came on all their posterity. Also it is the curse of the law of nature under which all mankind, as the subjects of God's universal moral government, are lying for having broken that law.—These curses are called by the general name of *the curse of the law*, not as being peculiar to the law of Moses, but because they were published in the law of Moses. See ver. 10. note 2. From this curse of the law of works Christ hath bought us off, by becoming a curse for us. For in the view of his death to be accomplished in due time, God allowed Adam and his posterity a short life on earth, and resolved to raise them all from the dead, that every one may receive reward, or punishment, according to the deeds done by him in the body.—Farther, being bought off by Christ from death, the curse of the law of works, mankind at the fall were bought off from law itself, not indeed as a rule of life, but as a rule of justification, and had a trial appointed to them under a more gracious dispensation, in which not a perfect obedience to law, but the obedience of faith is required, in order to their obtaining eternal life. Of this gracious dispensation, or covenant, the apostle Paul hath given a clear account, Rom. v. 18. See note 3. on that verse, and the Illustration prefixed to that chapter, ver. 20. also 2 Cor. v. 15. note 1. and Ess. v. sect. 6.

2. *Having become a curse for us.* Christ's dying on the cross is called *his becoming a curse*, that is, *an accursed person*, a person ignominiously punished as a malefactor: not because he was really a malefactor and the object of God's displeaure, but because he was punished in the manner in which accursed persons, or malefactors are punished. He was not a transgressor, but *he was numbered* with the transgressors, Isa. liii. 12.

It merits the reader's attention, that in this passage Christ is not said to have suffered the curse of the law, but to *have become a curse for us*. The curse of the law of nature which was published in the law of Moses, being eternal death, is a curse which no one can suppose Christ to have suffered. But *he became a curse*, that is an accursed person, a person most ignominiously punished for us. That this is the true import of the phrase, *having become a curse*, is evident from the passage in the law by which the apostle proves his assertion; *It*

curse of the law; consequently hath bought us off from law itself, as a rule of justification: *having become an accursed person*, a person most ignominiously punished *for us: For it is written, most ignominiously punished is every one who is hanged on a tree.*

IS hanged on a tree: [3] Deut. xxi. 23.)

is written, Accursed is every one who is hanged on a tree. For as the accursedness of one who is hanged on a tree, doth not consist in his suffering eternal death, but in his being ignominiously punished, (See note 3. on this verse.) so Christ's having become a curse for us, did not consist in his suffering eternal death, but in his having been most ignominiously punished as a malefactor, for us. And in regard he suffered this most ignominious punishment in obedience to God, it was as just and reasonable, that this one great act of obedience should procure for all mankind the blessings mentioned in the preceding note, as that the one act of disobedience committed by Adam, should have brought sin and death on all his posterity. This argument the apostle hath prosecuted with great strength of reason, Rom. v. 12—21.

Whitby, in his note on this verse contends, that *the curse of the law*, from which Christ bought off the Jews and Gentiles, was *temporal death*, consisting in the separation of the soul from the body: which he saith must be *eternal death*, to them who cannot raise themselves from the dead, and have no promise of a resurrection: and that Christ, by dying on the cross, actually suffered the curse of the law, as truly as they do who after being put to death are never to rise again. But as the apostle doth not say that Christ *suffered the curse of the law*, the Socinian objection to the doctrine of the atonement, taken from the words, *having become a curse for us*, is much better answered by interpreting them of Christ's suffering the ignominious punishment of a malefactor in obedience to the will of God, for the purpose of buying us off from the curse of the law, than by supposing with Whitby, that he actually suffered the curse of the law, if that curse, as we have shewed, is the curse of the law of nature, the curse of eternal death: Because that is a curse which Christ could not suffer for us.

3. *Accursed is every one who is hanged on a tree.* This is cited from Deut. xxi. 23. which, as Chandler observes, runs in the Hebrew thus, *He that is hung, is the curse of God.* The apostle adds, *on a tree*, from the former part of the verse: *His body shall not remain all night on the tree.* And although he leaves out the words, *of God*, it makes no alteration in the sense of the original passage. —The phrase, *curse of God*, doth not mean, that the person who is hung on a tree, is accursed of God eternally: For many righteous persons have been hung on a tree. But the meaning is, that the man who is hung on a tree, is punished with the greatest temporal punishment, which God as the law-giver and ruler of the Israelites, ordered the judges his substitutes, to inflict on notorious offenders

against

14 That the blessing of Abraham [1] might come on the *nations* [2] through *Christ Jesus*; *AND* that we might receive the promise of the Spirit [3] through faith.

14 This deliverance Christ hath wrought, *That the blessing of* justification by faith, promised to *Abraham*, *might come on the nations through Christ Jesus*, Abraham's seed: See ver. 16. note 1. *And that we* Gentiles *might receive the promised gifts of the Spirit through faith*, as the evidence of our being justified by faith, and of our being the sons of God, chap. iv. 5, 6, 7.

15 Brethren, I speak after the manner of men. *No one setteth aside, or altereth* [1] *a rati-*

15 *Brethren*, in confuting those who affirm that the blessing of the nations in Abraham, and in his seed, is to be accomplished by their con-

against the state.—The Hebrews, as Grotius observes, did not use the punishment either of the cross or of the gibbet. But malefactors to be punished with strangling, were strangled standing. More atrocious malefactors they stoned to death: such as idolaters, blasphemers, &c. then hanged them on a gibbet for some hours, thereby exposing them to the greatest ignominy. Hence in the law, they are said to be *accursed*, that is, most ignominiously punished, *who were hanged on a tree*. But if it was so ignominious to be hanged on a tree after death, certainly it was much more ignominious to be hanged thereon alive. Besides, according to the customs of the Romans, *crucifixion* was of all punishments the most ignominious, being appropriated to slaves: and therefore Christ who was hanged on the cross, may justly be said to have been made *a curse*, or *an accursed person*, in the eye of the world, as he died by the most ignominious of all punishments.

Ver. 14.—1. *That the blessing of Abraham.* The blessing of Abraham which is to come on the nations through Christ's buying them off from the curse of the law, is the blessing of justification by faith, promised to Abraham in the covenant, (Ess. v. sect. 1.) as is plain from this, that Christ did not die to procure for all mankind the temporal blessings promised to Abraham; neither is it possible for all mankind to enjoy these blessings.

2. *Might come on the nations.* So I translate the word ἔθνη, because in the original promise, the Jews are comprehended as well as the Gentiles. Accordingly, in ver. 8. where the promise is quoted, the word ἔθνη is rendered *nations* by our translators.

3. *That we might receive the promise of the Spirit.* This promise is not explicitly mentioned in the covenant with Abraham, but it is implied in the promise, Gen. xxii. 17. *In blessing I will bless thee.* And it is expressly mentioned by the prophets, Isaiah xliv. 3. Ezek. xxxix. 29. Joel ii. 28.

Ver. 15. *Or altereth.* According to Bengelius, ἐπιδιατάσσεται, literally signifies *insuper precipit.* Here, therefore, it means *to alter* a ratified covenant, by adding something to it.

Ver.

version to Judaism, *I speak according to the practice of men: No one setteth aside, or altereth a ratified covenant, though* it be *but* the covenant *of a man.*

16 *Now, to Abraham were the promises made,* that in him all the families of the earth shall be blessed; *and to his seed,* that in it likewise, all nations, the Jews not excepted, shall

fied covenant, though but of a man.

16 Now, to Abraham were the promises *spoken,* and *to* his seed. (See ver. 19.) *He doth not say,* And *in* seeds, [1] as (επι,

Ver. 16.—1. *He does not say, And in seeds.* So τοις σπερμασι should be translated, the preposition ν being understood here, as is plain from the promise itself, Gen. xxii. 28. *And in thy seed shall all the nations of the earth be blessed.*—The apostle having affirmed, ver. 15. that according to the customs of men, none but the parties themselves can set aside or alter a covenant that is ratified, he observes in this verse, that the promises in the covenant with Abraham, were made to him and to his seed. The promise to Abraham, is that recorded Gen. xii. 3. *In thee shall all the families,* LXX πασαι αι φυλαι, all the tribes, *of the earth be blessed.* The promise to his seed, is that recorded, Gen. xxii. 18. *And in thy seed shall all the nations of the earth be blessed.* See ver. 19. Now since by the oath which God sware to Abraham after he had laid Isaac on the altar, both promises were ratified, the apostle reasons justly, when he affirms that both promises must be fulfilled. And having shewn, ver. 9. that the promise to Abraham to bless all the families of the earth in him, means their being blessed as Abraham had been, not with justification through the law of Moses, as the Jews affirmed, (Ephes. iii. 5. note,) but with justification by faith, he proceeds in this passage to consider the promise made to Abraham's seed, that in it likewise, all the nations of the earth should be blessed. And from the words of the promise, which are not, *and in thy seeds,* but *and in thy seed,* he argues, that *the seed* in which the nations of the earth should be blessed, is not Abraham's seed in general, but one of his seed in particular, namely, *Christ;* who by dying for all nations, hath delivered them from the curse of the law, that the blessing of justification by faith, might come on believers of all nations through Christ, as was promised to Abraham and to Christ.

To this argument it hath been objected, that the word *seed* was never used by the Hebrews in the plural number, except to denote the seeds of vegetables, Dan. i. 12. And Jerome, who is followed by Le Clerc, foolishly allegeth, that the apostle by an argument of this kind, meant to impose on the simplicity of the Galatians. But it ought to be remembered, that the Old Testament being the only ancient Hebrew writing now extant, cannot be supposed to contain the whole use of the language. However, not to rest in this answer, I observe, that notwithstanding the Hebrews commonly used the word *seed* collectively, to denote a multitude of children, they

186.) *concerning* many, but as *concerning* one *PERSON*, And *IN* thy seed, (ὅς) *who* is Christ. [2]

be blessed. *God does not say, and in seeds, as* speaking *concerning many, but as* speaking *concerning one person*, he saith, *And in thy seed*; the nations are to be blessed, not through the whole of Abraham's seed, but through one of them only, *who is Christ.*

they used it likewise for a single person, and especially *a son*. Gen. iii. 15. *I will put enmity between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.* And Eve speaking of Seth, says, Gen. iv. 25. *God hath appointed me another seed, instead of Abel whom Cain slew.* The word *seed* being thus applied to denote a single person, as well as a multitude, is ambiguous; and therefore the Jews could not certainly know, that they were to be the instruments of blessing the nations, unless it had been said, *and in thy seeds*, or sons. And though we have no example of the word *seeds*, used by the Hebrews for *sons*, yet from the apostle's argument we may presume it was used in the plural, to denote either a multitude, or a diversity of children. In this sense, Eve had *two seeds* in her *two sons*, as is evident from her calling Seth *another seed*, Gen. iv. 25. So likewise Abraham had *two seeds*, Gen. xxi. 12. *In Isaac shall thy seed be called.* 13. *And also of the son of the bond woman will I make a nation, because he is thy seed*, or son. Now because God termed Ishmael Abraham's *seed*, perhaps Ishmael's descendants affirmed that they also were the seed of Abraham, in which the nations were to be blessed. And if the Jewish doctors confuted their claim, by observing that in the promise, it is not said *In seeds*, that is, in *sons*, as God would have said if he had meant both Ishmael and Isaac, but *in thy seed*, the apostle might with propriety turn their own argument against themselves; especially as the Jews were one of the nations of the earth that were to be blessed in Abraham's seed. Lastly, to use the word *seed* for a single person, was highly proper in the covenant with Abraham, wherein God declared his gracious purpose of saving mankind; because that term leads us back to the original promise, that *the seed*, or *son* of the woman, *should bruise the head of the serpent.*

2. *Who is Christ.* Ὅς ἐστι Χριστός. Here the apostle regarding the meaning rather than the form, of the antecedent σπέρματι, hath put the relative pronoun ὅς in the masculine gender, notwithstanding its antecedent is a neuter word. See Ess. iv. 66. This change in the gender of the relative, the apostle hath made, pursuant to his affirmation that in the promise to bless all the nations of the earth in Abraham's seed, God spake of one person only.

The apostle hath given us the true interpretation of God's promise, to bless all the nations of the earth in Abraham's seed, when he tells us that seed is *Christ*. For it is evident, that in no other of Abraham's seed have all the nations of the earth been blessed.

17 *Wherefore, this I affirm, that the covenant* with Abraham, *which was anciently ratified by God* with an oath, *concerning* the blessing of the nations in *Christ, the law which was made four hundred and thirty years after*, neither with the consent of Abraham, nor of his seed Christ, but of the Jews only, *cannot annul so as to abolish the promise* by introducing a different method of blessing the nations; namely by the works of the law of Moses.

17 (Δε, 106.) *Wherefore*, this I *affirm*, that the covenant *which was afore ratified by God*, (ως, 148.) *concerning* Christ, the law, which was *made* four hundred and thirty years after, [1] cannot *annul*, [2] (ως το) *so as to abolish* the promise. [3]

They have not been blessed in Isaac, although it was said of him, *In Isaac thy seed shall be.* Neither have all the nations of the earth been blessed in Abraham's posterity collectively as a nation; nor in any individual of his posterity, except in Christ alone. He therefore is the only seed of Abraham spoken of in the promise, as the apostle Paul expressly assures us.—Besides, Peter, long before Paul became a Christian, gave the very same interpretation of this promise, Acts iii. 25. *Ye are the children of the prophets, and of the covenant which God made with our fathers; saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.* 26. *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Ver. 17.—1. *The law which was made four hundred and thirty years after.* The apostle does not mean that the law was given four hundred and thirty years after the covenant was confirmed, but after it was first made with Abraham in Ur of the Chaldees, when he was 75 years old. From that æra to the giving of the law, there elapsed 430 years, as follows: To the birth of Isaac, 25 years, Gen. xxi. 5.—To the birth of Jacob, 60 years; for Isaac was sixty years old when Jacob was born, Gen. xxv. 26.—Jacob went down to Egypt when he was 130 years, Gen. xlvii. 9.—And according to the LXX the Israelites sojourned in Egypt 215 years: for thus they translate Exodus xii. 40. *Now the sojourning of the children of Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years;* the number mentioned by the apostle.

2. *Cannot annul.* The apostle's argument proceeds on this undeniable principle of justice, that a covenant made by two parties, cannot, after it is ratified, be altered or cancelled, except with the consent of both the parties: who in the present case were, on the one hand, God; and on the other, Abraham, and his seed Christ. Wherefore, as neither Abraham nor his seed Christ were present at the making of the Sinaitic covenant, nothing in it can alter or set aside the covenant with Abraham, concerning the blessing of the nations in Christ.

3. *So as to abolish the promise.* Though την επαγγελιαν, *the promise*,

18 (Γαρ, 91.) *Besides*, if the inheritance [1] BE *by law*, IT IS no *longer by* promise. But God *bestowed* IT *freely on* Abraham by promise.

19 *JEW. Why then* WAS the law *ADDED? APOSTLE.* It was added (χαριν) *on account* of transgressions, [1] till the

18 *Besides, if the inheritance* even of the earthly country *be* obtained *by* works of *law, it is no longer* bestowed *by promise* as a free gift. *Yet Moses* expressly declares, that *God bestowed the inheritance* of Canaan *as a free gift on Abraham by promise.*

19 But if the inheritance was not by the law, but by the promise as a free gift, *Why was the law added after the promise? It was added, on account of* restraining *transgressions;*

mise, be in the singular number, it comprehends all the promises: the promise to bless the nations in Abraham's seed, Christ, by counting their faith to them for righteousness, mentioned in this verse, being put for all the promises; and among the rest, for the promise of the inheritance, mentioned ver. 18.

Ver. 18. *Besides, if the inheritance be by law.* Some, by *the inheritance* here, understand the inheritance of all the promises; because they all belong to believers, as Abraham's seed by faith. But I rather think *the inheritance* of which the apostle speaks, is that which he termed, Rom. iv. 13. *The inheritance of the world*, or heavenly country, of which Canaan was the type or image.

Ver. 19.—1. *It was added on account of transgressions;* that is, on account of restraining the Israelites from transgressions, particularly idolatry, and the vices connected with idolatry; the evil of which the law discovered to them by its prohibitions and curse. Agreeably to this account of the law, idolatry and all the abominations practised by the Canaanites and the other heathen nations who surrounded the Israelites, were forbidden in the law under the severest penalties.—Farther, the law was added after the promise, to shew the Israelites what things were offensive to God, Rom. iii. 20. Also, that by the manner in which it was given, becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Coloss. ii. 14. note 4. at the close.

Because the nations who inhabited Canaan and the neighbouring countries, worshipped visible gods with feastings and many pompous rites, by which their senses were delighted, and their imagination strongly impressed, Spencer, following Maimonides, was of opinion, that a worship of the same pompous kind was prescribed to the Israelites, that being directed to the one true and invisible God, of whom they were to make no image or representation whatever, they might be prevented from embracing the rites of heathenism, and with these the gods of the heathens. And it must be owned, that thus the temp-

and was to continue *till the seed should come, to whom it was promised*, that all nations should be blessed in him: *being spoken by angels*, who put it *in the hand of* Moses, as *a mediator* between God and the people.

20 The giving of the law by a mediator, shewed the Israelites that God was displeased with them: *because a mediator is not employed between parties who are in friendship. But God is in friendship* only with the righteous.

seed (ver. 16.) should come to whom *it was promised*; [2] being ordained by angels, [3] (εν) in the hand of a mediator. [4].

20 (Δε, 103.) Now a mediator is *not of* one; [1] but God is one.

tation to idolatry arising from the pomp of the heathen worship, was effectually removed out of the way of the Israelites.—Besides, the sacrifices of the true God, and the rites with which they were accompanied being not only individually different from the sacrifices and rites of heathenism, but often directly opposite to them, especially when the heathen sacrifices consisted of animals reckoned unclean by the Israelites, they were by that diversity prevented from having any intercourse with the heathens in their idolatrous worship.—But though this may have been one use of the law, I do not know whether the apostle had it in view in this argument.

2. *Till the seed should come to whom it was promised.* It was not fit that the law of Moses which condemned every sinner to death, should continue any longer than till the seed should come to whom it was promised, that in him all the nations of the earth were to be blessed, by having their faith counted to them for righteousness. For Christ having come, and published in his gospel God's gracious intention of justifying believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been allowed to remain, it would have contradicted the gospel, and have made the promise of no effect. It was therefore abrogated with great propriety at the death of Christ: especially as the gospel was a dispensation of religion, more effectual than the law, for destroying idolatry and restraining transgression.

3. *Being ordained by angels.* Διαταγεις, *Being commanded*; or, as it is expressed, Heb. ii. 2. *Being spoken by angels.* This is affirmed likewise by Stephen, Acts vii. 38. 53.

4. *In the hand of a mediator.* If I mistake not, this is an allusion to Moses bringing down in his hands, the two tables of the covenant, and to what he said to the Israelites, Deut. v. 5. LXX.—Pierce in his note on Heb. vii. 22. says, the *mediator* here spoken of, was the succession of the Jewish High-priests, who by their office were mediators between God and the people, and had the law put into their hands, till Christ came. But this interpretation does not suit the apostle's argument.

Ver. 20.—1 *Now a mediator is not*, ενος, *of one*; that is, *of parties* in

21 *JEW.* Is the law then (κατα) *contrary to* the promises of God? *APOSTLE. By no means.* For if there had been a law given, which *was able* (ζωοποιησαι) *to make alive,* [1] *certainly* righte-

21 *Is not the law then,* which subjects men to the curse for their sins, *contrary to the promises of God,* wherein he declares, that he will justify them by faith? *By no means.* The law, by subjecting men to the curse, without giving them the least hope of mercy, obliges them to flee to the

in friendship. So εις, *one,* signifies in other passages; particularly, John xvii. 11. 21—23. 1 Cor. iii. 8. vi. 17. and in most languages.

2. *But God is one.* The latter clause of the 19th and the first clause of the 20th verses, make an enthymem, as the logicians speak, in which the conclusion is wanting. But if it had been expressed, the syllogism would have stood thus: The law was given in the hand of a mediator, ver. 19. Now a mediator is not employed between parties in friendship, ver. 20. Wherefore, he who gave the law to the Israelites by angels in the hand of a mediator, was not in friendship with them. The clause which follows, *But God is one,* is the minor proposition of another enthymem, of which the major is the conclusion of the foregoing syllogism. This enthymem, if it had been fully expressed, would have proceeded as follows: God was not in friendship with the Israelites, But God is in friendship with all who are righteous: Therefore the Israelites were not righteous. They were a perverse and rebellious race. On this verse Beza makes the following remark, "Est autem infinita quædam Pauli δεινοτης, tot enthymemata vibrantis, quot vocabula enunciat." The truth is, the enthymem, suiting the rapidity of the apostle's genius, he greatly delighted in the enthymem.—Chandler thinks, that as the apostle's observation concerning the giving of the law in the hand of a mediator, implied that God was not in friendshsp with the Israelites when he gave them the law; so his observation, *But God is one,* being an antithesis to the other, implies, that God was in friendship with Abraham, when he gave him the promises in person without a mediator. But I think the interpretation of that clause given in the commentary, agrees much better with the history. For the first part of the law called *the ten commandments,* God, or the angel who personated God, spake to the Israelites himself. But his voice was so terrible that they entreated to hear it no more: Now the terribleness of God's voice, could proceed only from its impressing the Israelites with a sense of God's displeasure with them, on account of their sins: and therefore, the putting of the law in the hand of a mediator, on account of the terror excited in the people by the voice of God, was a strong proof of their sinfulness, Exod. xx. 18. *All the people saw the thunderings and the lightnings, &c.* 19. *And they said to Moses, speak thou with us, and we will hear; but let not God speak with us lest we die.*

Ver. 21. *A law given which was able to make alive.* Here St. Paul affirms

promises for justification. *For if there had been a law given, which was able to make* sinners *alive*, either from the spiritual death under which they were lying, or from the temporal death to which they were condemned for their sins, *certainly justification would have been* obtained *by* that *law*.

22 *But* so far is this from being the case, that *the scripture hath shut up together, all* as condemned to death, *on account of sin*, (that is, hath declared that they are so shut up, Ess. iv. 3.) *that the promise* of justification made known *by the gospel of Jesus Christ*, (ver. 23.) *might be given to them who believe.*

23 *Wherefore, before the gospel was published, we were kept in durance under law;* the law of nature and of Moses; *shut up together* as criminals whom these laws had condemned, *to make us embrace the law of faith, which should afterwards be revealed.*

ousness *would* have been (ἐκ νόμου) *by law.*

22 But the scripture hath *shut up together* (τὰ πάντα) all under sin, that the promise (ἐκ) by faith of Jesus Christ, might be given to them *who* believe.

23 (Δὲ, 106.) *Wherefore*, before faith [1] came, we were kept *in durance* under law, shut up *together* [2] (εἰς) unto the faith, which should afterwards be revealed.

affirms that the law of Moses was utterly incapable of making the Jews alive, either from spiritual or temporal death: because it neither promised them the assistance of the Spirit of God to overcome the corruptions of their nature, nor the pardon of their sin on repentance, issuing in deliverance from death temporal and eternal. Justification therefore was not to be obtained by that law.

Ver. 23.—1. *Before faith came.* The gospel is called *faith*, ver. 2. 23. 25. *and the law of faith*, Rom. iii. 27. because it requires faith, instead of perfect obedience, as the means of men's justification. This law of faith, or method of justification *came* at the fall: it was then established; and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner, the Gentiles under the law of nature, and the Jews under the law of Moses, were kept in ward as criminals, and had no hope of pardon, but what the law of faith gave them, as made known obscurely in the first promise, Gen. iii. 15. and afterwards in the covenant with Abraham.

2. *Shut up together unto the faith.* The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham, effectually co-operates therewith. By the perfection and spirituality of its moral precepts, it makes us Jews sensible of our inability to obey perfectly, and by its curse denounced against every one who does not obey perfectly, it makes us flee, trembling and affrighted, to the method of salvation revealed to us in the covenant with Abraham, and

24 (Ὡστε, 326.) *So that* the law *hath been* our *pedagogue* [1] TO BRING US (εις) to Christ, that we might be justified by faith.

25 But *faith being come*, we are no longer under *the pedagogue.*

26 (Γαρ) For ye are all the sons of God (δια) *through the* faith *PUBLISHED* (εν Χριστω Ιησου) *by* Christ Jesus. [1]

27 (Γαρ, 91.) *Besides*, as many of you as have been baptized into Christ, (see Rom. vi. 3. note 1.) have put on Christ.

24 *So that the law* of nature and of Moses, by making us sensible of the impossibility of being meritoriously justified by works, *hath* in all ages, *been our pedagogue to bring us to Christ, that we might be justified by faith* gratuitously.

25 *But* the law of *faith being promulgated, we* in that dispensation *are no longer under the pedagogue.* There is no account for the law as a pedagogue, to bring us to Christ.

26 It is not necessary to your being the sons of God, and heirs of the promises, that ye be under the law: *For ye are all the sons of God, through* your believing *the gospel published by Christ Jesus.*

27 *Besides, as many of you as have been baptized into Christ*, have thereby professed that ye *have put on* the very temper and virtues of *Christ*, God's greatest son; and having so done, ye are really, not nominally the sons of God, and are greatly beloved of your Father.

and published to all mankind in the gospel.—This sense the proposition εις hath likewise, ver. 24.

Ver. 24. *The law hath been our pedagogue.* The servant who attended the children of great men to their exercises and to school, was called *pædagogus*, a pedagogue; a Greek word signifying *a conductor of children.* The name was given likewise to the servant who taught children their letters, and superintended their behaviour. They were generally persons of rigid manners.

Ver. 26. *Ye are all the sons of God through the faith published by Christ Jesus.* Ye are all the church and people of God and heirs of the promises, through believing the gospel of Christ. See Gal. iv. 5. note 2. and 1 John ii. 29. note.—By this observation, the apostle insinuated, that the dispensation was now at an end, in which men were the sons or people of God, by virtue of their descent from Abraham. For, on that account alone, the Israelites as a nation, were called *God's son*, and his *first born*, Exod. iv. 22, 23. Duet. xiv. 1. all who believe the gospel are *the sons*, that is, *the people of God*, and heirs of all the privileges which belong to the professed people of God.

Ver. 27. *As many of you as have been baptized into Christ, have put on Christ*: That is, have professed that ye have put on Christ. See

Ess.

28 *In Christ Jesus* there is no distinction of persons, as under the law; under the gospel *no Jew is superior to a Greek, neither are slaves inferior to free men; nor are males preferred to females; for ye are all one*, in respect of dignity and privileges, *under the gospel dispensation.*

29 *And if ye be Christ's* brethren by possessing his temper of mind, *cer-*

28 IN CHRIST JESUS, there is [1] neither Jew nor Greek, there is neither *bondman* nor *freeman*, there is neither male nor female; [2] for ye are all one in Christ Jesus.

29 And if ye BE Christ's, *certainly* ye are

Ess. iv. 1. *Christ*, here, signifies the temper and virtues of Christ.—By telling the Galatians, that in their baptism they professed to put on the virtues of Christ, the apostle insinuated that by possessing the virtues of Christ, they were more truly the sons of Abraham and of God, than those who were related to Abraham by natural descent only, and to God by holding a place in his visible church: Having the virtues of Christ wrought in them by the power of God accompanying the promise to Abraham, *A father of many nations I have constituted thee*, they were truly the sons of God.—In the expression, *have put on Christ*, there is an allusion to the symbolical rite, which in the first age usually accompanied baptism. The person to be baptized, put off his old clothes before he went into the water, and put on new, or clean raiment, when he came out of it; to signify that he had put off his old corrupted nature, with all his former bad principles and practices; and was become a new man. Hence the expressions, *putting off the old man*, and *putting on the new*, Ephes. iv. 22. 24. Wherefore baptism under the gospel, as the rite of initiation, is as effectual for making men the sons of God, as circumcision was under the law.

Ver. 28.—1. *There is neither Jew nor Greek.* Ἐν is here put for Ἐστι, as it is likewise James i. 17. The clause is elliptical, and must be supplied, as I have done, from the end of the verse, in this manner; *In Christ Jesus there is neither Jew nor Greek, &c.* In the gospel dispensation, God pays no regard to men on account of their descent, their station, or their sex; but all who truly believe in Christ, have an equal right to the privileges of the gospel, are equally in favour with God, and are equal in respect of dignity. To the Judaizing teachers in Galatia, who imagined that their being Abraham's children according to the flesh, would of itself secure their acceptance with God, this must have appeared a most humiliating doctrine. But to the Galatians, it was of singular use, to prevent their being seduced by those teachers, who strongly affirmed, that the Gentiles could not share in the privileges of the people of God, without being circumcised.

2. *Neither male nor female.* Under the law, males had greater privileges than females. For males alone bare in their bodies the sign of God's covenant; they alone were capable of the priesthood, and of the kingdom; and heritages belonged to them, preferably to females in the same degree.

Ver. 29.—1. *If ye be Christ's, certainly ye are Abraham's seed.* This

Abraham's seed, and heirs according to the promise, Gen. xvii. 8.

tainly ye are Abraham's seed, more really than those Jews who are related to him only by natural descent, *and heirs* of the heavenly country, *according to God's promise* to Abraham.

This may mean, *If ye be Christ's brethren, certainly ye are Abraham's seed.* For in the first place, no where in scripture, are believers called *Christ's seed*, or *sons*, but Christ's *brethren*. In the second place, this interpretation renders the apostle's conclusion just. In the former part of the chapter, he had affirmed, that Christ is Abraham's seed in which the nations are to be blessed. Therefore, if believers are Christ's brethren by imitating him in his virtues, they also are Abraham's seed, by reason of their relation to Christ. See ver. 27. note.—The apostle's reasoning will be equally conclusive, supposing that his meaning is, *If ye be Christ's people* by possessing his virtues. 2. *And heirs according to the promise.* Christ's brethren being Abraham's spiritual seed, are heirs of the heavenly country, according to the true meaning of God's promise in the covenant, to give to Abraham and to his seed, the everlasting possession of the heavenly country, typified by the possession of the earthly Canaan, the heritage of Abraham's natural seed.

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

THE apostle having established the joyful doctrine, that believers in every age and country of the world, are heirs of the promises made to Abraham and to his seed, goes on in this chapter to answer two questions, which he knew would naturally occur to his readers, but which, according to his manner, he doth not formally state. The first is, since all believers from the beginning were heirs of the promises, as well as of the things promised, why were they not put in possession of the promises from the beginning, by sending Christ into the world, and introducing the gospel dispensation in the first age; that the promises, especially the promise of pardon and eternal life through faith, might have been published universally, and preserved for the benefit of the heirs in every age? The second question is, Why were mankind left for so many ages to the direction of the laws of nature and of Moses, neither of which gave them any hope of pardon and eternal life?—To the first of these questions the apostle replied, That in not giving the heirs the knowledge of the promises, by introducing the gospel dispensation immediately after the fall, God treated

them as a prudent father treats his son, while under age. During his non-age, he does not allow him to possess the estate of which he is the heir, because he has not discretion to use it aright, but he keeps him in the condition of a bondman. In the same manner, though believers from the beginning were heirs of the promises, God did not in the early ages put them in possession of them, by immediately setting up the gospel dispensation; because in the first ages, the state of the world did not admit, either of the universal publication of the gospel, or of its preservation, ver. 1.—To the second question, concerning the keeping of the heirs for so many ages under the tuition of the laws of nature and of Moses, the apostle answered, That as the heir of a great estate must be prepared by a proper education for enjoying it with dignity, and is therefore, in his childhood, placed under tutors who protect and instruct him, and stewards who manage his estate and supply him with necessaries, till the time appointed in his father's will for taking possession of his inheritance, ver. 2.—So, to prepare believers for the actual inheritance of the promises under the gospel dispensation, God judged it proper to continue them for a long time under the bondage of the laws of nature and of Moses, that by experiencing the hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel, ver. 3.

More particularly, it was not fit that a complete discovery of the method of salvation, should be made to all mankind by the publication of the promises in the gospel, till they were made sensible of the insufficiency of their own natural powers, for discovering an effectual method of reconciling themselves to God. Accordingly, for many ages they were left to the guidance of their own reason; and during that period, they lost even the imperfect knowledge of the method of salvation, which God had revealed to their first parents after the fall, notwithstanding, to preserve that knowledge, God appointed the sacrifice of beasts, as an emblem of that effectual sacrifice, which the seed of the woman was to offer in due time. For mankind not preserving the true meaning of these sacrifices, believed them to be real atonements, and in that persuasion multiplying them without end, they foolishly expected to be pardoned, through the number and costliness of the animal sacrifices which they offered. In this state of the world, God thought fit to introduce the law of Moses, in which the same sacrifices of beasts were appointed; not however as real atonements for sin, but expressly as types of the real atonement which God had promised should be made; that by bringing back the rite of sacrifice to its original intendment, and by reviving

viving the expectation of a real atonement, mankind might be made sensible, that it is not possible for the blood of bulls and of goats to take away sin. This important truth was still more directly shewed in those precepts of the law of Moses, which ordered the same sacrifices to be often offered for the same persons. For, as the apostle justly argues, Heb. x. 2. if these sacrifices had been real atonements, being once offered, and the sinner cleansed, he would have had no more conscience of sin; consequently, he needed not to have repeated these sacrifices.—Thus the Levitical sacrifices, by reviving the expectation of a real atonement to be made in due time, and by shewing the utter inefficacy of the sacrifices of beasts to procure the pardon of sin, led the Jews to the sacrifice of Christ, the only real atonement; so that, as the apostle affirms, Gal. iii. 24. the law of Moses, by its sacrifices as well as by its curse, was a pedagogue to lead the Jews to Christ.—Wherefore, when the heathens, under the tuition of the light of nature, were made sensible of the insufficiency of their own natural powers to discover any effectual method of obtaining pardon; and when the Jews, by the law of Moses, were shewed that it was not possible for the sacrifices of beasts to take away sin; and when the political state of the world, admitted the gospel to be preached to all nations, and preserved when preached, then was *the fulness of the time*, or the proper season for God's sending forth his Son into the world, born of a woman descended from Abraham, to make a complete discovery of the method of salvation by the gospel revelation, ver. 4.—And by offering himself a sacrifice for sin, to redeem believers, the heirs of the promises, from the tuition both of the law of nature and of the law of Moses; and to place them under the gospel dispensation, that they may *receive the adoption of sons*; that is, all the privileges which belong to the sons, or heirs of God.

Next, in regard the believing Gentiles, equally with the believing Jews, are the sons of God, and heirs of the promises, the Apostle addressed both, saying, Wherefore, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, the Holy Spirit, whose gifts are evidences of your sonship, and embolden you to address God by the endearing appellation of *Father*, ver. 6.—Thou, then, who possessest the gifts of the Spirit, whether thou be a Jew or a Gentile, art no longer a *bondman* under the tuition of the law, either of nature or of Moses, but a son; and if a son, then an heir of God, an heir of all the promises of God, through the atonement which Christ hath made for thee, ver. 7.—However, ye Gentiles ought to remember, that in your heathen state, being ignorant of the true God, ye worshipped with a slavish subjection,

things which are no gods, ver. 8.—But now, having acknowledged the true God as your Father, or to express it better, being acknowledged by the true God as his sons, ye worship him acceptably with spiritual services. And being in this happy state, why do ye, by embracing Judaism, return to the same kind of bodily unprofitable worship, by sacrifices, washings, and holy days, which ye practised in heathenism? ver. 9—I am told ye observe the days, and new moons, and seasons, and years, enjoined in the law of Moses: which kind of worship, though different in respect of its object, is in its nature the same with the worship ye formerly paid to your idols, and has the same tendency to beget in you a superstitious, slavish disposition. These observances, I know, ye have been made made to believe are necessary to your salvation; but I assure you, they are utterly ineffectual for that purpose, ver. 10.—I am afraid I have laboured in vain among you, ver. 11. Lest, however, this rebuke might have offended the Galatians, he assured them that it proceeded from love; and desired the continuance of their affection, which, when he first preached to them, had been very great, ver. 12—20.

The apostle next turned his discourse to the false teachers, and asked them and their disciples, who wished to be under the law of Moses as the rule of their justification, Why they did not understand the law? He meant the writings of Moses, which, when rightly interpreted, taught the freedom of Abraham's seed by faith, from the bondage of the law, ver. 21.—To prove this, the apostle entering into the deep meaning of the things which Moses hath written concerning Abraham, observed, that Abraham, as the father of the people of God, had two sons, the one by the bond-maid Hagar, the other by the free-woman, Sarah, ver. 22.—But the one by the bond-maid, was begotten by the natural strength of his parents; but the son who was born of the free-woman, was begotten supernaturally, through the strength communicated to his parents by the promise, ver. 23.—These things the apostle told the Galatians are an allegory: for these mothers represent the two covenants, by which men are made the church and people of God. The one covenant is that of *the law*, given from Mount Sinai, whereby the descendants of Abraham, according to the flesh, were made the visible church and people of God; and which bringeth forth all its children in bondage to the law. This covenant is represented by Hagar, ver. 24.—Wherefore, her son Ishmael, whom she brought forth in bondage, was a type of the then present Jerusalem, or visible Jewish church, consisting of Abraham's natural descendants by Isaac; who are all in bondage to the law, and who, if they have no relation to Abraham but by natural descent, and to God but by being

being in his visible church, will be excluded from the inheritance of heaven; as Ishmael was from the earthly inheritance, on account of his being brought forth in bondage. Hagar and her son Ishmael, are likewise types of those who, under the gospel dispensation, are members of God's visible church, merely by being born of parents who are members of that church, and who are in bondage to their lusts: for they likewise will be excluded from the inheritance of heaven, ver. 25.—The other covenant is that of *the gospel*, which was published from Mount Zion, Isa. ii. 3. whereby believers, Abraham's children by faith, are made citizens of the Jerusalem above; that is, members of God's invisible Catholic church, whose perfect state will be in heaven. This covenant it fitly typified by Sarah the free-woman, who was constituted by God the mother of all believers. And her son Isaac, who was born in freedom, is an apt type of Abraham's children by faith, who being regenerated by God, are born in freedom from the bondage of the law, and from the slavery of sin; and are the Catholic invisible church of God, and heirs of the heavenly inheritance, ver. 26.

The foregoing account of Abraham's wives and sons, and of the persons and things typified by them, the apostle told the Galatians, was confirmed by Isaiah, who foretold the conversion of the Gentiles, under the idea of their becoming Sarah's children by faith, in these words, "Rejoice, O barren woman," &c. ver. 27.

Having thus established his allegorical interpretation of the history of Abraham's wives and sons, he drew therefrom the following conclusion concerning believers of all nations; *We, brethren, after the manner of Isaac, are the children* begotten to Abraham *by* God's *promise*, "a father of many nations I have constituted thee," and are the persons typified by Isaac, ver. 28.—But, says the apostle, as then Ishmael, who was begotten according to the flesh, persecuted Isaac, who was begotten according to the Spirit, by mocking him, and by insisting that he should be excluded from the inheritance, because he was the younger son, so it happened now; the Jews, the natural descendants of Abraham, persecute us believers in Christ, who are Abraham's spiritual seed, and endeavour to exclude us from the inheritance, because they were made the church and people of God before us, ver. 29.—But what saith the scripture happened on that occasion? why, that God ordered Abraham to "cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free-woman;" thereby declaring, that those who are the people of God only by natural descent and outward profession, shall not inherit heaven, ver. 30.—Thus, brethren, it appears from the law itself

itself, that the births of Ishmael and Isaac, were ordered in such a manner, as to shew that believers of all nations are the children of Abraham, not by the bond-woman, indeed, but by the free; consequently, that they are heirs of the promises, and of the heavenly country, although they are not in bondage to the law of Moses, ver. 31.

COMMENTARY.

CHAP. IV. 1 *Now* if ye ask, why the gospel dispensation was not introduced immediately after the fall? and why the heirs, during so many ages, were left to the guidance of the laws of nature and of Moses? *I answer, as long as the heir is a child, he differeth nothing from a bond-man, although* by right of inheritance, *he be proprietor of the whole estate.*

2 *For he is* put *under instructors* who teach him, *and stewards* who manage his estate, and supply him

NEW TRANSLATION.

CHAP. IV. 1 Now I say, *as long as the heir* [1] *is a child, he* differeth nothing from a *bond-man,* [2] *although* he be lord of all:

2 (Αλλα, 78.) *For he* is under tutors [1] and *stewards,* [2] until the TIME *be-*

Ver. 1.—1. *As long as the heir is a child.* Seeing the apostle, in the close of the preceding chapter, declared that all who have put on the temper and dispositions of Christ, whether they be Jews or Gentiles, are Christ's brethren, and heirs according to God's promise, it is evident that in this chapter, when he speaks concerning the heir, and describeth the treatment which, by his father's appointment, he receives during his minority, his discourse cannot be restricted to the Jews, as if they were the only heirs, but must comprehend the Gentiles, also, describing their condition under the discipline of the law of nature, ver. 8. In like manner, the persons in bondage to the elements of the world, ver. 3. and under the law, ver. 5. who are said to be bought off by Christ, ver. 5. must be the Gentiles as well as the Jews; because Jews and Gentiles equally, were under the discipline of law. And having been bought off by Christ, chap. iii. 13. they were both of them, after his death, placed under the gospel dispensation, which is the discipline of sons. See ver. 5. note. 2.

2. *He differeth nothing from a bond man:* He is kept in as much subjection, and hath as little the disposal of his person and property, as if he were the meanest servant in the house.

Ver. 2.—1. *For he is under tutors.* According to Elsner, Wolf, and other critics, Επιτροπος, signifies *an instructor of children;* such the Παιδαγωγος, or *pedagogue* was. See Gal. iii. 24. note.

2. *And stewards.* The Οικονομος was the person who managed the affairs of those who were rich, as is plain from Luke xvi. 1. *There was a certain rich man who had,* οικονομον, *a steward; and the same*

fore appointed of *HIS* father [3].

with necessaries, *until the time before appointed of his father*, for giving him the possession of his inheritance, ariveth.

3 *So also* we, (ὅτε) *whilst* we were children, were in bondage under the elements of the world [1].

3 *So also* we the heirs of the promises, *whilst we were children*, were not put in possession of the promises, by the introduction of the gospel dispensation immediately after the fall, but to fit us for that dispensation, *were* placed *in bondage under the elements of the world.*

same was accused to him that he had wasted his goods.—So he called every one of his Lord's debtors, &c.

3. *The time before appointed of his father.* Probably this was a time before appointed in his father's testament, at which the son was to take possession of the inheritance: consequently, the father is supposed by the apostle to have been dead. This shews the propriety of placing the heir under tutors and stewards: which is the only circumstance intended to be illustrated by the similitude.

Ver. 3. *Were in bondage under the elements of the world.* By *the elements of the world*, the apostle meant the law of Moses, and the different forms of religion which prevailed among the heathens. These, here, and Col. ii. 8. he calls στοιχεια, *elements*, (See 2 Pet. iii. 10. note 3.) because they contained only some of the first principles of religion; also *elements of the world*, because these first principles entered, in some shape or other, into all the religions of the world. That the apostle included the institutions of Moses in the general expression, *elements of the world*, and classed them with the heathen religions, need not be thought strange. For however much the institutions of Moses might excel the rites of heathenism, in respect of their divine original: and of the knowledge of a real atonement for sin, to be made by the sacrifice of Christ, exhibited in the types and figures of the law; and of the knowledge of men's duty, as the subjects of God's moral government, given in its precepts; the law of Moses, afforded the sinner no better hopes of pardon than the heathen religions. Like the law of nature, the law of Moses required a perfect obedience to all its precepts, under the penalty of death; consequently, it subjected every sinner to death without mercy. It prescribed no better sacrifices and purifications than the heathen religions, consequently, it could not cleanse the conscience of the sinner from the guilt of sin; it afforded no assistance to enable men to obey its requisitions; in short, it was as incapable of saving sinners, as any of the heathen religions whatever. Wherefore, in respect of its efficacy to procure the pardon of sin, and eternal life for sinners, being precisely the same with the heathen religions, the apostle justly classes it with them in this argument; more especially as its rites were of the same nature with the rites of heathenism.

4 *But when the time* before appointed of the father, for putting the heirs in possession of the promises, by introducing the gospel dispensation, *was fully come, God sent forth,* from heaven into our world, *his Son born of a woman, and born under the law.*

4 But when the fulness [1] of the time was come, God (εξαπεστειλεν) sent forth his Son, *born* of a woman, [2] *born* (γενομενον) under the law, [3]

heathenism. Hence, such of the Galatians, as had gone over to Judaism, are represented by the apostle, ver. 9. as having turned back again to the weak and poor elements, under which they had formerly been in bondage.

The state of mankind under *the elements of the world*, the apostle in this verse termed *bondage*, because the rites by which the Jews, as well as the Gentiles, endeavoured to obtain pardon, were not only ineffectual, but intolerably burdensome and expensive. See Gal. iv. 24. note 2. Nevertheless, for the reasons mentioned in the Illustration, it was needful to continue mankind for many ages under that bondage; especially as the very inefficacy of the rites of heathenism, constrained the intelligent Gentiles to lead virtuous lives, as the best means in their power for obtaining the favour of God; and to trust to his mercy, of which they had some intimation in their most ancient traditions.—In like manner, the inefficacy of the Mosaic rites, no doubt led the considerate among the Jews, to seek the favour of God by piety and virtue, rather than by ritual services, and to trust for pardon to the mercy of God, made known to them in his covenant with their progenitor Abraham, wherein God promised to count the faith of believers to them for righteousness.—Thus both the heathen superstition and the law of Moses, were, as the apostle affirms, Gal. iii. 24. pedagogues to lead men to Christ.

Ver. 4.—1. *The fulness of the time was come.* It being necessary, before the gospel dispensation was introduced, to make trial whether human reason, aided by the law of Moses, could find out any effectual means of sanctifying and saving sinners, God was pleased to put the world under the direction of these instructors for many ages, resolving, after their inefficacy was shewed by a full trial, to put an end to these dispensations, by introducing the gospel. The space of time in which this trial was made, the apostle calls the *childhood of the heirs*; and the period at which an end was put to the direction of these laws, he calls, ver. 2. *the time before appointed of the Father*; and here *the fulness of the time.*

2. *Sent forth his son, born of a woman.* The original word (γινομαι nascor, orior. Scapula) properly signifies *born*, and ought to have been so translated in this passage: Because although the Son of God, in respect of his body, might be said to have been *made of a woman*, and *of the seed of David*, (Rom. i. 3.) no one can think that he derived his spirit from his mother. See Rom. i. 3. note 3.—By observing, that God sent forth his Son born of a woman, the apostle insinuates

5 *That he might buy off those* (ὑπο νομον) *under law*, [1] that we might receive the adoption [2] of sons.

5 *That* by his obedience unto death, *he might buy off Jews and Gentiles, who were under law, that we might receive the adoption of sons;* that we Gentiles might be made the people of God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.

nuates, that Christ is *the seed of the woman*, promised at the fall to come and bruise the serpent's head.

3. *Born under the law.* This shews that the Son of God was one of Abraham's children, consequently, that he is the seed of Abraham, in which all the nations of the earth are to be blessed.—Also, it is mentioned that he was born under the law, to shew that he was subjected, not only to the precepts, but to the curse of the law of Moses, that is, to *death.* But having never done any thing to merit that curse, it is added in the next verse, that he was thus born under the law, *that he might buy off those under law.*

Ver. 5.—1. *Buy off those under law.* That the apostle had the Gentiles here in his view, as well as the Jews, is evident from ver. 8. where the Gentiles are addressed in particular.—The *law* from which all are bought off, was not the law of Moses alone, but the law of nature as a rule of justification, (see chap. iii. 13. note 1.) and even the municipal laws of particular countries, which, though extremely imperfect, were the only rules of duty which the heathens enjoyed, before the introduction of the gospel. From all these different laws and religious institutions, Christ hath bought off, that is, delivered mankind by his death, that he might place them under the gracious gospel dispensation, and thereby bestow on them all the privileges of the sons of God.

2. *That we might receive the adoption of sons.* The first clause of this verse, directs us to consider both Jews and Gentiles as bought off from the law. Nevertheless the persons in whose name he speaks, when in this clause he says, *That we might receive the adoption of sons*, are the Gentiles, as is evident from the parallel passage, Rom. viii. 16. See the note on that verse.—The Israelites were the adopted sons of God from the beginning, by virtue of the covenant which God made with their father Abraham. See 1 John ii. 29. note.—And as by their adoption, they were made the church and people of God, and were entitled to all the privileges belonging to the church and people of God, the adoption of the Gentiles as the sons of God, implies, that under the gospel they were made the church and people of God, and were entitled, equally with the Jews, to all the privileges of the church and people of God. And in particular, being the sons of God they were heirs of God, as the apostle observes, ver. 7.—What is implied in a person's being an *heir of* God, see in the note on ver. 7.

6 *And, because ye* believing Jews and Gentiles *are sons, God hath sent forth the Spirit of his Son into your hearts*, by whose gifts, being assured that ye are God's sons, ye can address him in prayer with confidence, *calling him*, each in your own language, *Abba, Father.*

7 *So that thou* who possessest the gifts of the Spirit, *art no more a bondman*, under law as a rule of justification, and driven to obey by the fear of punishment; *but a son* actuated by love: *And if a son, then an heir of God through Christ.*

6 And, because ye are sons, God (ἐξαπεστειλεν) hath sent forth the Spirit 1 of his Son into your hearts, crying, Abba, Father. (See Rom. viii. 15. note 2.)

7 *So that* thou art no more a *bond-man*, but a son; (see Gal. iii. 2. note 1.) and if a son, then an heir of God [1] through Christ.

Ver. 6. *Sent forth the Spirit of his Son into your hearts.* As the phrase, *sent forth* is used, ver. 4. to express the coming down of Christ from heaven, many are of opinion, that the apostle is here speaking, not of God's infusing the temper of his Son into the hearts of the believing Gentiles, but of the effusion of the Holy Ghost upon them, whereby they were in their hearts assured of their acceptance with God, and of their being heirs of eternal life through faith, as he tells them in the next verse.—*The Holy Spirit*, is called *the Spirit of God's Son*, for the reason mentioned, John xiv. 26.—If by *the Spirit of his Son sent forth into the hearts* of the Gentiles, the apostle meant the dispositions of God's Son infused into their hearts, his reasoning is equally conclusive.

Ver. 7. *If a son, then an heir of God.* Since, as was shewed, ver. 5. note 2. *the adoption* of the Gentiles who believed the gospel, consisted in their being made the church and people of God under the gospel dispensation, even as *the adoption* of the Israelites anciently consisted in their being made the church and people of God, under the Mosaic œconomy, their being *heirs of God*, means their being entitled to all the privileges belonging to the church and people of God in the gospel dispensation.—But as *the adoption*, when spoken of individuals, implies that they are the sons of God by possessing the dispositions of his sons, their being *heirs of God*, means that they are to be raised from the dead with incorruptible bodies, and to be immortal like God their father. For their *adoption* is said, Rom. viii. 23. to consist in *the redemption of their bodies*, namely, from the bondage of corruption, ver. 21. Farther, as heirs of God, his sons are to have the pardon of their sins, together with the everlasting possession of the joys of their father's house. And in the present life, they have the assurance of God's love, peace of conscience, protection from their spiritual enemies, assistance in times of trial and temptation, and the certain hope of eternal life.

Ver.

8 (Αλλα, 81.) *However*, then *indeed, not knowing* God, ye *served as slaves* (τοις μη φυσει θεοις) *those WHO are not gods by nature* 1. (See Eph. ii. 3. note 2.)

8 *However*, that ye Gentiles may not foolishly renounce your privileges as the sons of God, ye ought to remember what your condition was, whilst under the elements of the world, and compare it with your present happy state: That *then indeed, not knowing God, ye served slavishly, beings who are not gods by* their own *nature*, but by human appointment.

9 But now, *having acknowledged* God, or rather, *being acknowledged* of God, 1 *why* turn ye *back* again to the weak and *poor* elements, 2 *to which again from the first*, 3 *ye incline to* be in bondage?

9 *But now*, under the gospel, *having acknowledged* the true *God*, as your father, (ver. 6.) *or rather being acknowledged by him* as sons, *why*, by embracing Judaism, *turn ye back again to the unprofitable and low kind of worship*, formerly practised by you in your heathenish state, and *to which again, ever since your conversion, ye incline to be in bondage?*

10 Ye *carefully* observe

10 Why do *ye carefully observe*

Ver. 8. *Who are not gods by nature.* This is a true description of the idols worshipped by the heathens: for either they had no existence, being mere creatures of the imagination; or if any of them existed, they were dead men, or evil spirits, or the luminaries of the heavens, deified by human folly: and being destitute of divine perfections, they were utterly incapable of bestowing any blessing whatever on their worshippers.

Ver. 9.—1. *Or rather being acknowledged of God.* Beza translates this clause, (edocti sitis a Deo) *are taught of God*; supposing the Greek verb to be used in the sense of the Hebrew conjugation *Hiphil*. But the word *know* in scripture, often signifies *to acknowledge*, Amos iii. 2.

2. *The weak and poor elements.* See ver. 3. note, for the meaning of *elements*. The apostle calls the law of Moses, and the heathen religions, *weak elements*, because they afforded men no assistance to overcome their corruption. He calls them also *poor elements*, because they gave to men no hope of a blessed immortality after death.

3. *To which again from the first.* Ανωθεν, in most of the translations is made to signify *again*. But παλιν hath that signification; and the word ανωθεν is emphatical, representing the Galatians as attacked, ever since their conversion, to their former carnal worship.

Ver. 10. *Ye carefully observe days, &c.* By *days*, the apostle means the Jewish weekly Sabbaths: by *moons*, their new moons: by *seasons*,

days, and moons, and seasons, and years? These holidays, though enjoined by Moses, are equally ineffectual with the rites of the heathen religions, formerly practised by you, for procuring the favour of God.

11 Ye are so fond of these weak and poor elements, that I *am afraid of you, lest perhaps I have preached in vain among you.* For ye do not seem to understand and value the privileges of the gospel.

12 *Brethren, I pray you to continue in friendship with me; for I am your true friend,* having reproved you from love, and not from resentment. For all the time I was with you, *ye injured me in nothing.*

13 On the contrary, ye behaved towards me with the greatest respect and affection. *Ye remember certainly, that under a bodily infirmity,* which might have rendered my labours ineffectual, *I preached the gospel to you at first.*

days, and *moons*, and *seasons*, and years [1].

11 I am afraid of you, lest, *perhaps*, I have *laboured in vain among you.*

12 Brethren, I *pray* you, Be as I am: for I AM as ye ARE [1]. Ye have *injured me IN nothing.*

13 Ye know, *indeed, that* (διὰ, 117.) *in weakness* of the flesh [1], I preached the gospel *to* you *at first.*

their annual festivals: and by *years*, their Sabbatical years and jubilees. See Col. ii. 16. note 4. This was directed to such of the Galatians as had embraced Judaism. Chandler thinks this verse should be read interrogatively, *Do ye observe*, &c. because it insinuates a hope that it might be otherwise. As a question, it likewise expresses the apostle's surprise, that the Galatians observed these days.

Ver. 12. *Be as I am, for I am as ye are.* See 2 Chron. xviii. 3. where these expressions denote the most strict friendship.—The apostle having sharply rebuked the Galatians for their attachment to Judaism, checked himself, and turned his discourse into the most affectionate intreaties and expostulations; in which he shewed himself to have had a great knowledge of human nature. For he mentioned such things, as must have deeply affected the Galatians; especially, as he expressed them in a simplicity and energy of language that is inimitable.

Ver. 13. *In weakness of the flesh, I preached the gospel to you.* What the apostle here calls *weakness of the flesh*, was probably *the thorn in the flesh*, with which, after his rapture into the third heaven, he was afflicted, lest he should have been exalted above measure with the transcendency of the revelations which were given him, as mentioned, 2 Cor. xii. 7. See note 1. on that verse, for an account of this *weakness of the flesh*, of which the apostle speaks.

Ver.

14 (Και, 211.) *Yet* my temptation which *WAS* in my flesh, ye *did not despise, neither did ye reject ME;* 1 but received me as an angel of God, *NAY*, as Christ Jesus 2.

14 *Yet my* bodily infirmity, which was a *temptation* to me, *ye did not ridicule, neither did ye reject me* with abhorrence as an impostor, *but received me as an angel of God: nay*, ye received me with as much respect, *as* if I had been *Christ Jesus* himself.

15 *What then was your happiness?* 1 for I bear you *witness, that, if possible, plucking out your eyes ye would have* given them to me.

15 *Great then was your happiness*, and much did ye think yourselves obliged to me for the doctrines I taught you. *For, I bear you witness, that if it had been a thing allowable*, and could have done me any good, *ye would have plucked out your eyes and have given them to me.*

16 *So that I am* become your enemy, 1 *when I speak truth to you!*

16 *So that* after all these expressions of affection and gratitude, to me your spiritual father, ye think *I am become your enemy*, now, *when I inculcate the true doctrine of the gospel on you*, and exhort you to adhere to it!

17 *They love you ardently,* 1 *not honourably; for they wish to exclude us,*

17 The teachers who have seduced you, pretend that *they love you ardently:* but they do *not* love you

Ver. 14.—1. *Neither did ye reject me.* Εξεπτυσατε, literally, *ye did not spit me out* with abhorrence, as one spits out meats which he abominates.

2. *As an angel of God, nay, as Christ Jesus.* The veneration, with which the Galatians regarded the apostle at his first coming among them, cannot be more strongly painted than by these expressions.

Ver. 15. *What then was your happiness?* Locke says, the word μακαρισμος, in this place may be taken actively, *What*, or, *How great then was your blessing of me?* the blessings which ye gave me. But this sense of the phrase μακαρισμος ὑμων, is unusual. In other passages of Paul's writings, the word is used to denote *blessedness*, or *happiness*. Rom. iv. 6. 9.

Ver. 16. *So that I am become your enemy.* The apostle's address, in putting the Galatians in mind of their former affection and gratitude to him, as their spiritual father, and his contrasting it in this verse, with their present temper of mind, is admirable.

Ver. 17.—1. *They love you ardently.* For this translation of Ζηλουσι, see 2 Cor. xi. 2. note 1. Here, by imputing the change of the Galatians disposition towards him, to the artifices of the false teachers, the apostle in some measure extenuated their fault.

2. *They*

honourably; for they wish to exclude me, your spiritual father, from your affection, *that ye may love them ardently,* as the only faithful teachers of the gospel.

18 *But* ye should consider, that *it is comely* and commendable for you, *to be ardently in love with* me, *a good man, at all times, and not merely when I am present with you.*

19 *My beloved children* in Christ, *for whom I a second time travail in birth, till* the knowledge, and temper, and virtues of *Christ be formed in you.*

[2] that *ye may love* them *ardently.*

18 But IT IS *honourable to be ardently in love with a* good *MAN at all times,* and not *merely* when I am present with you.

19 My little children, [1] *FOR* whom I *again* travail in birth [2] *till* Christ be formed in you,

2. *They wish to exclude us.* Instead of ὑμας, *you*, which is the common reading, some MSS. and printed copies, have ἡμας, *us*: for which reason our translators have put it in the margin. I suppose it to be the true reading, because it agrees better than the other, with the sense of the apostle's discourse.

Ver. 18. *It is honourable to be ardently in love,* &c. Chandler paraphrases this verse in the following diffuse manner. "As you once thought yourselves happy in my friendship, and loved me with the strongest affection, when I was with you and preached the gospel to you, so I am still worthy of the same share of your affection, though I am absent from you; for I still bear you the tenderest love, and press on you nothing but your continuance in that gospel, which at first I preached to you: and therefore, it is neither honourable nor decent for you to renounce my friendship, or exclude me from your own, for the sake of any other persons whatsoever."

Ver. 19.—1. *My little children.* This is an expression of the tenderest affection. See 1 John ii. 1. note. But as coming from Paul, it likewise insinuates that he had been the instrument of their conversion.

2. *For whom I again travail in birth.* According to Beza, ωδινω signifies the pains of gestation. But whether it signifies the pains of gestation or of child-bearing, it denotes the labour and sufferings which the apostle had undergone at the first, in converting the Galatians. The image is beautiful. He speaks to the Galatians in the character of a mother, who had once before suffered labour and pains equal to those of child-bearing, when he converted them. He now suffered these pangs a second time, while he endeavoured to bring them back to the true faith of the gospel.—It is not possible by words, to express the anxiety of desire and affection, more strongly than the apostle hath done by this image.

Ver.

20 (ηθελον δε, 107.) I *could wish, indeed,* to be present with you now, and to change my *speech;* [1] for I *am exceedingly in doubt* (εν, 168.) *concerning* you.

21 Tell me, ye *who wish* to be under the law, *WHY* (και ακουετε, 45.) do ye not *understand* the law? [1]

22 For it is written, [1] that Abraham had two sons; *one* by *the* bond-maid, *and one* by *the* free-woman.

23 But he, *verily,* WHO WAS of the bond-*maid* was *begotten* (κατα)

20 *I could wish, indeed, to be present with you now, that I might suit my speech to your case: for I am altogether uncertain concerning you,* how ye stand affected towards me; and feel the greatest anxiety on that account.

21 *Tell me, ye who wish to be under the law* of Moses as the rule of your justification, *why do ye not understand the law,* which teaches that Abraham's children by faith, who are heirs of the promises, are free from the bondage of the law.

22 *For it is written* in the law, *that Abraham,* the father of the people of God, *had two sons; one by the bond-maid* Hagar, *and one by the free-woman* Sarah, his wife.

23 *But he, verily, who was of the bond-maid, was begotten by the natural strength of his parents,* and being

Ver. 20. *And to change my speech.* The phrase αλλαξαι την φωνην, is taken from orators, who change their tone in speaking, according to the subjects of their discourse. Here it signifies the framing of the apostle's discourse, suitably to the circumstances of the Galatians. By this, I think, he insinuated, that if he had been certain of their good disposition, he would expressly have commanded them to cut off by excommunication, the person who troubled them with his false doctrine. Whereas, chap. v. 9, 10, 12. he only expressed a wish that they would do it.

Ver. 21. *Why do ye not understand the law?* The argument the apostle is going to use, being taken from the law of Moses, was urged with much propriety, not only against the Judaizers, who affirmed that obedience to the law of Moses was necessary to men's salvation, but against those Gentiles also, whom the Judaizers had seduced to receive the law. For if the apostle made it evident from the law of Moses itself, that Abraham's children by faith were free from the bondage of the law, no farther argument was necessary to prove, that obedience to the law is not necessary to justification.

Ver. 22. *For it is written.* As the apostle had said, ver. 21. that he was going to reason from the law, the expression, *It is written,* certainly means, *written in the law.* Yet the passages quoted here and verse 29. are taken, the one from Gen. xvi. 15. xxi. 3. the other from Isa. liv. 1. Wherefore this is one of many examples in which the word *law* is used for the whole body of the Jewish revelation. See Rom. ii. 12. note 1.

Ver.

born a slave had no title to inherit his father's estate. *But he who was of the free woman*, was begotten *through* the strength supernaturally communicated to his parents by *the promise*, "Lo Sarah thy wife shall have a son," and like his mother being free, was his father's heir.

24 *Which things*, concerning the sons and wives of Abraham, and

according to the flesh: but he WHO WAS of the free woman (διὰ) *through the* promise. (Gen. xviii. 10.)

24 Which things are an allegory; [1] for (αὗται)

Ver. 24.—1. *Which things are an allegory.* This clause, ἅτινά ἐστιν ἀλληγορούμενα, is translated by Pierce, *which things are allegorized*, namely by the prophet Isaiah, chap. liv. 1. But as the Greek participles are sometimes put for their corresponding substantive nouns, (Less. iv. 16. last paragraph) the common translation, *which things are an allegory*, is abundantly just. Properly, *an allegory* is, when persons and events present, or near at hand, with their qualities and circumstances, are considered as types or representations of persons and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament, as was shewed before. For the qualities and circumstances of these persons, were, it seems, so ordered by God, as to be apt representations of such future persons and events, as God intended should attract the attention of mankind.—This, however, is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical, but those which God himself, or persons inspired by him, have interpreted allegorically. Wherefore, since the apostle Paul tells us, that what Moses hath written concerning the wives of Abraham the father of the people of God, is an allegorical representation of the two covenants, by which men are made the church and people of God, and that his sons by these wives represent the persons born under the two covenants, together with the treatment they are to receive from God, he may be believed on account of the inspiration by which he wrote; especially as in ver. 27. he hath appealed to the prophet Isaiah, as giving the same account of these matters in his livth chapter, where addressing Sarah, he says, ver. 1. *Sing, O barren, thou that didst not bear.—For more are the children of the desolate, than the children of the married wife.* For, it is not true that Sarah's children by Isaac according to the flesh, were more numerous than Hagar's children by Ishmael, the prophet certainly doth not speak of her children by Isaac, but of the children that were given her by the promise, Gen. xvii. 16. *She shall be the mother of nations.* Now, seeing the prophet as well as the apostle, ver. 26. considers Sarah as the mother of all believers, may we not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be a type of all who by regeneration, become members of the invisible church of

these *WOMEN* are the two covenants; The one, *verily*, from *mount* Sinai, *bringing forth CHILDREN* (*εις*, 141. 2.) *into* bondage, [1] which is *Hagar*.

the power by which these sons were begotten, and the state into which they were born, *are an allegory*. *For these women*, as the mothers of Abraham's children, *are* types of *the two covenants*, by which men become the church and people of God. *The one* is that, *verily*, which was given, *from mount Sinai*, which made Abraham's posterity by Isaac, only the visible church and people of God, and *bringeth forth* its *children into bondage* to the law; *which* covenant *is* fitly represented by *Hagar*, who brought forth her son Ishmael into bondage.

of God; called, ver. 26. *the Jerusalem above*, which is free both from the bondage and from the curse of the law.—In like manner, Abraham's son by Hagar, the bond-maid, may have been begotten by the natural strength of his parents, and born in bondage, that he might be a proper representation of such of Abraham's children, as are God's visible church, merely by being his children according to the flesh; consequently a type, or allegorical representation of *the Jerusalem which existed when the apostle wrote*, or of the then present Jewish church, which was in bondage to the law, and which gave its members no title to the heavenly inheritance on account of the relation which they had to Abraham by natural descent.—In this view, Hagar herself is a representation of the covenant from Sinai, by which the Israelites were made the visible church of God, and put in bondage to the law, and were by its curse excluded from the inheritance of heaven, if they had no other relation to Abraham but that of natural descent. In farther confirmation of the allegorical meaning of the facts recorded by Moses, the apostle observes, ver. 29. That as Ishmael, who was begotten according to the flesh, persecuted Isaac who was begotten according to the spirit, so the Jews, the natural seed of Abraham, persecuted the believing Jews and Gentiles, his spiritual seed. Wherefore, as in his birth and condition, so in his character and actions, Ishmael was a fit type of the unbelieving Jews, Abraham's natural seed. Lastly, from his interpretation of the allegory, the apostle draws this conclusion, ver. 31. That all believers are the children, not of the bond-woman, but of the free. St Peter likewise, gives the same interpretation of Abraham's wives and sons. For he calls all believing holy women, whether Jews or Gentiles, *the daughters of Sarah*, if they, like her, behave well, 1 Pet. iii. 6. And Christ himself tells us, that those only are the children of Abraham, who do the works of Abraham, John viii. 39.

2. *Bringing forth children into bondage*. The Jews are very pro-

25 Hagar, the bond-maid, is a fit type of the covenant from Sinai, (*for Hagar, is* one of the names of *mount Sinai in Arabia*, from whence that covenant was given,) *and she* with her son, *representeth the present*

25 (Το γαρ, Ἁγαρ, For *the NAME Hagar denotes* mount Sinai [1] in Arabia,) and *SHE* answereth to *the present* Jerusalem, [2] (δε, 101.) and is in

perly said to have been *brought forth into bondage*, by the covenant from Sinai, because the worship enjoined in that covenant was extremely troublesome and expensive: particularly their frequent separations on account of uncleanness, their purifications and washings, their numerous sacrifices, and especially their three annual journies to Jerusalem; all which were the more grievous, that they were of no avail in procuring them the favour of God, as moral governor of the world. For, notwithstanding the anxious care and trouble with which the pious Jews performed these things, their conscience of sin and dread of punishment, remained as great as before. See chap. iv. 3. note. Besides, the covenant from Sinai rendered all its members slaves, by the rigour of its precepts and the terror of its curse. But the covenant, or *law*, which went forth from Mount Zion, (Isa. ii. 3.) the gospel covenant, by abolishing the Jewish church with its ineffectual rites of worship, and by erecting the Christian church with its spiritual worship, makes all its members *free men* and *sons*, who obey God from love, and who can address him with confidence, by the endearing appellation of *Father*.

Ver. 25.—1. *Hagar denotes Mount Sinai in Arabia.* The whole of that mountainous ridge in Arabia Petrea, of which Sinai was a part, was called *Horib*, probably on account of its excessive dryness. It was called by Moses, *the mountain of God*, Exod. iii. 1. because on Sinai God gave the law to the Israelites.—Kuster, in the preface to his edition of Mill's Greek Testament, agrees with Bentley, in thinking that the clause, το γαρ Ἁγαρ Σινα ορος εστιν εν τη Αραβια, is an explanation, which at first was written on the margin of some copies, and afterwards was taken into the text by ignorant transcribers.—Grotius says, *Sinai* is called *Hagar* or *Agar*, synecdochically, because in that mountain there was a city which bare Hagar's name. By Pliny, it is called *Agra*; and by Dio, *Agara*; and its inhabitants were called *Hagarenes*, Psal. lxxxiii. 6. The later Greek writers likewise call them *Agareni*.—Whitby thinks, the allusion is taken from the meaning of the word *Hagar*, which, in the Hebrew language signifies a *rock*: for so Sinai is sometimes called, Exod. xxxiii. 22.

2. *And she answereth to the present Jerusalem.* Συστοιχει δε τη νυν Ιερουσαλημ, literally, *And she goeth with the present Jerusalem*, namely in the allegory. I have supplied the relative αυτη, *she*, to prevent the reader from imagining that *Mount Sinai*, is that which answereth to the present Jerusalem; an inaccuracy found in all the translations, and into which Erasmus, Grotius, and others have fallen. Raphelius tells us, that Polybius uses συστοιχα, and ὁμοια, as synony-

mous

bondage with her children. [3]

26 (Δε, 100.) But *the Jerusalem above* (ελευθερα εστιν, see ver. 30.) *is the free woman,* [1] *who* is the mother of us all. (See ver. 24. note 1.)

27 For it is written, (Isa. liv. 1.) Rejoice, *O barren* WOMAN, *who didst not bring forth;* break *out* and cry, *THOU who* travailest not *in birth;* for *more are the children of the deserted* [1]

Jerusalem or Jewish church, which was formed on that covenant, *and is in bondage* to that law, *with* the Jews *her children.*

26 *But* the catholic church, consisting of believers of all nations, which is formed on the covenant published from mount Zion, and which I call *the Jerusalem above,* because its most perfect state will be in heaven, *is* represented by *the free-woman* Sarah, *who is the mother of us all* who believe.

27 My interpretation of the things respecting Abraham's wives and sons, is not new: it is alluded to by Isaiah, *For* (chap. liv. 1.) *it is written,* "Sing, O barren, thou that "didst not bear, break forth into "singing and cry aloud, thou that "didst not travail with child: For

mous words. If so, συστοιχει, may be translated, *is like the present Jerusalem.* But this does not exactly represent the apostle's meaning. In my opinion, the true translation of the clause is, *And she representeth the present Jerusalem.*

3. *With her children.* The apostle calls the Israelites Hagar's *children,* because like her son Ishmael, they were descended from Abraham according to the flesh, and like her son, had no title to the inheritance, by their fleshly descent from Abraham.

Ver. 26. *Is the free-woman.* The judicious reader will perceive, that if the apostle had formed the second member of the allegory, agreeably to the first, it would have run in this manner. "The other covenant or law, verily from Mount Zion, (Isa. ii. 3.) bringeth forth children into freedom, which is Sarah; and she answers to the Jerusalem above, and is in freedom with her children, *viz.* Abraham's children by promise." The apostle, however, trusting that the account given of Hagar and her son Ishmael, would lead his readers, of themselves, to form the second member of the allegory concerning Sarah, and her son Isaac, contents himself with expressing it briefly thus: *But the Jerusalem above is the free-woman, who is the mother of us all.*—The Jerusalem above, the spiritual Jerusalem or Catholic church, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah the free-woman, because she was constituted by God the mother of all believers, on account of her bringing forth Isaac supernaturally, by virtue of the promise.

Ver. 27. *More are the children of the deserted.* Isaiah calls Sa-

" more are the children of the de-
" solate, than the children of the
" married wife, saith the Lord."

28 *We, therefore, brethren,* who believe, even though we are not related to Abraham by natural descent, *after the manner of Isaac, are children* to Abraham and to Sarah *by* the *promise,* which made him the father, and her the mother of nations.

than of her who had the husband OF THE DESERTED.

28 *We therefore,* brethren, (κατα Ισαακ, 226.) *after the manner of Isaac, are children* (sup. δια. See ver, 23.) BY promise. [1]

rah, *the deserted wife,* because with her own consent, when he found her absolutely barren, Abraham deserted her to cohabit with Hagar, who therefore is said to have possessed the husband, namely of the deserted.—By foretelling the conversion of the Gentiles, under the idea of their becoming Sarah's children, Isaiah alluded to Gen. xvii. 15, 16. where God said concerning her, *she shall be a mother of nations,* and by changing her name from *Sarai* into *Sarah,* confirmed that promise as he confirmed his promise to Abraham, *that he should be the father of many nations,* by changing his name. See ver. 24. note 1.

Ver. 28. *We, therefore, brethren, after the manner of Isaac, are children by promise.* If believers, after the manner of Isaac, are children begotten to Abraham by the divine power accompanying the promise, *A father of many nations have I constituted thee,* can it be doubted that they are typified by Isaac, and that his procreation was deferred till the bodies of his parents were dead as to these things, that being supernaturally begotten, he might be a fit type of those, who by the divine power become the seed of Abraham through faith? And seeing God called the Israelites *his sons,* Exod. iv. 22. on account of the supernatural begetting of Isaac their progenitor, may we not suppose, that believers of all nations, are called *the sons,* or *children of God,* on account of their being begotten to Abraham for seed, by the power of God? Accordingly, the apostle told the Romans, chap. ix. 8. *The children of the flesh, these are not the children of God; but the children of the promise are counted for seed.* In this light, the expressions in scripture, concerning believers being *begotten of God,* and *of the Spirit,* are allusions to the supernatural begetting of Isaac, and to what was typified thereby. For example, John i. 12. *To as many as received him, to them gave he power to become the sons of God,* τοις εγεννηθησαν, *who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*—John iii. 6. *Except a man be born of water, and of the Spirit,* &c. And seeing our Lord, when speaking of men's *being born again,* and *of the Spirit,* said to Nicodemus, *Art thou a master in Israel, and knowest not these things,* he certainly supposed, that the Jews might have known these things from their own scriptures. But where were they to find them, unless in those passages, which speak of Abraham's seed, or sons, namely Ishmael and Isaac? Wherefore, if I mistake

not

29 But *even* as then, he *who was begotten* (κατα σαρκα) *according to* the flesh, persecuted [1] him *WHO WAS BEGOTTEN according to* the Spirit, *so also* now.

29 *But even as* it happened *then*, that *Ishmael, who was begotten according to the flesh*; begotten by the natural strength of his parents, and related to Abraham by natural descent only; *persecuted Isaac who was begotten according to the spirit*, and resembled his father Abraham in the dispositions of his mind, *so also* it hath happened *now*; the Jews, the natural seed, persecute us the spiritual seed.

30 *But* what saith the scripture? (Gen. xxi. 10.) Cast out the bond-*maid* and her son; for the son of the bond-*maid* shall not *inherit* [1] with the son of the free-woman.

30 *But what saith the scripture*, "She said unto Abraham, Cast out "this bond-woman and her son; "for the son of this bond-woman "shall not be heir with my son, e-"ven with Isaac. And God said to "Abraham, in all that Sarah hath "said unto thee, hearken to her "voice: For in Isaac shall thy seed "be called."

31 *Well* then, brethren, we are not chil-

31 *Well then, brethren*, it appears from the law itself, that we who by

not, Christ himself hath directed us to the very interpretation which St Paul, in this passage, hath given of Abraham's wives and sons. See 1 John ii. 29. note.

Ver. 29. *Persecuted him, &c.* Ishmael's persecution of Isaac, consisted in his mocking at the feast of his weaning, Gen. xxi. 9. No doubt he pretended that by right of primogeniture, he was his father's heir, and therefore he ridiculed the feast made in honour of Isaac as the heir, together with Sarah's laying claim to the whole of the inheritance for her son.—This action was typical of the contempt with which the Jews, Abraham's natural posterity, would treat his spiritual seed, and their hopes of salvation through faith: Typical also of the claim which the natural seed would set up, of being the only heirs of God, because they were first his people.

Ver. 30. *The son of the bond-maid shall not inherit.* In this transaction, God declared, that all who have no relation to him, nor title to the inheritance of heaven, but that which arises from their being members of the visible church, shall be cast out of the family of God, and be for ever excluded from heaven. Perhaps also, in this transaction, God prefigured the rejection of the Jews, the natural seed, from being the church and people of God, for their persecuting the Christians, the spiritual seed of Abraham. These things, however, the apostle hath not pointed out to his readers, but left them to be investigated by their own sagacity.

faith are Abraham's sons, *are not children of the bond maid* Hagar, *but of the free woman* Sarah: and as her children, we are heirs of the promises, although not in bondage to the law.

dren of the bond-*maid*, but of the free-*woman*.

CHAP. V.

View and Illustration of the Exhortations contained in this Chapter.

THE apostle, in the third chapter, having from Abraham's justification by faith, proved, 1. That all who believe are the seed of Abraham, whom God in the covenant promised to justify by faith.—2. That the law of Moses, which was given long after the covenant was ratified by the oath of God, could neither annul nor alter the covenant, by introducing a method of justification different from that which was so solemnly established in the covenant.—3. That men are heirs of heavenly country, of which Canaan was the type, not meritoriously by obedience to the law, but by the free gift of God.—4. That the law was given to the Israelites, not to justify them, but to restrain them from transgressions, and by making them sensible of their sins, and of the demerit of their sins, to lead them to Christ for justification.—Farther, having in the fourth chapter observed, that the method of justification by faith, established at the fall, was not universally published in the first ages by immediately introducing the gospel dispensation, because the state of the world in the first ages did not admit thereof; and because it was proper that mankind should remain a while under the tuition of the light of nature, and of the law of Moses.—Also having declared, that the supernatural procreation of Isaac, and his birth in a state of freedom, was intended to typify the supernatural generation of Abraham's seed by faith, and their freedom from the bondage of the law of Moses as a term of salvation, the apostle in this fifth chapter, as the application of the whole of his doctrine, exhorted the Galatians to stand firm in that freedom from the law of Moses, as a term of salvation, wherewith Christ had freed them in the gospel dispensation: and by no means to be again held fast in bondage, to any ritual form of worship, ver. 1.—Then with the authority of an inspired apostle, he solemnly declared, that if they sought salvation by receiving circumcision, Christ would be of no manner of use to them as a Saviour, ver. 2.

The Judaizing teachers, who enjoined obedience to the law of Moses as necessary to salvation, being sensible, that the burdensomeness of the services required by Moses, might deter the Gentiles

Gentiles from receiving circumcision, had, it seems, made the Galatians believe, that circumcision did not bind those, who lived out of Judea, to obey the more troublesome and expensive services of the law; such as the offering of sacrifices, the paying of tythes, the going up to Jerusalem three times in the year, &c. but to obey these precepts only, which were of easy performance; namely, the keeping of the sabbaths, the new moons, and the other holy days enjoined in the law; the abstaining from unclean meats, the avoiding of the company of the uncircumcised, &c. Wherefore, to undeceive the Galatians, the apostle solemnly testified to them, that every circumcised person, who sought to be justified by the law of Moses, bound himself to obey all its precepts without exception, and subjected himself to its curse, if he failed in the least particular, ver. 3.—In short, they separated themselves from Christ, who sought to be meritoriously justified by the law of Moses; and, to their unspeakable loss, excluded themselves from the grace offered in the gospel, ver. 4.—as they might know from this, that all who adhere to Christ are warranted, by the gifts of the Spirit bestowed on them, to hope for justification through faith, without the works of the law of Moses, ver. 5.—Besides, in the gospel dispensation, neither circumcision, nor the want of it, availeth any thing to men's acceptance with God, but faith strongly working by love to God and to man, ver. 6.—Next, the apostle having observed, that, at the first, the Galatians made good proficiency in the doctrine of the gospel, he asked, who it was that now interrupted their progress, so as to make them forsake the truth, ver. 7—9. And hoped, that when they considered what he had written, they would not think differently from him, concerning the method of justification, ver. 10.—And because his enemies had said, that since he conversed with the apostles at Jerusalem, he had altered his doctrine, and now taught the necessity of circumcision, he desired to know, how it came to pass that the Jews still persecuted him? For if he preached circumcision, the stumbling block of the cross of Christ, was certainly removed out of their way, ver. 11.—Then concluded, with wishing them to cut off by excommunication, the person who had subverted them, ver. 12.

The doctrinal part of the epistle being finished, the apostle in what remains, advised the Galatians not to use their freedom from the law of Moses with respect to meats, as a pretence for gratifying their sensual appetites, to the offence of their weaker Jewish brethren, who still thought the meats forbidden by Moses unclean, ver. 13.—Because, in so doing they would break the great Christian law of love, ver. 14.—the Jews, by speaking of the Gentiles, as profane persons, and the Gentiles, by representing the Jews as ignorant bigots. For, said the apostle,

postle, by thus giving occasion to the flesh, to exercise its lusts in biting and devouring one another, ye will bring destruction on one another, ver. 15.—He therefore commanded them to obey the dictates of their spirit, and not to fulfil the lusts of their flesh. Withal, to make them the more watchful in that respect, he told them, that the inclinations of the spirit and of the flesh, are oftentimes contrary the one to the other. And that through the prevalence of the inclinations of the flesh, men are frequently hindered from doing what their spirit, that is, their reason and conscience incline them to do. At the same time, to encourage them, he assured them, that if they followed the dictates of their reason enlightened by the Spirit, they would not fall under the curse of any law whatever, ver. 18.—Then, to shew what sort of actions the lust of the flesh would lead them to perform, he enumerated the works of the flesh: and, to make them sensible of the dangerous nature of these works, he foretold now, as he had done before, that they who do such things, shall not inherit the kingdom of God, ver. 19—21. Also he enumerated the fruits of the Spirit; and in their commendation took notice, that their excellency is so evident, that in no nation was there ever any law made against them, ver. 22, 23.—Farther, as a powerful motive to renounce the works of the flesh, he assured them, that all Christ's faithful disciples, have crucified the flesh with its passions and lusts, ver. 24.—In short, since the Galatians lived under the spiritual dispensation of the gospel, he commanded them to walk according to its rules, ver. 25.—And cautioned such as possessed the spiritual gifts, to avoid vain glory in the exercise of them, that they might not provoke their brethren to anger and strife. And those who were destitute of the spiritual gifts, he exhorted not to envy those who were endowed with them, ver. 26.

COMMENTARY.

CHAP. V. 1 Because believers are the children of the free-woman, do ye Gentiles *stand fast in the freedom* from the law of Moses, *wherewith Christ hath freed us* in the gospel-dispensation, *and be not a second time held fast in the yoke of bondage*, as if it were necessary to your salvation.

NEW TRANSLATION.

CHAP. V. 1 Stand fast, therefore, in the *freedom* wherewith Christ hath *freed us*, and be not *again* [1] *held fast in* the yoke of bondage.

Ver. 1. *Be not again held fast.* The apostle, though writing to Gentiles, might say, Be not *again* held fast in the yoke of bondage, because the law of Moses, which he was cautioning them to avoid, was

2 Behold, I Paul say *to* you, That if ye be circumcised, Christ *will* profit you nothing. [1]

3 (Μαρτυρομαι δε παλιν, 267.) *And* I testify, *moreover*, to every *circumcised person*, that he is a debtor to do the whole law. [1]

2 *Behold, I Paul say to you, that if ye be circumcised* as a condition necessary to your salvation, the death of *Christ will profit you nothing.*

3 *And* though ye have been taught otherwise by the Judaizers, *I testify moreover to every circumcised person* who seeks justification by the law, *that he is bound to perform the whole law* of Moses perfectly; and if he fails, he subjects himself to the curse, (Gal. iii. 10.)

was a yoke of the same kind with that under which they had groaned while heathens. See Gal. iv. 3. note.—By this precept, the apostle likewise condemns the superstitious bodily services enjoined by the church of Rome, which are really of the same nature with those prescribed by Moses, with this difference, that none of them are of divine appointment.

Ver. 2. *If ye be circumcised, Christ will profit you nothing.* This general expression must be limited, as in the commentary; because we cannot suppose that the circumcision of the Jewish believers, incapacitated them from being profited by Christ.—Farther, as the preservation of Abraham's posterity, a distinct people from the rest of mankind, answered many important purposes in the divine government, see Rom. xi. 15. note 1. Ess. v. sect. 4. their observance of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as his descendants, as long as it was determined that they should be continued a distinct people. This sheweth, that the apostle's declaration is not to be considered as a prohibition of circumcision to the Jews, as a national rite, but as a rite necessary to salvation. And therefore, while the Jews practised this rite, according to its original intention, for the purpose of distinguishing themselves as Abraham's descendants, and not for obtaining salvation, they did what was right. But the Gentiles, not being of Abraham's race, were under no political obligation to circumcise themselves; consequently, if they received that rite, it must have been because they thought it necessary to their salvation; for which reason, the apostle absolutely prohibited it to all the Gentiles.

Ver. 3. *He is a debtor to do the whole law.* See the Illustrat. ver. 3.—From chap. vi. 13. it appears, that the Judaizing teachers, who so earnestly enjoined obedience to the law of Moses, as necessary to salvation, did not observe it themselves. This sheweth, that their sole motive in urging the Galatians to be circumcised, was, as the apostle, in the passage just now cited, observes, that they might avoid persecution from their unbelieving brethren, and have the honour of making the Galatians proselytes to Judaism.

4 *Ye have renounced Christ* as a Saviour, *who seek to be justified by the law* of Moses; consequently ye shall receive no benefit from his death. *Ye have excluded yourselves from the free gift of justification* offered to you in the gospel.

5 *But we* believers, the spiritual seed of Abraham, whom God hath promised to justify, *through the gifts of the spirit* which are the evidence of our adoption, *look for the hoped righteousness by faith*, to be bestowed on us as a free gift at the general judgment.

6 *For in the gospel dispensation, neither circumcision availeth any thing* towards our acceptance with God, *nor uncircumcision, but faith strongly worketh by love* to God and to man.

4 *Ye are loosed from Christ*, [1] *who* are justified (Ess. iv. 1.) by the law; ye are fallen from grace.

5 (Γαρ, 98.) *But* we through the Spirit, *look* for the hope of righteousness [1] by faith.

6 For in *Christ Jesus* neither circumcision availeth any thing, nor uncircumcision, [1] but faith *strongly working* by love. [2]

Ver. 4. *Ye are loosed from Christ.* So the word καταργεομαι, is rendered by our translators, Rom. vii. 2.—The Vulgate hath here, *Vacui estis a Christo.* Beza, *Evanuistis separati a Christo.* The apostle's meaning is, that whoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connection with Christ, which had been established by his baptism, and renounced all relation to, and dependence on Christ as a Saviour.

Ver. 5. *Look for the hope of righteousness.* So the word απεκδεχομεθα is translated, Philip. iii. 20.—Either this clause is elliptical, and must be supplied thus: *We look for the* accomplishment of our *hope of righteousness by faith;* or, *hope*, the substantive noun stands for the participle; *We through the Spirit, look for the hoped righteousness by faith.*

Ver. 6.—1. *Nor uncircumcision.* The apostle mentioned *uncircumcision*, lest the Galatians, from his speaking so much against circumcision, might have fancied there was something meritorious in uncircumcision.

2. *But faith strongly working by love.* The account which the apostle gives here of faith, deserves attention. He does not say, that it consists in the mere speculative belief of the truths of the gospel; nor in a confident persuasion, taken up any how, that we are actually justified; or, that Christ hath died for us in particular. These things, are no where in scripture represented as constituting justifying faith; and they who trust to them delude themselves. The faith which is counted for righteousness, according to St Paul,

is

7 Ye did run [1] well; who *put a stop to* you, [2] that ye should not obey the truth?

8 (Η) This persuasion COMETH not *from* him *who called* [1] you.

9 A little leaven [1] leaveneth the whole lump.

10 *I am persuaded* (εις, 142.) *concerning* you (εν Κυριῳ, 165.) *by* the Lord, that *ye* will *think nothing* differently *FROM ME:* But he who troubleth you, shall bear *punishment* [1], whosoever he be.

7 At first *ye made great progress* in the doctrine and practice of the gospel. *Who hath interrupted you* in that good course, *so as to make you* now *reject the truth?*

8 *This persuasion* concerning the law, and the efficacy of its expiations, *is not* wrought in you *by him who* first *called you.*

9 *A little leaven*, that is, the errors of one teacher, are sufficient to *corrupt a whole church.*

10 However, to comfort you, *I am persuaded concerning you by the Lord, that* on reading what I have written, *ye will not think differently* from me, concerning the doctrine of justification by faith. *But the teacher, who*, by his falsehoods, *hath given you so much trouble, shall*, when I

is such a belief of the truth, as worketh in the mind of the believer by love, and maketh him *a new creature*, chap. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap v. 15.

Ver. 7.—*Ye did run well.* The exercises of faith and holiness enjoined in the gospel, are often in scripture compared to the ancient athletic exercises, especially to the race; because in that exercise the greatest exertions of activity and strength, were necessary to obtain the prize, Heb. xii. 1.

2. *Who put a stop to you?* In this question, the apostle did not ask who the person was who had put a stop to them; but he expressed his surprise and grief at their being stopped. The word, ανεκοψε, signifies one's going across the course, so as to jostle and stop another who is running.

Ver. 8. *Cometh not of him who called you.* So καλεντος should be translated, being the participle of the imperfect of the indicative. The apostle here described himself. For he was the person who converted the Galatians, as is plain from chap. i. 6. See Pref. sect. 1.

Ver. 9. *A little leaven leaveneth the whole lump.* This is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine and vicious example is set forth. Hence our Lord gave the name of *leaven* to the doctrine of the Pharisees and Sadducees, Matth. xvi. 11, 12. The same name the apostle gave to the doctrine of the Judaizers in this passage, and to the incestuous person, 1 Cor. v. 7. See note 1. on that verse.

Ver. 10. *Shall bear punishment.* See 2 Cor. x. 6, 8. xiii 10.

come, *be punished for it, whosoever he be.*

11 My enemies tell you, that I preach circumcision. *But I brethren, if I now preach circumcision, why am I now persecuted* by the Jews? Having left off preaching salvation through a crucified Messiah, *certainly the offence of the cross is removed,* (1 Cor. i. 23.) and they should no longer persecute me.

12 *I wish they were even cut off* by excommunication, *who subvert your faith* by their malicious calumnies, and false doctrines.

13. *Now ye, brethren, have been called* by the gospel *into freedom from* the law of Moses, as the rule of your justification. *Nevertheless, use not this liberty as a pretext for gratifying* those appetites, and exercising those passions, which have their seat in *the flesh. But*, agreeably to the law of Christ, *assiduously serve one another* in all things innocent.

11 (Δι) *But* I, brethren, if I (ετι, 193.) *now* preach circumcision, why *am* I (ετι) *now persecuted? Certainly the* offence of the cross *is abolished.*

12 I *wish* they were even cut off [1] *who subvert* you [2].

13 (Γαρ, 97.) *Now ye, brethren,* have been called (επ') *into* liberty; (ver. 1.) only USE not *this* liberty for an occasion to the flesh; [3] but *through* love (δουλευετε) *assiduously serve* one another.

1 Tim. i. 20. where, in like manner, the apostle threatens to punish false teachers.

Ver. 12.—1. *Were even cut off.* Jortin thinks, οφελον αποκοψονται, may be translated, *I wish they could cut themselves off*; namely, by leaving your society. But as the apostle had hinted at the excommunication of the false teachers, ver. 9. by comparing them to leaven, which was to be purged out, that it might not leaven the whole lump; and had threatened, ver. 10. that those who subverted them should bear their punishment, I am inclined to think, that in this verse, he desired the Galatians themselves to cut the false teachers off from their society. See 1 Cor. v. 2.

2. *Who subvert you.* The word ανασατουντες, properly signifies to drive one from his habitation. The phrase, Acts xvii. 6. οι την οικουμενην ανασατωσαντες, is translated, *who have turned the world upside down.*

Ver. 13. *Only use not this liberty for an occasion to the flesh.* Here, and in what follows, the apostle proposed to remedy the dissentions which had arisen in the churches of Galatia, as in other Gentile churches, where the Jewish converts insisted that the Gentiles should observe the distinction of meats and days prescribed by Moses; but the Gentiles strenuously maintained their Christian liberty. In carrying on these disputes, both parties, it seems, took such

14 For *the whole law* [1] is fulfilled (ἐν λόγῳ, 60.) *by one precept*, EVEN *by* this, Thou shalt love thy neighbour as thyself [2].

15 But if ye bite and devour one another, *have a care, lest* ye be consumed *by one* another [1].

16 (Λέγω δέ, 55.) *I command* then; Walk *by* the spirit, [1] (καὶ, 212.) *and so ye will* not fulfil the lust of the flesh.

14 They who stickle for the law, ought to be zealous in the offices of love. *For the whole law*, as it respects our neighbour, *is fulfilled by* obeying *one precept, even this, Thou shalt love thy neighbour as* sincerely as thou lovest *thyself.*

15 *But if*, from your zeal for, or your zeal against the law of Moses, *ye wound and destroy one another's* characters, *have a care lest ye bring* everlasting *destruction on one another.*

16 *I command then, Walk according to* the dictates of *your spiritual part, and so ye will not gratify the lust of your animal nature*; particularly ye will not gratify the sinful passions of envy, malice, anger, revenge.

such liberties with each others characters, that the apostle termed it, ver 15. *a biting and devouring each other.*—In the expression, *Use not your liberty as an occasion to the flesh*, the apostle insinuated, that the Gentile Christians indulged their sensual appetites, by eating those meats which their Jewish brethren reckoned unclean, without regarding the offence which they gave them by so doing: and that, on the other hand, the Jewish converts enraged against the Gentiles, gave vent to their fleshly, or angry passions, by speaking evil of them, and giving them opprobrious names.—See Rom. xiv. where the apostle hath treated of these disputes at great length.

Ver. 14.—1. *For the whole law.* Here *law* signifies those parts of the law of Moses, which enjoined men's duty to their neighbours; as is plain from the use of the word, Rom. xiii. 8, 10.

2. *Shalt love thy neighbour as thyself.* As we cannot live comfortably without the assistance of our neighbour, he may on account of his necessary services be reckoned a part of ourselves; in the same manner that the wife, on account of her necessary services to her husband, is called *his own body*, Ephes. v. 28. Our neighbour, therefore, hath a title to be loved by us, with as much sincerity as we love ourselves.

Ver. 15. *Lest ye be consumed by one another.* This Chandler interprets of their destroying the church of Christ; because it would prevent the progress of the gospel, when the first converts quarrelled amongst themselves, and manifested a bitter and angry spirit towards one another.

Ver. 16. *Walk by the spirit.* The apostle often uses the word *spirit*, to denote men's *spiritual part*, their reason and conscience enlightened by the doctrines and precepts of the gospel revealed by the

17 Ye have great need to subdue the lusts of the flesh: *For the flesh strongly inclines men to act contrary to reason and conscience; and these* principles *are* often *contrary to one another, so that ye cannot* always *do the things which your better part inclines* you to do. See Rom. vii. 18.

18 *But*, to encourage you to subdue the flesh, know, that *if ye habitually follow the dictates of your better part, ye are not under* the curse of any *law*, so as to be punished.

19 *Now, the works* produced by the lust *of the flesh, are manifest: namely, adultery; fornication;* and all kinds of *uncleanness*, such as incest, sodomy, bestiality; the indulging *lascivious thoughts*, and the reading of lascivious books;

20 *The worshipping of idols; sor-*

17 For the flesh[1] lusteth against the spirit, and the spirit against the flesh; and these are contrary *to one another*, so that the things *which* ye incline, *these* ye cannot do [2].

18 But if ye *are* led by the spirit, ye are not (ὑπὸ νομον) under *law*. (See the note on ver. 23.)

10 Now, the works of the flesh are manifest: which are THESE; adultery, 1 fornication, uncleanness, lasciviousness,

20 Idolatry, 1 *sorcery*,[2]

the Spirit of God; and more especially, when the spirit is opposed to the flesh, as in the following verse. See Gal. v. 25. where *living in the spirit*, signifies living in the gospel dispensation.

Ver. 17.—1. *For the flesh.* In scripture *the flesh*, frequently denotes the natural depravity of the animal part of our nature, which is so prevalent in all, that even the regenerated are troubled with the relics of it.

2. *So that the things which ye incline, these ye cannot do.* The *things which we incline*, are the things which reason and conscience incline. The expression *ye cannot do*, does not mean *ye cannot at any time do*, but *ye cannot at all times do*: for as the apostle tells us, ver. 24. *They who are Christ's have crucified the flesh with the passions and lusts*: So that for the most part they do the things which their better part inclines. Besides, how absurd would it have been for the apostle, to command the Galatians not to fulfil the lusts of the flesh, for this reason, that they could not at any time, do the things which their reason and conscience inclined.

Ver. 19. *Adultery.* This work of the flesh is mentioned first, as being the most prejudicial to society. It destroys conjugal happiness, ruins families, introduces a spurious breed, alienates the affection of parents from their children, and causes them to neglect their education.

Ver. 20.—1. *Idolatry* is justly reckoned among the works of the flesh, because the worship paid to many of the heathen gods, consisted in the most impure fleshly gratifications.

2. *Sorcery.* Φαρμακια, *sorcery*, being placed immediately after idolatry,

enmities, *strifes* [3], emulations, wrath, *brawlings*, (see 2 Cor. xii. 20. note) *separations*, [4] heresies [5],

21 Envyings, murders, *drunkennesses*, revellings, (see Rom. xii. 13. note 1.) and such like: *CONCERNING which I foretel you NOW*, as I *also have foretold*, that they *who practise* such things shall not inherit the kingdom of God.

cery, or a pretended communication with invisible malignant powers; *enmities* long kept up; *quarrels* issuing in unreasonable law-suits; ambitious *emulations*; violent *anger*; *brawlings*; causeless *separations*; the forming of *sects in religion*, for the sake of gain, in opposition to conscience;

21 *Inward grievings at the happiness of others*; *the taking of men's lives unjustly*, and the maiming of their members; *drinkings to intoxication*; *lewd frolics*, and running through the streets in the night time; *and such like* evil practices; *concerning which I foretel you now, as I have* often *done formerly, that they who practise such things, shall not inherit the kingdom of God.* Awful declaration!

latry, means those arts of incantation and charming, and all the pretended communications with invisible malignant powers, whereby the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. In this sense the word is used concerning Babylon, Rev. xviii. 23. Εν τη φαρμακεια σου, *By thy sorcery, were all nations deceived*; that is, by a variety of wicked arts and cheats, the nations were deluded to support Babylon in her idolatries and corruptions. The word, φαρμακεια, translated *sorcery*, comes from φαρμακον, *a drug*, either salutary or noxious; so denotes, sometimes the art of curing diseases by salutary drugs, sometimes the art of poisoning by such drugs as are noxious. Hence it signifies among other things, the cheats of such impostors, as by noxious draughts and ointments pretend to govern men's passions, while in reality they do nothing but injure the bodies of those who use their prescriptions.

3. *Strifes.* Ερεις, as distinguished from Εχθραι, *Enmities*, may signify such law suits as proceed from fleshly passions, rather than from the sober dictates of reason.

4. *Separations.* The word *seditions*, by which our translators have rendered the Greek word διχοστασιαι, is of too limited a signification, denoting only *a state crime*: whereas the Greek word signifies, those uncharitable and causeless separations, which break not only the civil, but the religious ties, whereby mankind are united; and which proceed from the prevalence of covetousness, pride, and other lusts of the flesh.

5. *Heresies* being ranked among the works of the flesh, must be opinions in religion, embraced from pride of understanding, and factiously obtruded on others, in opposition to a man's own conviction, for

22 *But the fruit which* reason enlightened by *the Spirit* of God *produceth, is love* to God and man; *joy*, occasioned by that excellent affection; *peace* with all men; *the patient bearing of injuries*; *a soft and sweet manner of speaking*; *a beneficent disposition*; *fidelity* in engagements, promises, and trusts;

22 *Calmness under provocations, temperance* in the use of meats and drinks. In praise of these virtues I observe, that *there never was any law* or religion, *by which they were prohibited*, or the persons punished who practised them.

24 *Besides, they who are Christ's* brethren, (iii. 29.) *have*, from love

22 But the fruit of the Spirit [1] is love, joy, peace, long-suffering, gentleness, [2] goodness, *fidelity*, (so πιστις is translated in our Bibles, Tit. ii. 10.)

23 Meekness, temperance: against such *things* there is no law [1].

24 (Δε) *Besides*, they *who* are Christ's, have

for the sake of worldly interest. See 2 Pet. ii. 1. note 2. and Titus iii. 10. note 1.

Ver. 22.—1. *But the fruit of the spirit, &c.* The apostle calls the virtues mentioned in this verse, the *fruit*, rather than the *works* of the Spirit, to shew their excellency. For trees which produce fruit, are on that account valued and cultivated. It is not possible to give a higher praise to any temper of mind or course of life, than to say it is the fruit of the Spirit; whether by *the spirit*, we understand the Spirit of God, or the spirit of man.

2. *Gentleness.* Χρηστοτης, from χρηστος, suavis, jucundus, mitis. This Crellius says is "comitas seu suavitas quædam morum, quæ elucet in verbis, in cultu, atque rebus externis ob quam fiat ut sis amabilis." Sweetness of speech and manners.—Gentleness differs from meekness in this respect, that *meekness* is a passive virtue, and consists in the bearing of injuries, insults, and provocations, without anger or resentment. Whereas, *gentleness* hath more of the nature of an active virtue, and exerts itself in a soft obliging manner of speaking and acting, even when necessitated to differ from, or oppose those with whom we converse.

Ver. 23. *Against such things there is no law.* Syriac, *Adversus hos, lex non est posita.* By this observation the apostle insinuates, that the virtues here mentioned are so manifestly excellent, that there never hath been any nation which did not acknowledge their excellence, and give proofs that they did so, by making them objects either of their public or of their private institutions. Agreeably to this sentiment he says, ver. 18. *If ye are led by the Spirit, ye are not under* the condemnation of any *law* whatever.

Ver. 24.—1. *Have crucified the flesh.* This is a beautiful, and affecting allusion to our Lord's sufferings on the cross. The restrain-

ing

crucified [1] the flesh, with the *passions* [2] and lusts.

25 (Ει, 134.) *Since* we live in the spirit, let us also walk (sup. εν, 176.) BY the spirit.

26 Let us not be *vainglorious*, provoking one another, envying one another.

to him and admiration of his character, *crucified the body with the passions and lusts* proper to it.

25 *Since we live in the spiritual dispensation of the gospel*, and enjoy the spiritual gifts, *let us also walk by the spirit*; that is, by the rules prescribed in this spiritual dispensation.

26 In particular, *Let us* who enjoy the spiritual gifts, *beware of being puffed up with pride*, lest *we provoke one another* to anger; and let us who want these gifts, abstain from *envying those who possess them.*

ing of our fleshly lusts may be very painful to us, as the word *crucify* implieth. But the same word, by putting us in mind of Christ's suffering much greater pains for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to disregard the pain which so necessary a duty may occasion to us.

2. *With the passions.* Παθημασι, *The passions*, as distinguished from *the lusts* of the flesh, are *malice*, *anger*, *revenge*, *envy*, *pride*.

CHAP. VI.

View and Illustration of the Exhortations in this Chapter.

THE apostle, in what follows, recommended to the spiritual men who were teachers in the Galatian churches, to restore by meek exhortations and affectionate rebukes, those who were surprised into any fault, ver. 1.—And to sympathize with, and assist one another in every distress, whereby they would fulfil Christ's law of love, ver. 2.—And because men's neglecting others in their distresses, often proceeds from pride, or an high opinion of themselves, the apostle declared, that if any one, especially any teacher of religion, thinketh himself to be something, yet being nothing, in as much as he refuses to do works of love, he deceiveth himself, ver. 3.—Wherefore, that the Galatian teachers might form a just judgment of themselves, the apostle exhorted every one to try his own work; and if he found it good, he would have matter of boasting in what he himself is, and not in the inferiority of others, ver. 4.—This he told them was the only sure ground of boasting, because every one shall bear his own burden at the judgment, and be treated, not according to the opinion which he hath of himself, or which others have of him, but according to what he really is, ver. 5.

Having thus instructed the teachers in their duty to the peo-

ple, he shewed the people their duty to their teachers; for he commanded every one who was instructed in the word, to impart some share of all the temporal good things which he enjoyed, to the person who instructed him, ver. 6.—And lest any of them might neglect to provide a proper maintenance for the ministers of the word, on the pretences which an immoderate selfishness is ready to suggest, he assured them, that as certainly as men reap the kind of grain which they sow, ver. 7. so certainly, he who neglecting good works soweth into his flesh, by employing himself in procuring the gratification of his fleshly appetites, shall, from such a course, reap corruption: Whereas he who soweth into his spirit, the good seed of knowledge and virtue, shall, from that course, reap life everlasting, ver. 8.—And therefore he exhorted the Galatians whilst they had opportunity, to do good to all, especially to them who were of the household of faith, ver. 9, 10.—Next, he desired them to consider what pains he had taken, in writing so large a letter to them with his own hand, to secure them against the sophistry of the false teachers, ver. 11.—And having recalled these impostors to his thoughts, he could not finish his letter without observing, that the earnestness with which they pressed circumcision, proceeded entirely from their desire to live in pleasure, and to avoid persecution for preaching salvation through a crucified Messiah, ver. 12.—To prove this, he assured the Galatians, that these circumcised teachers did not themselves keep the law; but they wished them to be circumcised, that they might boast among the unbelieving Jews, of their having proselyted them to Judaism, ver. 13.—But with respect to himself, he told them, that he had no worldly views whatever in converting them, and never wished to boast in any thing, but in the doctrine of salvation through the cross of Christ, by which the world was crucified to him, and he to the world, ver. 14.—Then declared a second time, (see chap. v. 6.) that under the gospel, neither circumcision availeth any thing towards our acceptance with God, nor uncircumcision, but an entire change of principles, dispositions, and actions, ver. 15.—And wished peace and mercy to all who sought justification by that rule; namely, by becoming new creatures. For such were *the Israel of God*, the spiritual seed of Abraham, to whom the promises belonged, ver. 16.—And having in this epistle plainly declared, and fully established the doctrine of justification by faith, he forbad the false teachers to trouble him any more on account of that doctrine, as he bare on his body marks of his sufferings for the gospel, whereby his sincerity in the things which he preached, was put beyond all doubt, ver. 17.—Then concluded, with giving the Galatians his apostolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. VI. 1 *Also*, brethren, if a man be *surprised* [1] *into any* fault, ye *the spiritual* MEN [2] restore such *a person* in the spirit of meekness; *taking a view of* thyself, [3] lest *even thou* be tempted [4].

2 Bear ye one anothers burdens [1], and so fulfil the law of Christ.

3 For if *any one* think himself to be something,

COMMENTARY.

CHAP. VI. 1 *Also, brethren, if any member of your churches*, through the strength of temptation, or the frailty of his own nature, *is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person* to his proper place in Christ's body, the church, *by meek instructions and affectionate rebukes:* and thou who readest, *take a view of thine own frailty, lest even thou fall by temptation.*

2 Instead of rebuking one another with harshness, *sympathize with one another* in every distress; *and thus fulfil the law of Christ*, which enjoins benevolence even to those who fall into sin.

3 *For if any one thinking highly of himself*, is immoderately severe to-

Ver. 1.—1. *If a man be surprised.* Προλημφθη here, signifies *taken before* one considers what he is going to do; consequently, the apostle is speaking of those sins which men commit without previous deliberation; as is plain likewise from the reason subjoined, *Lest even thou be tempted.*

2. *Ye the spiritual men restore.* Καταρτιζετε. See Ephes. iv. 12. note 1.—According to Locke, Chandler, and others, πνευματικοι, *the spiritual men*, were those among the Galatians who were eminent for their knowledge and goodness. But I rather think they were persons who possessed the spiritual gifts, 1 Cor. xiv. 37. and to whom it belonged to instruct, admonish, and rebuke others. For the teachers and rulers were generally chosen from among the first converts, on whom the spiritual gifts were bestowed in the greatest plenty.

3. *Taking a view of thyself.* There is a great beauty in thus suddenly changing the discourse, from the Galatian spiritual men to the reader himself. It rouses his attention, and carries the exhortation home to him with peculiar force.

4. *Lest even thou be tempted*; that is, *fall by temptation*: the cause being here put for the effect. The consciousness of our own frailty should dispose us to be merciful towards those who sin.

Ver. 2. *Bear ye one another's burdens.* This is an allusion to the custom of travellers, who when too heavily laden with their baggage, relieve one another by bearing the burdens of the weak or fatigued, and in that manner shew their good disposition towards each other.

wards his brethren, when they fall into sin, and does not assist the distressed, such a person, *being nothing deceiveth himself* in thinking himself better than others.

4 *But*, the worth of man being shewn by his works; *let every one try his own work*, rather than the work of others, *and* if good, *then he shall have boasting in himself alone, and not in another* as worse than him.

5 To bring your actions to the trial, is absolutely necessary; *for every one*, at the judgment, *shall answer for his own actions* only.

6 *Now let him who is instructed in* the doctrines and precepts of *the gospel, impart a share of all the good things* he enjoys *to the instructor*. By this good work, ye may have matter of boasting in yourselves, ver. 4.

7 To maintain them who teach you, is your duty. Therefore *do not deceive yourselves, God will not be mocked: For*, as in the natural, so in the moral world, *whatever a man soweth, that also he shall reap.*

8 *Therefore he who*, by spending his time and wealth in gratifying his sensual desires, *soweth into his own*

being nothing, he deceiveth himself.

4 But let every *one try* his own work, and then *he shall* have *boasting* in himself alone, and not in another [1].

5 For every *one* shall bear his own burden.

6 (Δε, 103.) *Now* let him *who is instructed* in the word, communicate (τῳ, 166.) *of* all good things *to the instructor.* [1]

7 *Do* not *deceive yourselves*, God is not mocked: For *whatever* a man soweth, that *also he shall* reap.

8 (Ὅτι, 255.) *Therefore* he *who* soweth (εἰς,) *into his own* flesh, [1] shall

Ver. 4. *Have boasting in himself alone, and not in another.* Locke thinks, *the boasting in another*, here condemned, was the boasting of the false teachers in those they had persuaded to receive circumcision, ver. 13. But the context doth not favour that interpretation.

Ver. 6. *Communicate of all good things to the instructor.* If the teachers, who by the spiritual gifts were supernaturally qualified to instruct others, deserved to be liberally maintained, how much more is a liberal maintenance due to those, who, not possessing the spiritual gifts, are obliged to spend a great deal of time and money in fitting themselves for their office, and who employ themselves assiduously in discharging it?

Ver. 8. *Who soweth into his own flesh.* In this passage the apostle considers the human body and mind, as fields into which seed is cast, and which produce fruit according to the nature and measure of the seed sown on them: and by this similitude hath shewn, that there is

an

(εκ) *from* the flesh reap corruption: But he *who* soweth *into* HIS spirit, shall *from* the spirit reap life everlasting.

flesh, shall from such a sensual life, reap corruption; the utter destruction of his soul and body. *But he who* by spending his time and wealth in improving his mind, and in doing good to others, *soweth into his spirit, shall, from* such sowing into *the spirit,* assuredly *reap life everlasting.*

9 (Δε, 106.) *Wherefore,* let us not *flag* in well-doing, for in *the proper* season we shall reap, if we faint not.

9 *Wherefore,* having such a prospect, *let us not flag in improving our own minds, and in doing good* to others: *For in the proper season,* namely at the judgment, *we shall reap,* (ver. 8.) the blessed harvest of everlasting life, *if we faint not.*

10 *Well then, while* we have opportunity, Let us *work* good *to all, but* especially [1] *to* them who are of the household of faith.

10 *Certainly then, while the season of sowing lasteth, let us work good to all men,* whatever their country or their religion may be, *but especially to them who are of the family of* God by *faith:* for considering our persecuted state, we ought to be very attentive in succouring one another.

11 Ye see how large a letter [1] I have written *to* you with *my* own hand.

11 *Ye see how large a letter I have written to you with my own hand.* By this ye may understand my anxiety to preserve you in the true faith of the gospel.

an unalterable connection between vice, continued in, here, and misery hereafter.

Ver. 10. *Let us work good to all, but especially to them who are of the household of faith.* Every man's first duty is to provide for those whom God hath more immediately committed to his care, namely, his wife and children, and near relations. And if, besides taking care of them, he is able to assist others, he should, when there is a competition between the objects to be relieved, prefer those who in their prosperity relieved others, and whose characters are virtuous. These are the members of the household of faith, of whom the apostle speaks.—Yet the vicious are not to be wholly overlooked in their distresses. They ought to be relieved by the charitable; but not in such a manner as to prevent them altogether from feeling the evil consequences of their sinful courses. For, as misery is appointed by God to follow vice, even in the present life, for the purpose of reclaiming the wicked, to relieve their wants in an abundant manner, would be to counteract the wise plan of the divine providence, and to encourage them in their wickedness.

Ver. 11. *Ye see how large a letter.* The phrase πηλικοις γραμμασι, is

12 *As many* of your teachers *as wish to appear fair*, in the eyes of their unbelieving brethren, *by their attachment to the law, these strongly persuade you to be circumcised*, not because they think circumcision necessary to salvation, but *only that they may not be persecuted* by the unbelieving Jews, *for* preaching salvation through *a crucified Messiah.*

12 As many as *wish* to *appear fair by* the flesh, [1] *these* constrain you to be circumcised, only *that* they *may not be persecuted* for the cross of Christ. [2]

is rightly translated, *how large a letter*. For the first word, πηλικοις, properly signifies, *of what size;* and the second word, γραμμασι, denotes *an epistle*, as well as the letters of the alphabet. See Acts xxviii. 21. This translation is adopted by Beza, Le Clerc, Beausobre, Wolf, and Lardner. But Whitby, Doddridge, and others, following Jerome, Chrysostom, and Theophylact, translate πηλικοις γραμμασι, *with what kind of letters;* supposing it to be an apology for the inelegance of the writing. For, from the apostle's making use of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. The inference, however, does not follow. Eminent men much engaged in affairs, commonly employ others to write for them, notwithstanding they are able to write very well themselves. I therefore prefer the translation in our bibles, which represents the apostle as informing the Galatians, that he wrote this large epistle with his own hand, to shew how anxious he was to reclaim them from their errors, and to give them the fullest assurance of the truth of the doctrines contained in it; and that he uniformly preached the same doctrines every where.

Ver. 12.—1. *As many as wish to appear fair by the flesh.* So the phrase ευπροσωπησαι εν σαρκι, may be translated; for ευπροσωπησαι, properly signifies, to have *an handsome*, or *lovely countenance.* The apostle's meaning is, that the false teachers wished to appear well in the eyes of the Jews, on account of their attachment to the law of Moses, which the apostle in other passages terms *the flesh*, in opposition to the gospel, which he calls *the spirit*, Gal. iii. 3. note.

2. *That they may not be persecuted for the cross of Christ.* The Jewish chief priests and elders, were great persecutors of the disciples of Christ, and began their persecution very early, John ix. 22. xii. 42. xix. 38. Even Paul himself, before his conversion, was employed by them in this hateful work, which he executed with great violence, not in Judea only, but in foreign cities. It seems the mandates of the council at Jerusalem were received with implicit submission, even by the synagogues in the Gentile countries, Acts ix. 2. Wherefore the false teachers, of whom the apostle speaks, to recommend themselves to the rulers at Jerusalem, who stirred up the unbelieving Jews every where against the Christians, fell upon the scheme of blending Judaism with the gospel; and, as the apostle informs us, urged the Gentiles to receive circumcision, merely that they

13 For *not do even the circumcised* themselves keep the law, (see chap. v. illustr. ver. 3.) but *they wish you to be circumcised*, that they *may boast* in your flesh.

13 These hypocrites do not enjoin circumcision on any conscientious motives; *for not even do the circumcised themselves, keep the law* of Moses, *but they wish you to be circumcised*, merely *that they may boast* among the unbelieving Jews, *of having persuaded you to receive that rite in your flesh.*

14 But *let it never happen to me to boast, except* in the cross of our Lord Jesus Christ, by *which* the world is crucified to me,[1] and I to the world.[2]

14 *But let it never happen to me to boast, except in* salvation through *the cross of our Lord Jesus Christ, by which the world is crucified to me*; is rendered incapable, either of alluring me by its pleasures, or of terrifying

they themselves might not be persecuted for *the cross of Christ*, or gospel doctrine of salvation through a crucified Messiah.

Ver. 14.—1. *By which the world is crucified to me*, &c. As believers are no where said to be crucified by Christ, the words δι' ὃν, must be translated, *by which*, and not *by whom*; for the pronoun ὃν, is put for σταυροῦ. The world is said to be crucified to believers by the cross of Christ, because Christ having been put to death for calling himself the Son of God, he was demonstrated to be really the Son of God by his resurrection from the dead. Consequently, by that great miracle, God confirmed all the promises which Christ made to mankind concerning the pardon of their sins through his death, and concerning his own return from heaven to raise the dead, and judge the world, and to bestow on the righteous eternal life. Now, by the firm expectation of these great events, and the assured hope of enjoying eternal happiness with Christ in heaven, founded on the cross, that is, on the death and resurrection of Christ, *the world*, like the dead carcase of a crucified malefactor, is stript of all its vain allurements.—Farther, our Lord having on the cross endured with the greatest patience and fortitude, extreme sufferings; and having received in his human nature the government of the world, as the reward of these sufferings, his followers are thereby taught, that the cause of God and religion often needs the sufferings of good men to support it: and that when they are called to suffer for his cause, they shall receive extraordinary assistances and consolations from God; and that distinguished rewards shall be bestowed on them who suffer courageously for righteousness sake. By all which it comes to pass, as the apostle affirms, that the world with its terrors, hath no more power to excite in the mind of believers undue fears, than the dead carcase of a crucified enemy.

2. *And I to the world.* The cross of Christ likewise crucifies believers to the world. It inspires them with such principles, and leads them to such a course of life, as renders them in the eyes of the world as contemptible, and as unfit for their purposes, as if they were

me by its frowns: *and I* am crucified *to the world;* I am rendered incapable of its sinful practices and sinful pleasures.

15 I boast in the cross of Christ, as the only foundation of my hope of salvation, and as the great principle of my sanctification; *Because, under the gospel, neither circumcision, nor uncircumcision is of any avail* towards our acceptance with God, *but* the being *a new creature.*

16 *Now as many* of the believing Gentiles *as walk by this rule,* seeking acceptance with God, not by circumcision, but by becoming new creatures, *may peace be their portion* in this life, and pardon at the day of judgment. *The same blessing I wish on the believing Jews.*

17 *Henceforth, let no one give me trouble,* by calling my commission, my doctrine, or my faithfulness in question: *For I bear the marks of the Lord Jesus's* servant *in my body.*

15 For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. [1] (See chap. v. 6. note 2.)

16 *Now* as many as *shall* walk *by* this rule, (κανονι. Philip. iii. 14. note 1.) peace BE on them, and mercy, and *on* the Israel of God.

17 *Henceforth* let no *one give me trouble:* for I bear the marks [1] of the Lord Jesus in my body.

were dead carcases. All believers, therefore, after the apostle's example, justly glory in the crucifixion of their Master, not only as it is the foundation of that assured hope of pardon which they entertain, but as it is an effectual principle of their sanctification.

Ver. 15. *A new creature.* The phrases *new creature, new man,* Col. iii. 10. and *the putting on of Christ,* Gal. iii. 27. (see Ephesians iv. 24. note,) are often used by the apostle, to denote an entire change of principles, dispositions, and actions. See 2 Cor. v. 17. notes 1, 2.

Ver. 16.—1. *Peace be on them,* or *peace shall be on them.* In this manner of translating the clause, it is a prediction, or promise of happiness, rather than a benediction. For the meaning of *peace,* see Rom. i. 7. note 4.

2. *Israel of God.* Not the believing Jews only, but the believing Gentiles, are called *the Israel of God;* because they are the spiritual seed of Abraham, and the only children of God to whom the promises in their secondary and highest meaning belong. But here, *the Israel of God,* being distinguished from the believing Gentiles, are plainly the Jewish believers.

Ver. 17. *I bear the marks of the Lord Jesus in my body.* Because the word στιγματα denotes marks made by burning, it is generally supposed that the apostle had in his eye, those servants in the heathen

18 The grace of our Lord Jesus Christ BE with your spirit, *brethren*, [1] Amen.

18 *May the love of our Lord Jesus Christ be* always *felt in your mind, brethren. Amen.* See Ephes. vi. 24. note.

then temples, on whose foreheads the name of the god to whom they belonged was burned. After which, it was believed, they were under the immediate protection of the god. Hence the beast, Rev. xiii. 1. had upon its head the name of *Blasphemy*; and the worshippers of the beast, ver. 16. *had a mark on their right hand, or on their foreheads*, whereby they were known to be its worshippers. In like manner, the servants of God have *his name on their foreheads*, Rev. xxii. 4.—The apostle, in allusion to these customs, calls the scars of the wounds which he received when stoned, and left as dead on the street of Lystra, *the marks of the Lord Jesus*. Farther, as he was five times scourged by the Jews, and thrice beaten with rods by the Romans, 2 Cor. xi. 24, 25. he may have suffered some of these punishments before this epistle was written. And if the wounds which he then received left scars in his body, he might call them likewise, *the marks* by which he was distinguished as the servant of the Lord Jesus.—Chandler conjectures, that by forbidding any one to give him trouble, seeing he bare the marks of the Lord Jesus in his body, the apostle threatened to punish the Judaizing teachers with the rod: as if he had said, *at his peril*, let any man from henceforth give me trouble, by calling my apostleship in question. Perhaps he meant likewise to insinuate, that the marks of the Lord Jesus in his body were much better proofs of his being Christ's servant, than the mark of circumcision, of which the false teachers boasted, was a proof of their being God's servants.

Ver. 18. *Brethren.* The attentive reader must have taken notice of the severity with which the apostle treated the Galatians. His rebukes were sharp, (chap. i. 6. iv. 11. v. 15.) and the language, in which he gave them, cutting. For he twice called them *senseless Galatians*. Nevertheless, having expressed his persuasion, that after reading what he had written, they would not think differently from him, in the great articles of the Christian doctrine, ch. v. 10. he shewed his love to them, not only by giving them his apostolical benediction, but by calling them *brethren*; and by making that appellation the last word of his letter but one.

CONCLUSION.

AS it was the general belief of the Jewish nation, that salvation could only be obtained by obedience to the law of Moses, it is natural to suppose, that many of the Jews who embraced the gospel, would teach the Gentiles, that unless they were circumcised they could not be saved: And, on the other hand,

that such of them as knew the truth of the gospel, would oppose that false doctrine with a zeal equal to the magnitude of its pernicious consequences. The truth is, this controversy actually took place very early in the church, and occasioned such keen disputation and dissention among the brethren, that it became necessary to apply to the apostles and elders in Jerusalem to have it determined. Accordingly, after deliberating on the matter with the chief brethren of the church of Jerusalem, they unanimously decreed, that circumcision was by no means necessary to the salvation of the Gentiles; and sent copies of their decree to the churches in Antioch, and Syria, and Cilicia, by the hands of Barnabas and Paul. But the latter, who knew the extreme attachment of the Jews to the law, foreseeing, that notwithstanding the decision of the apostles and elders, some of the more zealous Jewish believers in every church, would urge the Gentiles to receive the law as necessary to their salvation; and knowing, that by the prevalence of that doctrine, the gospel would be overturned, he judged it proper, that the brethren of the Gentiles should be secured from being drawn into an error so pernicious. He therefore wrote immediately to the churches of Galatia, where, as he was informed, some had already gone over to Judaism, the letter in the Canon which bears their name, in which he proved by the strongest reasoning, that circumcision was not necessary to the salvation of either Jews or Gentiles, but faith working by love. The same doctrine he inculcated in most of his other epistles; and by his zeal for the truth of the gospel, and earnest endeavours to maintain it, he, at length, banished Judaism out of the Christian church. The epistle to the Galatians, therefore, in which this matter was debated and settled, being, as Chandler observes, perfectly suited to the state of the Christian church in its most early period, carrieth in the very nature of the question of which it treats, a strong internal evidence of its antiquity and authenticity. For it is not to be supposed, that any person in the second or third age of Christianity, would be at the trouble to write such an elaborate letter, for the purpose of determining a controversy, which it is well known had no existence in the church after the apostle's days.

A NEW

A

NEW LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

EPHESIANS.

PREFACE.

SECT. I. *Of the Introduction of the Christian Religion at Ephesus.*

ST Paul's first coming to Corinth happened in the year 51, as was formerly shewed, Pref. to 1 Cor. sect. 1. On that occasion he abode among the Corinthians somewhat more than eighteen months, Acts xviii. 11, 18. then departed by sea for Judea. In his voyage, touching at Ephesus, a city famed for its commerce and riches, and for its being the metropolis of the province of Asia, he preached in the synagogue there with some prospect of success. But hastening to go to Jerusalem to keep the feast of Pentecost, he left Ephesus soon, Acts xviii. 19, 20, 21. His first visit therefore, to the Ephesians, was in the year 53. From the history of the Acts, it appears, that the Ephesians were a very dissolute people, and extremely addicted to magic; "walking," as the apostle expresseth it, chap. ii. 2. "according to the prince of the power of the air, the spirit which worketh in the children of disobedience."—Their city also, was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous temple of Diana, which was built between the city, and the harbour, at the expence of all Asia; and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. This image, as we may well suppose, was worshipped with the most pompous rites, by a multitude of priests, and a vast concourse of votaries from every quarter, who, to

gain the favour of Diana, came to Ephesus to offer sacrifice at her shrine.

Such being the state of religion and morals among the Ephesians, St Paul, who was expressly commissioned by Christ to turn the Gentiles from darkness to light, and from the power of Satan to God, resolved, at his departure from their city, to return soon, Acts xviii. 21. that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the feast of Pentecost in Jerusalem, "he went down to Antioch, and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples," Acts xviii. 22, 23. And having passed through the upper coasts, he came to Ephesus, Acts xix. 1. On this occasion he preached boldly in the synagogue for the space of three months, discoursing concerning, and proving the things which related to the kingdom of God, ver. 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation, without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; insomuch, that the apostle found it needless, and even dangerous to frequent the synagogue any longer. Wherefore, separating the disciples from the unbelieving Jews, he discoursed daily in the school of one Tyrannus, who either was himself a disciple, or allowed the apostle the use of his school for hire, "And this," we are told, Acts xix. 10. "continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks."

After leaving the school of the philosopher Tyrannus, the apostle seems to have preached and worked miracles at Ephesus, in the places of most public resort; for his fame became so great, that "from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them," Acts xix. 12. About this time, also, the apostle's fame was greatly increased, by what happened to the seven sons of *Sceva*, one of the Jewish chief priests, who went about pretending to cast out devils. In short, Paul's preaching and miracles were so blessed of God, that multitudes of the idolatrous inhabitants of Asia, strongly impressed by them, embraced the gospel; and among the rest, many who had practised the arts of magic and divination. These, to shew how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value: So mightily grew the word of the Lord, and prevailed in Ephesus itself. This extraordinary success determining the apostle to stay in Asia for a season, he sent Timothy and Erastus into Macedonia. But after they were gone

gone, one Demetrius, a silversmith, who made shrines for Diana, calling together the workmen of like occupation with himself, said to them, " Sirs, ye know that by this craft we have our wealth : Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people ; saying, that they be no gods which are made with hands : So that not only this our craft is in danger to be set at nought ; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth." By this artful speech, Demetrius enraged the craftsmen to such a degree, that they made a great tumult, laid hold on Gaius and Aristarchus, Paul's companions, and rushed with them into the theatre, intending, no doubt, to throw them to the wild beasts which were kept there. But the town-clerk, speaking to the multitude with great calmness and prudence, quieted them, and dismissed the assembly ; so that the Christian preachers were let go in safety.

It is said, Acts xx. 1. That " after the uproar was ceased, Paul departed for to go into Macedonia." But as in the sacred history many events are narrated as in immediate succession, which happened at a considerable distance of time from each other, the passage just now quoted, may be supposed an instance of that kind. For, if I am not mistaken, the apostle abode two or three months in Ephesus and its neighbourhood after the riot. This appears from his speech to the elders of Ephesus at Miletus, Acts xx. 31. " Remember, that by the space of three years, I ceased not to warn every one," &c. These three years were completed in the following manner : At his first coming to Ephesus, he abode only a few weeks, Acts xviii. 19—21. When he returned, he preached in the synagogue three months, then taught in the school of Tyrannus two years. On leaving the school of Tyrannus, he preached and wrought miracles more publicly ; the effect of which was, that many believed, and came and confessed their evil deeds, Acts xix. 18. Many also who used curious arts, being converted, brought their books and burned them, ver. 19. After which the apostle sent Timothy and Erastus into Macedonia, but he himself staid in Asia till the riot of Demetrius. The things which happened after Paul left the school of Tyrannus, to the riot of Demetrius, may have taken up five months ; and these added to the two years and four months before mentioned, make his abode in Ephesus, from his first arrival, to the riot, in whole, only two years and nine months. Wherefore, the remaining months of his three years abode at Ephesus, must have passed after the riot ; unless we are of opinion, that his transactions from the time of his leaving the school of Tyrannus, to the riot, occupied eight months.

months. However, as some of the Asiarchs were his friends, Acts xix. 31. there is nothing improbable in supposing, that he remained in safety at Ephesus, or in the country adjacent, even after the riot; especially if he no longer taught publicly, but contented himself with instructing and comforting the disciples in their own houses, and employed himself privately in settling the affairs of the churches of Asia, before his departure for Macedonia.

The apostle, during his long abode in Ephesus and its neighbourhood, gathered a very numerous Christian church, which was as remarkable for the quality, as for the number of its members. According to Strabo, Ephesus was the greatest trading town in Asia, on this side Mount Taurus. It was also the residence of the Roman Proconsul, who governed the province of Asia, and the seat of the Courts of Justice; consequently, it was the place to which men of fortune, and learning, and genius resorted. Being thus inhabited, we cannot doubt, that among those whom Paul converted, there were people of distinction. In particular, some of the converted, who had formerly been magicians, were men distinguished by their natural parts, and by their literature; as may be inferred from the value of their books which they burned, amounting to fifty thousand pieces of silver, supposed to be equal to five thousand pounds of our money. The Asiarchs, also, or priests of Diana, who had the care of the games celebrated in her honour at Ephesus, and who are called Paul's friends, may have been converted, or in a disposition to be converted. Nay, the town-clerk, in his speech to the multitude, shewed that he entertained a good opinion of the Christian teachers, and of their doctrine, Acts xix. 37. The church at Ephesus, therefore, merited all the pains the apostle had bestowed in gathering it, and the care which he afterwards took to secure it against the erroneous doctrines, and vicious practices which the false teachers endeavoured to introduce into it. See Pref. to 1 Tim. sect. 2.

From 2 Cor. ii. 12, 13. we learn, that on leaving Ephesus after the riot, the apostle did not go straightway into Macedonia, but abode awhile at Troas, where also he had great success in preaching. Nevertheless, having no rest in his spirit, because he did not find Titus, whom he expected to meet in his way from Corinth to Ephesus, he took leave of his disciples at Troas, and went forward to Macedonia. There Titus, at length, came to him, and made him happy by the account which he gave him, of the good disposition of the Corinthians towards him, their spiritual father. In Macedonia, the apostle received the collections which the churches in that province had made for the poor of the saints in Judea; then went to Corinth, where he remedied the disorders which had taken place in that church; and having

received

received their contributions, with those of the other churches of Achaia, he proposed to sail from Cenchrea to Judea. But, understanding that the Jews lay in wait for him in Cenchrea, he altered his resolution, and returned through Macedonia. From Macedonia he went by sea to Miletus, and sent for the elders of Ephesus to meet him there; and when they came, he delivered to them the pathetic exhortation, recorded, Acts xx. 17—35. than sailed away to Syria. But he no sooner appeared in the temple at Jerusalem, than the unbelieving Jews who had come from Asia, raised a great tumult against him, in which he must have been killed, if he had not been rescued by the Romans; but which ended in his imprisonment, first in Jerusalem, after that in Cesarea, and last of all in Rome.

SECT. II. *Shewing that the Epistle which, in our Canon, is inscribed to the Ephesians, was actually written to them, and was not originally inscribed to the Laodiceans.*

Since the publication of Mill's edition of the Greek New Testament, many learned men have adopted his opinion, that the epistle in our canon, inscribed "to the Ephesians," was not written to the Ephesians, but to the Laodiceans. This opinion Mill hath endeavoured to support by the following arguments: 1. The testimony of Marcion the heretic, who, as Tertullian reports, "said the epistle to the Ephesians was written to the Laodiceans;" or "called *this* the epistle to the Laodiceans."—2. St Basil, in his second book against Eunomius, insinuates, that the first verse of the epistle to the Ephesians, ran originally in this manner: "To the saints who are, and to the faithful in Christ Jesus," without the words, *in Ephesus*.—3. Certain passages in the epistle itself, which, in Mill's opinion, are neither suitable to the character of the Ephesians, nor to the habits which subsisted between them and their spiritual father, Paul.

But to these arguments Lardner, who maintains the common opinion, opposes, 1. The agreeing testimony of all the ancient MSS and versions of this epistle now extant; particularly the Syriac, Vulgate, Persic, and Arabic, all which, without exception, have the words εν εφεσω, *in Ephesus*, in the first verse. For, as he very well observes, "It is inconceivable how there should have been such a general agreement in this reading, if it was not the original inscription of the epistle.

2. The unanimous consent of all the ancient fathers, and Christian writers, who, without exception, bear witness, that this epistle was written *to the Ephesians*, and never entertained the least doubt of it. This argument is well represented by Lardner, who, after the most accurate search into every thing pertaining to ecclesiastical antiquities hath thus written, Can-

vol. ii. page 394. "That this epistle was sent to the church at Ephesus, we are assured by the testimony of all catholic Christians of all past ages. This we can now say with confidence, having examined the principal Christian writers of the first ages, to the beginning of the twelfth century; in all which space of time, there appears not one who had any doubt about it." Of these testimonies, that of Ignatius, bishop of Antioch, in the end of the first century, is very remarkable. In a letter which he wrote to the Ephesians, from Smyrna, in his way to Rome, he says, chap. xii. "Ye are the companions in the mysteries of the gospel of Paul the sanctified, the martyr, deservedly most happy; at whose feet may I be found when I shall have attained unto God, who, πασῃ επιστολῃ (for ὁλῃ επιστολῃ, as πασα οικουμενη, Ephes. ii. 21. is put for ὁλη,) throughout all his epistle makes mention of you in Christ." Μνημονευει ὑμων, "Makes honourable mention of you." So the Greek phrase signifies, Matth. xxvi. 13. Mark xiv. 9. Acts x. 4. Ignatius means, that Paul commended the Ephesians, and never blamed them throughout the whole of his epistle, as he did some others, in the letters which he wrote to them. This is exactly true of the present epistle to the Ephesians. Moreover, by calling them συμυστοι, "companions, or partakers of the mysteries of the gospel of Paul," he alluded to those passages in the present epistle to the Ephesians, where the gospel is represented as *a mystery* made known to the apostle, and by him to them. Ignatius having thus plainly described our epistle to the Ephesians, there can be no doubt of the genuineness of its inscription. For if that epistle was written in the 9th of Nero, and Ignatius' epistle in the 10th of Trajan, as bishop Pearson supposes, the distance between the two epistles will be only forty-five years; consequently, Ignatius being of age at the time Paul is supposed to have written to the Ephesians, he could not be ignorant of the truth concerning it. But, without citing more testimonies, it is sufficient to observe with Lardner, in the general, "that Irenæus, Clement of Alexandria, Tertullian, Origen, and Cyprian, writers of the second and third centuries, quote this epistle as written to the Ephesians, as freely and plainly as they do his epistles to the Romans, Galatians, Corinthians, or any other of the acknowledged epistles of Paul; and that it is quoted in like manner, by all the writers of every age, Latins, Greeks, and Syrians." Canon ii. page 408.

3. As to Marcion, on whose affirmation Mill lays so great a stress, Lardner observes, that his credit is very little in an affair of this kind. For Tertullian, who says Marcion called this *the epistle to the Laodiceans*, says also that Marcion rejected the epistles of Paul to Timothy and Titus. And though Grotius has remarked, that in speaking of the epistle to the Ephesians, Marcion

Marcion had no temptations to falsify, the answer is, all the catholic writers of that age, have called this *the epistle to the Ephesians*, and they had no temptation to falsify, for they had no interest to serve by it. And if Marcion ever said this epistle was written to the Laodiceans, meaning thereby that it was written, not to the Ephesians, but to the Laodiceans, he affirmed what was false; as we are expressly assured, by the unanimous testimony of men who had no interest to deceive us in this matter, and who could not be deceived themselves.—Farther, though Tertullian hath said that Marcion called this *the epistle to the Laodiceans*, he hath not said, that Marcion founded his opinion on the authority of any ancient MSS he had ever seen. On the contrary, there is reason to believe, that the copy of this epistle which Marcion used, was inscribed, not to the Laodiceans, but to the Ephesians; as Lardner has shewed. Besides, as it is not said that Marcion founded his opinion on any ancient MSS he had ever seen, so neither is it said, that any person who had opportunity to know the matter, told him, that this epistle was written, not to the Ephesians, but to the Laodiceans. We have good reason, therefore, to believe, with Lardner, that if this was Marcion's opinion, he took it up without enquiry; being led to it, perhaps, as others since his time have been, by the mention that is made, Col. iv. 16. of an epistle from Laodicea.

4. With respect to St Basil's insinuation, that the words *in Ephesus*, were wanting in the original inscription of this letter, Lardner hath observed, that if any ancient MSS. wanted these words, they were so little regarded, as not to be followed by any of those who transcribed the scriptures. For there are no MSS. now extant, in which that reading is preserved. And even though it had been preserved in some, they could have no authority; because the omission of the words, *in Ephesus*, would make this a general epistle; contrary to chap. i. 15. which shews, that it was addressed to some particular church, of whose faith and love the apostle had heard good accounts, and whom he begged not to faint at his afflictions for them, chap. iii. 13. Contrary also to chap. vi. 21, 22. which shews, that the members of this particular church were well acquainted with the writer, and took such an interest in him, as to be comforted by the knowledge of his affairs: Nay, contrary to ver. 23, 24. of the same chapter, where the benediction is given, first to the brethren of a particular church, and then to all who loved our Lord Jesus Christ in sincerity.

5. To the passages in this epistle, quoted to prove that it could not be written to the Ephesians, Lardner opposes a variety of other passages, which agree better to the Ephesians than to any other people; particularly those which shew, that

the apostle was well acquainted with the persons to whom he wrote For example, chap. i. 13. where he says, "By whom, (Christ) after ye believed, ye were sealed with the Spirit of promise."—Also in the end of chap. i. having spoken of Christ as filling all his members with his gifts and graces, he adds, chap. ii. 1. "Even you who were dead in trespasses and sins. —Chap. iv. 20. But ye have not so learned Christ. 21. Seeing ye have heard him, and have been taught concerning him, as the truth is in Jesus." Now could the apostle say these things, unless he had been well acquainted with the persons to whom he wrote: or rather, unless they had been instructed, and endowed with the spiritual gifts, by himself?—Farther, if the apostle had not been well acquainted with the persons to whom he was writing, and if they had not been his own converts, would they have taken such an interest in him, as to make it proper for him to send Tychicus, to make known all things to them concerning himself? chap. vi. 21, 22.—To all the former, add chap. ii. 20, 21, 22. iii. 18. in which there are evident allusions to the temple of Diana; which shews still more plainly, that the epistle under consideration, was written to the inhabitants of Ephesus.

6. The passages in this epistle, which are quoted to prove that it could not be written to the Ephesians, may easily be interpreted, consistently with the supposition that it was inscribed to the Ephesians; as shall be shewn in the notes on the passages themselves, chap. i. 15. iii. 2—4.

7. The salutation sent to the brethren in Laodicea, Col. iv. 15. is a strong presumption, that the epistle in the canon, inscribed to the Ephesians, was not directed to the Laodiceans. For the epistle to the Colossians, being written at the same time with the supposed epistle to the Laodiceans, and sent by the same messenger, Tychicus, Ephes. vi. 21. Col. iv. 7, 8. is it probable, that in the epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction?

To conclude, the arguments on the one side, and on the other of this question, being fairly weighed, every impartial person, I should think, must be sensible, that Mill's opinion stands on no solid foundation. And therefore, I scruple not to affirm, with Dr Lardner, that the epistle under consideration was not written to the Laodiceans, but to the Ephesians; as the inscription, which is undoubtedly genuine, expressly bears.—If any reader is of a different opinion, he may be indulged in it, because as Chandler observes, "It is not material to whom the epistle was inscribed, whether to the Ephesians or Laodiceans, since the authority of the epistle doth not depend on the persons

sons to whom it was written, but on the person who indited it; who was St Paul, as the letter itself testifies, and all genuine antiquity confirms."

Sect. III. *Of the Occasion of Writing the Epistle to the Ephesians.*

During the apostle's imprisonment at Rome, among others who were sent to enquire after his welfare, Epaphroditus came to him from the Philippians, and Epaphras from the Colossians. In return, for the kindness of these churches, the apostle wrote to them the letters in the Canon of the New Testament, which bear their names. Now, as was observed in the last paragraph but one of the preceding section, seeing he sent his letter to the Ephesians, by Tychicus the bearer of his epistle to the Colossians, and left it to him to give the Ephesians an account of his state, (Eph. vi. 21.) And seeing Epaphroditus, (Philip. iv. 18.) and Epaphras, (Col. i. 7, 8.) came from their respective churches, to give the apostle an account of their affairs, and to enquire how matters went with him, may we not suppose, that Tychicus also came on the same errand from Ephesus? Especially as we have reason to think he was an Ephesian, from his being appointed by the churches of Asia, of which Ephesus was the metropolis, their messenger, along with Trophimus an Ephesian, (Acts xxi. 29.) to accompany Paul to Jerusalem with the collections, Acts xx. 4. Besides, it appears, that about the time the epistle to the Ephesians was written, some person had given the apostle an account of their affairs: for he tells them, chap. i. 15. "That he had heard of their faith and love." This person I suppose was Tychicus, who may have told him likewise of the insidious arts used by the judaizing teachers, for persuading the Ephesians to join the law of Moses with the gospel. But whoever the person was, who gave the information, he at the same time assured the apostle, that their arts had not succeeded. The Ephesians maintained the faith of Christ in purity, and lived suitably to their Christian profession.

This good news filled the apostle with joy. Nevertheless, knowing how indefatigable the false teachers were in spreading their errors, he wrote to the Ephesians, the letter which bears their name: not to censure them for any irregularity of conduct, as he did the Corinthians; nor for any deviation from the doctrine of the gospel, as he did the Galatians; but merely to prevent them from being impressed with the plausible arguments which the Judaizers used, to persuade them to embrace the law of Moses. Of these arguments indeed, the apostle hath given us no particular account. But from the things which

he hath written, to establish the Ephesians in the faith and profession of the gospel, we may conjecture, that at Ephesus, as in all other places, the false teachers suited their arguments to the passions and prejudices of the persons they addressed. And therefore, because the Ephesians, before their conversion, had been captivated with an high admiration of the heathen mysteries, and with the magnificence of the temple of Diana, and with the splendour of her worship; and took great honour to themselves, as keepers of the temple of that idol; and boasted of the privileges which her priests and votaries enjoyed: The Judaizers talked to them in the most pompous manner, of the law of Moses, and of its wonderful discoveries concerning the being and attributes of God, the origin of things, the deluge, the general judgment, &c. as far exceeding the discoveries made in the most celebrated of the heathen mysteries. They described likewise, the magnificence of the temple at Jerusalem, and the splendour of the worship performed there, according to a ritual of God's own appointment: They praised the efficacy of the atonements made by the Levitical sacrifices, and the advantages which the Jews derived from the oracles of the true God, contained in their sacred books: Withal they extolled the Jews, as the most honourable people on earth, because they were the keepers of the only temple the true God had on earth, and worshipped him in that temple, and had among them an order of men, made priests by God himself, to offer sacrifices for sin, and to perform all the other parts of the worship of God.

These discourses I have said, are not formally stated by the apostle. Nevertheless, as was just now observed, the things which he hath written in this epistle, imply, that the Judaizing teachers had amused the Ephesians with speeches of that sort. For, lest the admiration of the heathen mysteries might have made them fond of the law of Moses, whose discoveries they were told exceeded the discoveries in the mysteries; and lest their passion for a pompous worship, might have inclined them to embrace the shewy rites of Judaism, or perhaps to relapse into heathenism, the apostle gave them such a sublime view of the Christian doctrine and worship, as could not fail to raise their admiration. Only in giving it, he did not follow the didactic method; but filled his letter with rapturous thanksgivings to God, for the great discoveries made to the Ephesians in the gospel. And having mentioned some of these discoveries, he called them *The mystery of God's will*, chap. i. 9.—and *the mystery*, by way of eminence, chap. iii. 3.—and *the mystery of Christ*, ver. 4.—*and the mystery of the gospel*, chap. vi. 19. and observed that that mystery was made known to the holy apostles and prophets, by the Spirit, Ephes. iii. 5. not to be concealed

concealed, like the heathen mysteries, but to be published; that Jews and Gentiles receiving it, might be gathered together into one church, ver. 10. or fellowship; which he called *a heavenly place*, on account of the discoveries of heavenly things that were made in it, chap. ii. 6. Next, the apostle prayed that God would enlighten their understanding, that they might know the greatness and extent of the blessings promised to believers in the mystery of God's will, ver. 18, 19. Then spake of the dignity of Christ, whom God hath made head over all things to the church, and of his power to fill all the members of his church with spiritual gifts, ver. 20—23. And among the rest, even the idolatrous Gentiles themselves, who notwithstanding the discoveries made in the heathen mysteries, were living in deplorable ignorance and wickedness, chap. ii. 1—3. Next, with respect to the law of Moses, and the pompous worship performed in the temple of Jerusalem, the apostle told the Ephesians, that they and the rest of the Gentiles, while idolaters, had indeed been excluded from that worship, and of course were strangers to the covenants of promise, and without hope. But the want of these privileges, was not to be regretted by them under the gospel; because Christ by his death had abolished the whole ordinances of the law of Moses, as of no farther use. And by joining Jews and Gentiles into one new society or church, the Gentiles were become joint partakers with the Jews in all spiritual privileges, chap. ii. 11—18. and were no longer strangers and foreigners, but fellow citizens with the believing Jews, ver. 19. And were built with them on the foundation of the prophets and apostles, into a great temple for an habitation of God, chap. ii. 22.—By representing the Christian church under the idea of a temple, the apostle, if I mistake not, insinuated among other things, that it was intended to be the repository of the mystery of God's will, as the heathen temples were the repositories of the mysteries of the gods to whom they were consecrated.

Farther, the apostle assured the Ephesians, that the mystery of Christ had been made known to him and his brethren apostles, more fully than in former ages to the Jewish prophets; namely, that the Gentiles should be joint heirs, and a joint body, and joint partakers with the Jews, of God's promises in Christ, through the gospel, chap. iii. 3—6. And therefore, they were to give no heed to the Judaizing teachers, who excluded the Gentiles from these privileges, merely because they were not circumcised.—And to the united body of Jews and Gentiles, forming the Christian church, he gave the appellation of *the fellowship of the mystery*, chap. iii. 9. The honours and privileges of which he describes, ver. 15—19. As he doth likewise, the bonds by which the members of this fellowship

are

are united; namely, *one Lord* or head, *one faith*, *one baptism*, *and one object of worship*, chap. iv. 4—6: Not omitting the supernatural gifts with which the members of this fellowship were endowed, chap. iv. 11, 12.—Lastly, he expressly prohibited the Ephesians from joining in any of the heathen fellowships, on account of the works of darkness committed in them, chap. v. 11.

Upon the whole, I submit it to my readers, whether the apostle, by representing the gospel in this epistle, no less than five times, under the idea of *a mystery*, did not mean to lead the Ephesians to compare it with their own mysteries, for the purpose of making them sensible:—1. That in authority and importance, the discoveries contained in the gospel, infinitely exceeded the discoveries made in the most celebrated of the heathen mysteries, and were much more effectual for comforting and directing mankind in their journey through life.—2. That Christ, the head of the Christian fellowship, was much more powerful than all the heads of the heathen fellowships joined together.—3. That the Christian church, in which the mystery of God's will was kept, was a far more excellent fabric than the temple of Diana at Ephesus.—4. That the honours and advantages, which the members of the Christian church derived from Christ, their head, far surpassed the honours and advantages, which the initiated pretended to derive from the gods, the heads of their fellowships.—5. That the bonds by which the members of the Christian church were united, were more excellent and more effectual for promoting concord and love, than those by which the members of the heathen fellowships were united.—6. That the miraculous gifts bestowed on the apostles, and other inspired teachers in the Christian church, rendered them, as teachers, more respectable than any of the heathen mystagogues, and their teaching more worthy of the attention of mankind, than theirs.—And therefore, 7. That it was far more honourable and advantageous to be a member of the Christian church, than to be initiated in the most celebrated of the heathen mysteries; consequently, That the condition of the Ephesians, as members of the church of Christ, was far more happy than their former state; even although they had been partakers in the best of the heathen mysteries, the Eleusinian not excepted.

The Epistle to the Ephesians, viewed in the light wherein I have placed it, appears excellently calculated for repressing that vain admiration of the mysteries, which the Ephesian and other Gentile converts still entertained: and for enervating the specious arguments used by the Judaizers, for seducing them to observe the law of Moses. This epistle, therefore, must have been of great use for confirming the whole body of the Gentile converts

converts inhabiting the province of Asia, in the belief and profession of the gospel.

Before this section is concluded, it may be proper to observe, that the ivth, vth, and vith chapters of the epistle to the Ephesians, are called, by Theodoret, *The moral admonition;* as containing a more complete system of precepts, respecting the temper of mind which the disciples of Christ ought to possess, and respecting the duties which they owe to themselves and to each other, than is to be found in any other of St Paul's epistles.

Sect. IV. *Of the Persons for whom the Epistle to the Ephesians was designed.*

That the epistle to the Ephesians was designed for the use, not of the Ephesians alone, but of all the brethren in the proconsular Asia, not excepting those to whom the apostle was personally unknown, may be gathered from the inscription of the epistle, and from the benedictions with which it is concluded. The inscription runs thus: "To the saints who are in Ephesus, and to the believers in Christ Jesus;" by which last expression, I understand persons different from "the saints in Ephesus;" namely, all the believers in the province of Asia. In like manner, in the conclusion of the epistle, we have, first a particular benediction, chap. iv. 23. "Peace be to the brethren," namely, in Ephesus; then a general one, ver. 24. "Grace be with all them who love our Lord Jesus Christ in sincerity;" that is, with all the faithful in the proconsular Asia. For that there was a considerable intercourse between the churches of the proconsular Asia, and that at Ephesus, appears from the first epistle to the Corinthians, which was written from Ephesus; where, instead of mentioning the church at Ephesus by itself, as saluting the Corinthians, the salutation is from the churches of Asia in general, comprehending Ephesus among the rest, 1 Cor. xvi. 19. "The churches of Asia salute you." —Paul indeed, commonly directed his letters to the churches in the great cities, because they were more numerous than the other churches. Yet that he designed them for all the brethren in the neighbourhood, appears from the inscriptions of his epistles to the Corinthians, as was observed, Prelim. Essay ii. To these arguments add, that the fulness and perfection of the moral admonition delivered in the epistle to the Ephesians, as well as the catholic manner in which the other matters contained in it are handled, shew clearly, that it was designed for others, besides the brethren at Ephesus.

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This remark, concerning the persons for whom the epistle to the Ephesians was designed, may be of considerable use in helping us to judge of some passages. For example, when we recollect that this epistle was directed "to the faithful in Christ Jesus," throughout the province of Asia, many of whom, it is to be supposed, had never seen Paul's face, we shall be sensible of the propriety of his saying to them, even according to the common translation, chap. iii. 2. "If ye have heard of the dispensation of the grace of God given to me." For although the brethren at Ephesus, with whom the apostle abode three years, and many of the inhabitants of the province of Asia, who had heard him preach in Ephesus, Acts xix. 10. must have known that he was appointed by Christ the apostle of the Gentiles, some of the churches of Asia, or at least some of the members of these churches, who had never seen him, may have been ignorant of the miraculous manner in which he was converted, and commissioned to be an apostle. And therefore, his mentioning these things, together with the revelations that were made to him of the mystery of God's will, in his epistle to the Ephesians, which was designed for their use likewise, may have been very necessary to many, to make them understand what his knowledge and authority as an apostle of Christ were. Accordingly, as if this part of the epistle had been written for a class of readers different from those to whom the foregoing part was addressed, he introduces it with his name, Eph. iii. 1. "On account of this, I Paul, am the prisoner of Jesus Christ, for you Gentiles," &c. See, however, the new translation of the passage.—In like manner, by considering the epistle to the Ephesians, as designed for all the brethren in the province of Asia, we see the reason why the apostle has handled his subjects in a general manner, without making any of those allusions to particular persons and affairs, which might have been expected in a letter to a church gathered by himself, and in which he had so long resided, and with the members of which he was so intimately acquainted. Such allusions would not easily have been understood by strangers, and therefore they were with great propriety avoided.

Sect. V. *Of the Time and Place of writing the Epistle to the Ephesians.*

During the apostle Paul's imprisonment in Cæsarea, though it lasted more than two years, he wrote no letters, either to the churches which he had planted, or to particular persons; at least we know of none which he wrote. But during his confinement at Rome, having more liberty, he wrote several epistles which still remain. For when the news of his confinement

finement in that city reached the provinces, some of the churches which he had gathered, sent certain of their most respected members all the way to Rome, as formerly mentioned, to visit and comfort him, Philip. iv. 18. Col. i. 7, 8. These messengers having given him a particular account of the state of the churches from whence they came, their information gave rise to the letters which the apostle wrote at that time; and which may be distinguished from his other letters, by the mention made in them of his imprisonment and bonds. Wherefore, the apostle's bonds being frequently introduced in his epistle to the Ephesians, chap. iii. 1, 13. iv. 1. vi. 12. there can be little doubt of its being written during his confinement at Rome. But whether in the first, or in the second year of that confinement, learned men are not agreed. Many supposing it to have been written at the same time with the epistle to the Colossians, have dated it in the end of the second year of the apostle's confinement, at which time we know the epistle to the Colossians was written. And that these two epistles were written about the same time, they prove by observing, that there is a great similarity of sentiment and expression in them; and that they were sent by the same messenger, namely, Tychicus, Ephes. vi. 21. Col. iv. 7. But in Lardner's opinion, these circumstances are not decisive; because Tychicus may have been sent twice from Rome into Asia by the apostle with letters, during his two years confinement; and because several reasons may have rendered it proper for him to write the same things to these churches, especially as a considerable space of time intervened between the writing of the letters in which they are contained. Rejecting, therefore, the late date of the epistle to the Ephesians, Lardner supposes it to have been written in the beginning of the first year of the apostle's imprisonment at Rome. And, in support of his opinion, he offers the two following arguments, Canon, chap. xii.

1. That Timothy, who joined the apostle in his letters to the Philippians, Colossians, and Philemon, did not join him in his epistle to the Ephesians. True. But might not Timothy, after joining the apostle in the letters mentioned, leave Rome on some necessary business, before the epistle to the Ephesians was begun? That this was actually the case, we have reason to believe. For the apostle, in his letter to the Philippians, promised to send Timothy to them soon, chap. ii. 19. And in his epistle to the Hebrews, which was written after his release, he informed them that Timothy was sent away, Heb. xiii. 23. Wherefore, having left Rome before the letter to the Ephesians was begun, his name could not be inserted in the inscription, notwithstanding it was finished in

such time, as to be sent to Ephesus by the messenger who carried the letters to the Colossians and to Philemon.

2. Lardner's second argument for the early date of the epistle to the Ephesians, is, that in his letters to the Philippians and to Philemon, the apostle expresses his hope of being soon released; whereas, in his letter to the Ephesians, he does not give the most distant insinuation of any such expectation. But the apostle, in his epistle to the Colossians, makes as little mention of his release, as in his epistle to the Ephesians. And yet all allow that that epistle was written and sent along with the epistle to Philemon, in which the apostle expresseth the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Colossians, because he had ordered Tychicus to inform them of it. Col. iv. 17. "All things concerning me, Tychicus will make known to you." For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Ephes. vi. 21. "Now that ye also may know the things relating to me, and what I am doing, Tychicus will make known to you all things." The phraseology here deserves notice: "That ye also may know;" which I think implies, that at this time the apostle had ordered Tychicus to make known all things concerning him to some others; namely, to the Colossians, consequently, that the two epistles were written about the same time. And as Tychicus and Onesimus, to whom the apostle delivered his epistles to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise; and ordered them, when they delivered it, to enjoin the Ephesians to send a copy of it to the Laodiceans, with directions to them to send a transcript taken from their copy, to the Colossians. Tychicus, therefore, and Onesimus, taking Ephesus in their way, delivered the apostle's letter to the church in that city, as they were directed; then proceeded with the letters to the Colossians and to Philemon; which when they delivered, their commission was at an end.

If the epistle to the Ephesians was written, as I suppose, soon after the epistles to the Colossians and to Philemon, the mention which is made of the apostle's release, in his letter to Philemon, will lead us to fix the writing of the three epistles, to the end of the second year of the apostle's confinement at Rome, answering to A. D. 60, or 61.

Sect. VI. *Of the Style of the Epistle to the Ephesians.*

The critics have observed, that the style of the epistle to the Ephesians is exceedingly elevated; and that it corresponds to the state of the apostle's mind at the time of writing. Overjoyed

joyed with the account which their messenger brought him of their faith and holiness, chap. i. 15. and transported with the consideration of the unsearchable wisdom of God, displayed in the work of man's redemption, and of his astonishing love towards the Gentiles, in making them partakers, through faith, of all the benefits of Christ's death, equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. At the same time, he introduces various deep, and hitherto unknown doctrines, to which he gives the appellation of *mysteries*, in allusion to the occult doctrines, which the Greeks dignified with the name of *the mysteries* of this or that god; and on the knowledge of which the initiated in these mysteries highly valued themselves. In short, this epistle is written, as it were, in a rapture. Hence Jerome, on chap. iii. says, "Nullam epistolam Pauli tanta habere mysteria, tam reconditis sensibus involuta, quos et apostolus nosse se gloriatur."

Grotius, likewise, entertained an high opinion of this epistle. For he says, it expresseth the sublime matters contained in it, in words more sublime than are to be found in any human language: "Rerum sublimitatem, adæquans verbis sublimioribus, quam ulla unquam habuit lingua humana." This character is so just, that no real Christian can read the doctrinal part of the epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet.

Sect. VII. *Of the Eleusinian and other Heathen Mysteries, alluded to in this Epistle.*

1. The apostle Paul, in this and in his other epistles, having often alluded to the heathen mysteries; and having condemned them all, on account of the shameful things practised in them, Ephes. v. 11, 12. it is proper, both for understanding his allusions, and for shewing the propriety of his censure, to give, in this section, some account of these famed institutions.

Bishop Warburton, from whom I have taken the greatest part of this account, in his Divine Legation, b. 2. sect. 4. informs us, That each of the heathen gods, besides the worship paid to him in public, had a secret worship, to which none were admitted, but those who were prepared by previous ceremonies. This secret worship was termed, *the mysteries of the god*; which, however, were not performed in all places where he was publicly worshipped, but only where his chief residence was supposed to be. According to Herodotus, Diodorus, and Plutarch, who, in support of their opinion, appeal to the most ancient testimonies, these mysteries were first invented in E-

gypt, whence they spread themselves into most countries of Europe and Asia. In Egypt, they were celebrated to the honour of Osis and Osiris; in Asia, to Mythras; in Samothrace, to the mother of the gods; in Bœotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens, to Ceres and Proserpine, thought to be the same with Isis and Osiris; and in other places to other gods, to an incredible number. The most noted of these mysteries, however, were the Orphic, the Bacchic, the Eleusinian, the Samothracian, the Cabiric, and the Mythraic. But the Eleusinian mysteries, celebrated by the Athenians at Eleusis, a town of Attica, in honour of Ceres, and her daughter Proserpine, in process of time swallowed up all the rest. For, as Zosimus tells us, lib. iv. "These most holy rites were then so extensive, as to take in the whole race of mankind." Accordingly, ancient authors have spoken most of the Eleusinian mysteries. However, as they all proceeded from one fountain, and consisted of similar rites, and had the same end in view, at least till they were corrupted, what we are told of any of them, Warburton thinks may be understood of them all.

The general object of the mysteries, was, by means of certain shews and representations accompanied with hymns, to impress the senses and imaginations of the initiated, with the belief of the doctrines of religion, according to the views of them which the contrivers of the mysteries, or those who introduced them into any country, entertained. And, that the mystic shews might make the deeper impression on the initiated, they were always exhibited in the darkness of night.

The mysteries were divided into two classes, *the lesser*, and *the greater*. *The lesser mysteries* were intended for the common people. *The greater* for those in higher stations, and of more improved understandings. Plutarch seems to speak of a third class, called *the intuitive*. See 2 Pet. i. 16. note 2. Though others give that name to the second class. In both the mysteries, the doctrines of providence, and future retributions, were inculcated; but in the greater, there were, besides, revealed to the initiated, certain doctrines called απορρητα, because they were never to be mentioned, except to such of the initiated as were capable of understanding them, and that under the most religious seal of secrecy.

In the celebration of the lesser mysteries, matters were so contrived, that the person to be initiated, at his entrance, was filled with an inexpressible horror. So Proclus, "In the most holy mysteries, before the scene of the mystic visions, there is a terror diffused into the minds of the initiated." So likewise Dion. Chrysost. in his account of the initiation into the lesser mysteries: "Just so it is, as when one leads a Greek or a

Barbarian

Barbarian to be initiated, in a certain mystic dome, excelling in beauty and magnificence, where he sees many mystic sights, and hears in the same manner, a multitude of voices; where darkness and light alternately affect his senses, and a thousand other uncommon things present themselves before them." It seems the darkness was dispelled by the sudden flashing of light, immediately succeeded by a dismal darkness.—Warburton, who thinks Virgil's description of Æneas's descent into hell, an allegorical relation of his initiation into the Eleusinian mysteries, supposes that the mystic vision, which occasioned the horror in the mind of the initiated of which Proclus speaks, is described, Æneid lib. vi. 273. where in the very entrance of hell, all the real and imaginary evils of life, together with many frightful forms, are said to be stationed.

Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus, et ultrices posuere cubilia curæ:
Pallentesque habitant morbi, tristisque senectus:
Et Metus, et malesuada Fames, et turpis Egestas,
(Terribiles visu formæ) Lethumque Laborque:
Tum consanguineus Lethi Sopor: et mala mentis
Gaudia, mortiferumque adverso in limine bellum:
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis, &c.

Corripit hic subitâ trepidus formidine ferrum lin. 290.
Æneas, strictamque aciem venientibus offert.

—Farther, because Virgil represents Æneas, after passing the river Styx, and entering the *Lugentes campi*, or purgatory, as distressed with the cries of the shades of infants, cut off in early life, Warburton supposes that they were introduced into the mystic shew, that by an exhibition of their miserable state, parents might be deterred from the barbarous practice of exposing their children, which prevailed anciently among the Greeks.—Among the uncommon things represented in the lesser mysteries, Warburton saith there were men and women properly habited, who personating the gods, both supernal and infernal, passed in review before the initiated. And to each of them an hymn was sung, explaining their character, attributes, and actions. These hymns, Clemens Alexandrinus has termed *the theology of images*, or *idols*. Proclus likewise tells us: "In the celebration of the mysteries, it is said, that the initiated meet many things of multiform shapes and species, which represent the first generation of the gods."

In the lesser mysteries, there were representations of purgatory, and Tartarus; and shews exhibited to the initiated, of persons suffering punishments in Tartarus, suitable to the nature

ture of their crimes. And to represent the miserable state of the greatest criminals, men were introduced who personated Thesus, and Ixion, and Sysiphus, and Phlegyas, suffering eternal punishments, and who, as they passed in review, gave each an admonition to the initiated, to beware of the crime for which he in particular was suffering: And for this, Warburton appeals to that passage of the Æneid, where, as Æneas was passing by the gate of Tartarus (for he was not permitted to enter) the Sibyl gave him an account of the punishments of the wicked imprisoned in that place of torment for ever, by the sentence of Rhadamanthus. Æneid lib. vi. lin. 557.

Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæquæ catenæ.
Constitit Æneas, strepitumque exterritus hausit.
Quæ scelerum facies? (o virgo effare) quibusve
Urgentur pœnis? quis tantus plangor ad auras?
Tum vates sic orsa loqui: Dux inclyte Teucrum,
Nulli fas casto sceleratum insistere limen.
Sed me, cum lucis Hecate præfecit Avernis,
Ipsa Deûm pœnas docuit, perque omnia duxit. lin. 565.

Saxum ingens volvunt alii: radiisque rotarum lin. 616.
Districti pendent: sedet, æterumque sedebit
Infelix Theseus: Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
Discite justitiam moniti, et non temnere Divos.
Vendidit hic auro patriam, dominumque potentem
Imposuit: fixit leges pretio, atque refixit, &c.

But whatever impression these representations might make on the minds of the initiated, Warburton saith it was rendered in a great measure ineffectual, by the shews of the gods and goddesses, who passed in review before them; and by the hymns which were sung to each, descriptive of his origin, his character, and his actions. For the vitious actions of the gods celebrated in these hymns, must have led such of the initiated as were capable of reasoning on the subject, to consider the punishments inflicted on men for the very same crimes of which the gods themselves were guilty, as utterly unjust; consequently, to think the whole a fiction. So that the motives to virtue, arising from the representations of the punishment of the damned, were destroyed by the confirmation which the popular theology derived, from the other parts of the shews in the lesser mysteries. The truth is, if a person was disposed to gratify any irregular passion, it was easy for him to excuse himself by the example of the gods, as we find one actually doing in Terence: *Ego homuncio, hoc non facerem?*

To

To remedy this inconvenience, Warburton saith, *the greater mysteries* were contrived; in which such of the initiated as were judged capable of the discovery, were made acquainted with the whole delusion of the commonly received theology. The *mystagogue*, *Hierophant*, or *priest*, who might be of either sex indifferently, and whose office it was to conduct the initiated, through the preparatory ceremonies, and to explain to him the mystic shews, taught him, that Jupiter, Mercury, Venus, Mars, and the rest, were only dead men, who while in life, were subject to the same passions with themselves. But having been benefactors to mankind, grateful posterity had deified them; and with their virtues had canonized their vices also.—The fabulous divinities being thus discarded, the mystagogue discovered to the initiated, the *Supreme Creator of the universe*, who pervades all things by his virtue, and governs all things by his providence, and who is *one*, having neither equal, nor second to himself. From this time the initiated was called Εποπτης, *a beholder*, to intimate that he saw things as they are, without disguise. Whereas before, he was only Μυστης from μυειν το στομα, one who was to *keep his mouth shut*, because he did not understand the true nature of things. This doctrine of the unity of God, taught in the greater mysteries, Warburton affirms, was *the grand secret*, απορρητον, of which there is so much said in ancient authors.

The discovery of the supreme being, was made in the greater mysteries, first of all by a mystic shew or representation, which Psellus thus describes, "The αυτοψια, is when he who is initiated beholds the divine lights." To the same purpose, Themistius: "It being thoroughly purified, he now displays to the initiated, a region all over illuminated, and shining with a divine splendour. The clouds and thick darkness are dispersed, and the mind emerges into day, full of light and cheerfulness, as before of disconsolate obscurity." That which the priest thoroughly *purified*, was αγαλμα, *an image*, which represented the Divine being. When this was exhibited, the hierophant habited like the Creator, sung a hymn in honour of the only one God; of which, according to Warburton there is a fragment preserved by Clem. Alexand. and Eusebius, which begins thus: "I will declare a secret to the initiated. But let the doors be shut against the profane. But thou Musæus, the offspring of fair Selene, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind, to deprive you of that happy life, which the knowledge of these mysterious truths will procure you. But look on the divine nature; incessantly contemplate it, and govern well the mind and heart: Go on in the right way, and see the sole governor of the world. He

is

is one, and of himself alone; and to that one, all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every thing"

Because Musæus, who had been hierophant at Athens, directed Æneas to the place in Elysium where his father's shade abode, Warburton thinks Anchises opened to him the doctrine of perfection in these sublime words,

Principio cœlum, ac terras, camposque liquentes, lin. 724.
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus, &c.

and that with this discovery of the unity, Æneas's initiation concluded. On this supposition it will follow, that before the unity of God was discovered to the initiated, the shews which represented the blessed in Elysium, were exhibited to them. In these shews, they saw Legislators, and such as had brought mankind from a state of nature into a civilized state, enjoying happiness in the chief places of Elysium. Next to them, the initiated beheld patriots, and those who had died for the good of their country. Virtuous and pious priests, were represented as occupying the third place. And the lowest was assigned to the inventors of the mechanic and liberal arts.

The shews being ended, the initiated, as was observed above, were introduced to the sight of the αγαλμα, or *shining image*, which represented the Creator, and the hymn in which the απορρητα, *or secrets* concerning his nature, attributes, and operations, were delivered, being sung, the assembly was dismissed with the two following barbarous words, κογξ ομπαξ, which, as Le Clerc thinks, are only a bad pronounciation of *kots* and *omphets*, which, he says, signify in the Phœnician tongue, *watch, and abstain from evil.*

If we may believe Voltaire, the initiated at almost every celebration of their mysteries confessed their sins. For in his Essay on Universal History, chap. xii. after telling us that Aquinas said of confession, "It is not a downright sacrament, but a kind of sacrament." He adds: "Confession may be looked upon as the greatest check to secret crimes. The sages of antiquity, had in some measure embraced this salutary practice. The Egyptians and the Greeks made confession of sins at their expiations, and almost at every celebration of their mysteries. Marcus Aurelius, assisting at the mysteries of Ceres Eleusina, confessed to the hierophantes." But of the sins which the vulgar among the heathens confessed, those which the gods were

were supposed to commit, in whose honour the mysteries were celebrated, we may be sure made no part.

The nature of the greater mysteries being such as above described, the wisest of the ancients, Warburton says, spake of them as very useful in forming men to virtue, and as the source of their best consolation. For which reason, as Zosimus tells us, when the Emperor Valentinian resolved to suppress all nocturnal ceremonies, Pretextatus who governed Greece as Proconsul, informed him, that such a law, by abolishing the mysteries, would cause the Greeks to lead ἀβιωτον βιον, *a lifeless life*, a life absolutely void of comfort. Nor is it any wonder, saith Warburton, that the Greeks should have considered the abolition of the mysteries as the greatest evil, since the life of man, without the support of the doctrine taught in the mysteries was thought by them as no better than a living death: On which account Isocrates called the mysteries, "the thing which human nature stood most in need of."

But notwithstanding, according to Warburton, the greater mysteries were contrived to correct the errors of the popular religion, inculcated by the shews in the lesser mysteries, and to impress the initiated with just notions of God, of providence, and of a future state, he acknowledges, that the discovery came too late, to counteract the pernicious influence of the shews in the lesser mysteries; and that the Orgies of Bacchus, and the mysteries of the mother of the gods, and of Venus, and Cupid, being celebrated in honour of deities who inspired and presided over the sensual passions, it was natural for the initiated to believe, that they honoured these divinities, when they committed the vicious actions of which they were the patrons. He likewise acknowledges, that the mysteries of these deities being performed during the darkness of night, or in dark places, and under the seal of the greatest secrecy, the initiated indulged themselves, on such occasions, in all the debaucheries with which the patron god was supposed to be delighted. The truth is, the enormities committed in the mysteries of these impure deities, came at length to be so intolerable, that their rites were proscribed in different countries; as were the rites of Bacchus at Rome. See Livy, B. 39. No. 8. 18.

The English translator of Voltaire's Essay on Universal History, hath subjoined the following note to the passage quoted above from that essay. "These mysteries were so revered by the ancients, and kept with such secrecy, that the disclosing of them was reckoned the most impious action that could be committed. This, however, did not hinder several writers in the first age of Christianity, from prying into the great secret, and bringing it to light. Tertullian says of it, *Tota in adytis divinitas, &c. similacrum membri virilis revelatur.* Theodoret

says it was, *Naturæ muliebris imago.*" Induced by these and other testimonies, Warburton himself acknowledges, what he hath termed *that very flagitious part of the mysterious rites when at the worst*, namely, the carrying of the κτις and φαλλος in procession. Concerning this obscene rite, Leland, who, as shall be shewed immediately, differs from Warburton in his account of the design of the mysteries, saith, (*Advantage and Necessity of the Christian Revelation*, vol. i. page 195. note,) that this obscene rite, instead of being introduced when the mysteries were at the worst, seems to have been one of those anciently used in the mysteries of Isis, from which the Eleusinian rites were derived. Warburton indeed saith, "It was introduced under the pretence of their being emblems of the mystical regeneration and new life, into which the initiated had engaged themselves to enter." But Leland says, "It is no way probable that this was the original ground of introducing it; but a pretence invented for it after it was introduced; and observes, that Arnobius justly exposed the absurdity of couching holy mysteries under obscene representations, on pretence that they had a profound and sacred meaning."—Be this however as it may, the facts above-mentioned, which are acknowledged by all, shew with what truth the apostle Paul styled the so much boasted heathen mysteries, Ephes. v. 11. "The unfruitful works of darkness:" works which produced no good, either to those who did them or to society; and prohibited Christians from joining in them, because the things which were done in them under the seal of secrecy, were such, that it was even base to mention them, ver. 12.

Warburton tells us, that while all the other mysteries became exceedingly corrupt, through the folly or wickedness of those who presided at their celebration, and gave occasion to many abominable impurities, whereby the manners of the heathens were entirely vitiated, the Eleusinian mysteries long preserved their original purity. But at last, they also yielding to the fate of all human institutions, partook of the common depravity, and had a very pernicious influence on the morals of mankind. Wherefore, in proportion as the gospel gained ground in the world, the Eleusinian mysteries themselves fell into disrepute; and, together with all the other Pagan solemnities, were at length suppressed; Rollin thinks, by the emperor Theodosius. Ancient History, vol. v. page 15.

II. It is now time to mention, that Bishop Warburton's account of the design of the mysteries, hath been the subject of much controversy among the learned. His supposition, that Virgil's account of Æneas's descent into hell, in the sixth Æneid, is a description of the mysteries and of Æneas's initiation into them, hath been contradicted by some, who are of opinion

pinion that the poet contrived that episode, merely to embellish his poem with an account of a future state; and that, by the apparition of the ghosts which were afterwards to return to life, and become the great men of his country, he might have an opportunity of celebrating their praises.—In like manner, Warburton's doctrine concerning the design of the mysteries, that they were instituted to expose the falsehood of the vulgar Polytheism, and to teach the doctrines of the unity, of providence, and of a future state, hath been opposed at great length by Dr Leland, in his *Advantage and Necessity of the Christian Revelation*, vol. i. chap. viii. ix. For, page 189. having mentioned, that the most learned and zealous advocates for paganism, as Apuleius, Iamblicus, Hierocles, Proclus, and others, after Christianity made its appearance, cried up the mysteries as the most effectual means for purifying the soul, and raising it to communion with the gods, Leland saith, "I cannot think that the legislators, in instituting the mysteries, concerned themselves much about restoring the soul to its original purity, in the Pythagorean or Platonic sense. What they had in view, by Warburton's own acknowledgment, was to promote the cause of virtue, as far as was necessary for the ends of civil society, as to any thing farther than this, they were not solicitous. The mysteries seem to have been originally designed to civilize the rude people, to form and polish their manners, and by shews and representations, which were fitted to strike the imagination, to bring them to a greater veneration for the laws and religion of their country; which, among the pagans, was always regarded as a necessary ingredient in a virtuous character."—Such is Leland's account of the mysteries, which he supports, page 190. by appealing to Diodorus, who saith, "That in the Sicilian feasts of Ceres, which lasted ten days, was represented the ancient manner of living, before men had learned the use and culture of bread-corn." This representation was evidently designed to make men sensible of the value of a civilized life. The same thing may be gathered from more ancient writers, who tells us, "The principal subject of the Eleusinian mysteries, was the life of Ceres, her wanderings after her daughter, and her legislation in Sicily and Africa, where she taught the inhabitants agriculture, and gave them laws; and thereby reclaimed them from their rude manners." This, Leland saith, is what Cicero seems to have had in view, De Legibus, lib. ii. cap. 14. "Nam mihi cum multa divinaque videntur Athenæ peperisse, atque in vitâ hominum attulisse, tum nihil melius istis mysteriis, quibus ex agresti immanique vitâ, exculti ad humanitatem et mitigati sumus; neque solùm cum lætitia vivendi rationem accepimus; sed etiam cum spe meliore moriendi."—With respect to what Cicero says of the

mysteries, that they enabled men *to die with a better hope*, Leland thinks it relates to what was inculcated in mysteries, that those who were initiated and purified, enjoyed after death greater felicity than others, and were honoured with the first places in the Elysian abodes: whereas others were forced to wallow in perpetual dirt, stink, and nastiness, page 191.—The like account of the mysteries, Cicero gives at the end of his fifth book against Verres, cap. 72. "Teque Ceres et Libera, quarum sacra, sicut opiniones hominum et religiones ferunt, longè maximis atque occultissimis cæremoniis continentur, a quibus initia vitæ atque victûs, legum, morum, mansuetudinis, humanitatis exempla, hominibus ac civitatibus data ac dispertita esse dicuntur: quorum sacra populus Romanus a Græcis accepta et ascita, tantâ religione et publicè et privatim tuetur." On this passage, Adrian Turnebus remarks: "*Initia* vocantur ab initiis vitæ, inventis a Cerere legibus et frugibus, in quarum rerum memoriam (mysteria) fiebant, cùm antea ferino ritu homines sibi vitam propagabant."

Having thus explained and proved his own account of the mysteries, Leland proceeds to examine the proofs which Warburton hath produced in support of his doctrine, that the mysteries were instituted to disclose the error of polytheism, page 197. The first proof is that passage from St Austin, concerning an Egyptian hierophant, who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to Warburton, tells us, not only that the Eleusinian mysteries, but the Samothracian and Lemnian, disclosed the error of polytheism. But Leland saith, "All that can be gathered from these two passages, is not that the error of the vulgar polytheism was taught in the mysteries, but only that the chief of the gods vulgarly adored, had been taken from the human race into heaven. But Cicero, who mentions this, neither gives it as his own opinion, nor represents it as the doctrine of the mysteries, that they were not to be regarded as gods on that account, nor worshipped. On the contrary, in one of these passages, he plainly approves the deification of famous and excellent men:—and the worship of such deities, he expressly prescribes in his book of laws:" Lib. ii. c. 8. p. 100. and c. ii. p. 115. Edit. Davis. Leland saith, p. 198. "Nor do I believe any one passage can be produced from all Pagan antiquity, to shew that the design of the mysteries was to undeceive the people as to the vulgar polytheism, and to draw them off from the worship of the national gods." All the ancients who have spoken of the mysteries, have represented them as instituted for the purpose of bringing the people to a greater veneration for the laws and religion of their country.

try. "Some of the heathen, indeed, p. 199. were sensible, that if it was once allowed that their gods had been of human extraction, this might be turned to the disadvantage of the public religion. Hence it was, that the Roman pontiff, Scævola, was for having it concealed from the people, that even Hercules, Æsculapius, Castor, and Pollux, had been once mortal men, lest they should not regard and worship them as gods. And Plutarch, De Isid. et Osir. speaking of those who represented some of the gods as having been originally famous men, saith, "This is to overturn and dissolve that religious persuasion, which hath taken possession of the minds of almost all men from their birth: It is to open a wide door to the atheistical crowd."—"But, saith Leland, page 200. whatever Plutarch and some others might think of it, those who conducted the mysteries seem to have been of another mind. For if they taught the initiated in the greater mysteries, that the gods commonly received had been once men, it is reasonable to suppose, that they took care the public religion should not suffer by it, by letting them know, that notwithstanding this, they ought now to be regarded as gods, and to have that worship rendered to them, which ancient tradition and the laws required."

Next, with respect to the mysteries being instituted to teach the doctrines of Providence, and of a future state, by that representation of rewards and punishments in the life to come, which was made in the shews of the lesser mysteries, Leland observes, page 193. That the virtues rewarded and vices punished in the shews, being those which more immediately affected society, these representations might be intended by the legislators and civil magistrates, to produce good effects for the benefit of the state. Nevertheless, saith he, "some eminent pagans seem not to have entertained very advantageous thoughts of the mysteries, with regard to their moral tendency;" particularly Socrates, who always declined being initiated. "It is true, he is introduced in Plato's Phædo, as giving a favourable interpretation of the design of the mysteries." For he saith concerning those who instituted them, *that they were no mean persons;* and that they taught, that *whosoever went to hades without being expiated, would lie in the dirt, or filthiness; but that those who went thither purged and initiated, would dwell with the gods.* The purification here referred to, seems to have been the ritual purification prescribed in the mysteries; concerning which, see Potter's Antiq. vol. i. p. 355. This purification, Socrates supposed, was intended to signify that the soul must be purified by virtue: But he does not say, this was declared in the mysteries. To pass, however, from that circumstance, if Socrates spake of the mysteries at all, considering the veneration in which they were held by the people, and the support

which

which they received from the magistrates, he could not speak of them otherwise than he did. Nevertheless, as Leland observes, " his neglecting to be initiated, is a much stronger proof that he had no good opinion of the mysteries, than any thing which can be produced to the contrary."

Leland proceeds, page 202. to examine the proofs produced by Warburton, to shew, that the doctrine of the unity, or of the one God, the Creator and Governor of the world, was taught in the mysteries, and was the απορρητον, or great secret in all the mysteries throughout the Gentile world. The proofs of this, are, *first*, two passages of Clemens Alexandrinus, and one of Chrysippus. But all that can be gathered from them, Leland saith, is, that the mysteries treated of the nature of the gods, and of the universe. In these passages there is not one word to shew that the doctrine of the unity was taught in the mysteries.—Nor is the passage produced from Strabo more express. It is true, he saith, " The secret celebration of the mysteries preserves the majesty due to the divinity; and, at the same time, imitates its nature, which hides itself from our senses." But by the *divinity*, Leland thinks Strabo does not understand one Supreme God, as distinguished from inferior deities; but the divinity to whose honour the mysteries were celebrated. Accordingly, he immediately after mentions Apollo, Ceres, and Bacchus, as the deities sacred among the Greeks, to each of which, according to the prevailing theology, divinity was ascribed.—The *third* testimony is from Galen, who, speaking of the benefit which would arise, not only to the physician, but to the philosopher who labours to investigate the universal nature, by considering the parts of the human body, says, " Those who initiate themselves here, have nothing like it in the Eleusinian, or Samothracian mysteries." Now, though Leland allows that Galen, in this passage, intimates, that the divine nature was treated of in the mysteries, he observes, that he saith nothing from whence we can form a judgment, whether the mysteries were designed to instruct men in the unity; or what kind of doctrine they taught; only that it was not to be compared to that which might be learned from considering the human body.—The *fourth* testimony is a passage from Eusebius, which, because some terms employed in the mysteries are used in it, is brought by Warburton to prove that the doctrine of the unity was taught in the mysteries. But this Leland thinks strange, as the contrary appears from the passage itself, where Eusebius expressly saith, " For the Hebrew people alone was reserved the honour of being initiated into the knowledge of the true God, the Creator of all things, and of being instructed in the practice of true piety towards him," page 205.—The *fifth* testimony is a passage from Josephus, than

than which, Warburton saith, nothing can be more explicit. But Leland is not of his opinion. In his discourse against Appian, Josephus shewed, "that the Jews enjoyed advantages for acquiring the knowledge and practice of religion, superior to other nations." Wherefore, as the Gentiles boasted greatly of their mysteries in that respect, Josephus, who, in all his works, was careful not to give offence to the Gentiles, saith nothing to the disparagement of their mysteries; but supposing them to be as holy as they would have them to be, he observes, that they only returned at certain seasons, and were solemnized for a few days: Whereas, the Jews, by the benefit of their sacred rites and laws, enjoyed all the advantages pretended to be in these mysteries, through the whole course of their lives. Leland adds, "It is observable, that Josephus doth not enter on the consideration of the nature and design of these mysteries, nor of the doctrines taught in them, though he is very plain and express in his account of the principles of the Jews, particularly relating to the one true God, the sole Cause of all existence."

But though Leland rejects the testimonies produced from ancient writers, as insufficient to prove that the doctrines of the unity, of providence, and of a future state were taught in the mysteries, he acknowledges that the hymn of Orpheus, which Warburton hath quoted from Clem. Alexandr. is much more to his purpose, if it could be depended upon; because in it the doctrine of the unity is plainly asserted. This hymn, Warburton endeavours to shew, was the very hymn which was sung to the initiated in the Eleusinian mysteries by the hierophant, habited like the Creator. But Leland saith, p. 207. It doth not appear from Clement, that that hymn made a part of the mysteries. "He takes notice indeed of a poem made by Orpheus on the mysteries, and which he supposes to have contained an account of the mysteries, and of the theology of idols. He also mentions the hymn in question, which he supposes likewise to have been composed by Orpheus, and which contained a quite contrary doctrine. But he doth not mean that this hymn was a part of that poem, in which Orpheus gave an account of the mysteries. He rather seems to have considered it as a distinct poem, composed by Orpheus afterwards, in which he supposes him to have recanted the doctrines he had taught in the former." To shew this, Leland appeals to Clement's account of the hymn, which is as follows: "The Thracian hierophant, and who was at the same time a poet, Orpheus the son of Œager, after he had opened, or explained the mysteries and the theology of idols, introduces the truth, and makes his recantation; singing, though late, a truly holy song. Here," saith Leland, "Clement seems plainly to oppose

oppose these verses to the account which Orpheus had given of the mysteries, and makes them in effect a recantation of the whole theology of the mysteries, which he calls *the theology of idols*." But it is to be observed, that Clement represents him as late in making this recantation, and singing this holy song. Leland adds, "I do not well see upon what ground Clement could say this, if that very song made a part of the mysteries, and was sung by the hierophant himself, at the very time of the celebration of the mysteries, and before the assembly was dismissed. For in that case, the verses were sung in the proper season in which they ought to have been sung, according to the order of the mysteries." Leland further observes, that Warburton, to shew that the hymn referred to belonged to the mysteries, and made the most venerable part of them, translates the latter part of the passage from Clement thus: "The sacreds then truly begin though late, and thus he enters on the matter." But Leland affirms that there is nothing in the original, answering to these words in his translation, "The sacreds then truly begin:" Farther, he saith, page 208. "This hymn of Orpheus is very justly suspected; as would have appeared, if the whole had been produced. It is only the first part of it, which is cited by Warburton from Clement's admonition to the Gentiles. But it is given more largely by the same Clement in his Stromata; and at still greater length by Eusebius, who quotes it from Aristobulus, a Jewish peripatetic philosopher, who produces it to shew, that Orpheus and the Greeks, took their doctrine of God, the Creator of the universe, from the books of Moses."

As a direct confutation of Bishop Warburton's doctrine concerning the mysteries, Leland saith, chap. ix. page 223. If the design of the mysteries have been such as Warburton represents it, "it is inconceivable that the ancient Christian writers should have so universally exclaimed against them, as Warburton acknowledges they did." Many of them had been converted from heathenism to Christianity, and some of them no doubt had been admitted both to the lesser and to the greater mysteries. And therefore being well acquainted with the nature and design of the mysteries, "if they knew that in the mysteries, men were brought under the most solemn obligation to a holy and virtuous life; and that the secret doctrine taught in the greater mysteries, was intended to detect the error of polytheism, and to turn men from the worship of idols, to the one true God, they must have had a good opinion of these mysteries, as, so far at least, coinciding with the design of Christianity." How then came they, in discourses addressed to the heathens themselves, "frequently to speak of the mysteries in terms of the utmost abhorrence, as impure and abominable

minable, and as rather tending to confirm the people in their idolatry, than to draw them off from it. The making such odious representations of the mysteries, supposing they knew the design of them to be what Warburton represents it, (and if it had been so, some of them must have known it,) would have been absolutely inconsistent with common honesty. Nor can I believe," saith Leland, " that such excellent persons as many of the primitive Christians undoubtedly were, could have been capable of such a conduct."

Leland, page 225. mentions Clem. Alexandr. as one of the Christian writers who speaks of the representations in the mysteries as agreeable to the fables of the poets and mythologists concerning Jupiter, Ceres, Proserpine, Bacchus, and other deities. And " calls those who brought these mysteries from Egypt into Greece, *The fathers of an execrable superstition, who sowed the seeds of wickedness and corruption in human life. And says, the mysteries were full of delusion and portentous representations, calculated to impose upon the people.*" He concludes his account of the mysteries with saying, " These are the mysteries of atheistical men. I may rightly call those atheists, who are destitute of the knowledge of him who is truly God, and most impudently worship a boy torn in pieces by the Titans, a woman lamenting, and the parts which modesty forbids to name." —Leland adds, " This whole account of the heathen mysteries given by Clement, is transcribed and approved by Eusebius, who introduces it by observing, that Clement knew these mysteries by his own experience." Farther, " the account which Arnobius gives of the Eleusinian mysteries celebrated at Athens, is perfectly agreeable to that of Clement."

To take off the force of the preceding argument, Leland observes, page 226. that Warburton endeavours to account for the ill opinion which the ancient Christian writers entertained of the mysteries, by observing, that they bare a secret grudge to the mysteries, because " the Christians, for their contempt of the national deities, were branded by the mystagogues as atheists, " and in their solemn shews represented as in Tartarus." But Leland saith, " this is by no means a proper apology for the ancient Christians, if the charge which they brought against the mysteries was false;" because no ill treatment from the heathens, could authorize them to give a false and calumnious representation of their mysteries.—The last thing Warburton has advanced, to take off the force of the argument arising from the testimony which the Christian writers have borne to the impurity of the mysteries, and which Warburton calls " the strange part of the story, is, that after all they have said against the mysteries, they should so studiously and formally have transferred the terms, phrases, rites, ceremonies,

and discipline of these odious mysteries into our holy religion." He adds, " Sure then, it was some more than ordinary veneration the people had for these mysteries, that could incline the fathers of the church to so fatal a council." To this Leland replies, page 227. " The veneration which the people had for the mysteries, affords not the least presumption, that the design of them was to overthrow the popular polytheism, but rather the contrary. Yet because of the veneration which was so generally paid to them," the Christians adopted " the terms used in the mysteries, the better to gain upon the heathens, and to shew that Christianity effected that in reality, which the heathen mysteries vainly pretended to do."

As an illustration of the foregoing answer, Leland, p. 228. produces a passage from the latter end of the very discourse, in which Clement shews that he had the worst opinion imaginable of the mysteries. He there speaks of the Christian religion, in allusion to the mysteries of Bacchus, and invites the heathens to quit the one, in order to embrace the other. He all along employs the terms which were made use of in these mysteries. He talks of celebrating *the venerable orgies of the word*. To the hymns which were sung at the mysteries, he opposes a hymn sung to the great King of the Universe. He speaks of a Christian's being initiated, and cries out, *O true, holy mysteries! Being initiated, I am made holy*. He says, *the Lord himself acts the part of a hierophant*, or interpreter of the mysteries; and he concludes, *These are the Bacchanalia of my mysteries; come then and be initiated.*—But, saith Leland, can any one think that Clement makes this allusion to the mysteries, because he really took them to be holy and useful things. The contrary plainly appears from this very passage, as well as from what he had said before in the same discourse. But as they were accounted holy, and were considered as the most perfect means of purifying the soul, he takes occasion to shew, that that venerable purity was really to be found in the Christian religion, and in its sacred doctrines and rites, which the heathens falsely attributed to their mysteries. Yet, saith Leland, I agree with this learned writer in the judicious remark which he makes, that the affecting to transfer the terms, phrases, and ceremonies of the mysteries into our holy religion, had a bad effect. It contributed very early to vitiate that religion which Ammianus Marcellinus, a pagan writer, saw and acknowledged was *absoluta et simplex*, as it came out of the hands of its author.

CONCLUSION.

These are the arguments which have been advanced on the one side and on the other in this controversy. I have given them

them nearly in Leland's own words, and suppose they are fairly stated. The learned reader will judge of them. I shall make no remarks, except to say, that the subject is of importance, and merits a place in a work of this kind. For if the doctrines of the unity, of providence, and of a future state, were not taught in the mysteries, there was the greater need of the Christian revelation, in which these things are clearly brought to light, and published to all the world.—On the other hand, if the knowledge of these doctrines was actually communicated in the mysteries, being communicated only to a small and select number, it could have no influence to enlighten the rest of mankind, from whom the initiated were bound, under the severest penalties, to conceal it. And with respect to the initiated themselves, it is allowed on all hands, that the knowledge communicated to them in the mysteries, whatever it was, had no influence on their public conduct; as it is well known that they continued as strongly attached to the vulgar superstition as before. Wherefore, in whatever way this controversy is determined, the advantage and necessity of the Christian Revelation, stands firmly established.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Ephesians, in their heathen state, had held the mysteries of their idol gods in the highest veneration, on account of the supposed importance of the discoveries which were made in them to the initiated; and because they esteemed the initiated, on account of these discoveries, more honourable and happy, than the rest of mankind, the apostle began this epistle with displaying the great dignity and happiness of the members of the Christian church, whether Jews or Gentiles; not by a formal declaration of their honours and privileges, but by thanksgivings to God for having bestowed these great honours and privileges on them. Thus, first of all, he thanked God for his having blessed the Gentiles with every spiritual blessing in the Christian church, equally with the Jews, although they did not obey the law of Moses, ver. 3. —And because the Judaizing teachers affirmed, that this was contrary to God's purpose respecting the Jews, the apostle, in his thanksgiving, took notice, that God had bestowed these blessings on the Gentiles as well as on the Jews, agreeably to an election of them before the foundation of the world, that they might be holy through love to God, on account of his great goodness to them; and through love to man, from a re-

gard to the commandment of God, ver. 4.—Next, he thanked God for his having predestinated holy persons of all nations to be his own children; that is, to be the objects of his love, and the heirs of his happiness; not through obedience to the law of Moses, but through faith in Jesus Christ, agreeably to his own benevolence, ver. 5.—which is now made known by the gospel, in order that men may gratefully praise him for his goodness, which is admirably displayed by the great favour shewed to them on account of his beloved Son, ver. 6.—by whose blood, or death, and not through the sacrifices either of Judaism or of heathenism, we his sons shall obtain redemption, even the forgiveness of our sins, according to the greatness of his goodness, ver. 7.—the knowledge of which, Paul told the Ephesians, God had made to abound in the apostles; together with sufficient wisdom and prudence, to fit them for publishit to the world, ver. 8.

Having mentioned the knowledge of the goodness of God in the redemption of the world, which was communicated to the apostles, St Paul blessed God particularly for having made known to them the mystery of his will concerning his pardoning sins through the blood of Christ, and his making the Gentiles heirs of the inheritance of heaven through faith, equally with the Jews; agreeably to his own benevolent purpose, which he had formed from the beginning of his own accord, ver. 9.—Here it is proper to observe, that the riches of God's goodness in resolving to pardon men's sins through the blood, or death of his Son, and to bestow that great blessing on the Gentiles equally with the Jews, are called in this place "the mystery of God's will," because, like the heathen mysteries, these things had hitherto been kept secret, Rom. xvi. 25. and because they were discoveries of infinitely greater importance to mankind, and much more certain than all the discoveries made to the initiated, in the most famed of the heathen mysteries. May we not, therefore, suppose, that this honourable appellation was given by the apostle to the gospel, to render it venerable in the eyes of the Ephesians, and of all the Gentiles, who admired the heathen mysteries?—Farther, the apostle told them, that God's benevolent intention, in making known to him, and to his brethren apostles, the mystery of his will, was, that by their publishing it to the world, he might, in the gospel dispensation, gather together Jews and Gentiles into one church, or fellowship under Christ, ver. 10.—That by faith in him, and not by obedience to the law of Moses, the Jews themselves might inherit the blessings promised in the covenant to the spiritual seed of Abraham; to which blessings he had predestinated believers of all nations, agreeably to his purpose, who bringeth all things to pass, not according to the will

will of any man, or body of men, but according to his own sovereign pleasure, ver. 11.—And, in particular, that the believing Jews, who, before he came, might occasion praise to God for his goodness and truth in the performance of his promises, by receiving the inheritance as a free gift through faith, and not as a debtor through the law, ver. 12.—By whom, (namely, by the Christ,) ye Gentiles also have inherited the promises made to the spiritual seed of Abraham, having believed the word of truth, even the good news of your salvation, which was preached to you: By whom, also, after ye believed, ye were sealed as God's children and heirs, with the Holy Spirit; so that ye can have no doubt of your salvation by faith without obedience to the law of Moses, ver. 13.—Which Holy Spirit, therefore, to believers, whether they be Jews or Gentiles, is the earnest, or assurance that the inheritance shall be bestowed on them; and is to continue in the church until the actual redemption of the people whom Christ hath purchased with his blood, is accomplished by the general resurrection, ver. 14.—Thus it appears, that the honours and privileges belonging to believers as the children of God, and as members of the Christian church, or fellowship, are infinitely greater, and more valuable than those of which the initiated, or members of the heathen fellowships, boasted.

After displaying the great excellency of the gospel revelation, and the honours and privileges belonging to the members of the Christian church, and tacitly contrasting these with the heathen mysteries, and with the privileges of the initiated, the apostle told the Ephesians, that the good news which he had received of their faith and love, made him daily give thanks to God on account of their happy state, ver. 15, 16.—and pray to God to give them both natural wisdom and revealed knowledge, in order that they might continue to acknowledge Christ as their Saviour, notwithstanding they should be persecuted for so doing, ver. 17.—also enlightened eyes of their understanding, that they might know the greatness of those privileges, which, by calling them into his fellowship, he had taught them to expect; and know likewise the glory of the inheritance which he had prepared for his children the saints, ver. 18.—and what the exceeding greatness of his power is, with respect to believers, in making them at present alive from their trespasses and sins, (chap. ii. 5.) and in raising them hereafter from the dead to enjoy the inheritance; of which power, the apostle told them, God hath already given an illustrious example, in raising Christ, the head of the Christian fellowship, from the dead, and setting him down at his own right hand, ver. 19, 20.—far above all the different orders of angels in heaven, and potentates on earth, ver. 21.—and hath

subjected

subjected all things under his feet, and hath given him to be head over all things, for the benefit of the church, ver. 22.—which being animated, governed, and protected by him, as the human body is by its head, it is his body by which his character as Lord and Saviour of the church, or Christian fellowship, is rendered complete, and is filled by him with all manner of gifts and graces, in order that every member of his body, or fellowship, may grow, under him, in perfection and happiness, ver. 23.

This sublime account of the resurrection of Christ, the head of the Christian church, or fellowship; and of God's setting him down at his own right hand, as ruler both of the angelical hosts, and of the princes and potentates on earth; and of his putting all things under his feet; and of his making him head over all things for the benefit of the church; and of his being rendered complete as the head of the Christian fellowship, by the union of its members to him; and of his making them alive from the death of sin; and of his filling them with miraculous gifts and moral graces, was, I think, designed by the apostle as a contrast, first to the character and powers of the false gods, worshipped by the heathens as the heads of their fellowships, and secondly, to the honours, advantages, and privileges which the initiated derived from their participation in these mysteries; and all with a view to make the Ephesians sensible how far inferior in dignity and happiness, the members of the heathen fellowships were, to the members of the Christian church, which is a fellowship protected and governed by so high and powerful an head as Christ, whom the only true God hath raised to the government of the Universe, for the purpose of making the members of this noble fellowship, holy and happy through all eternity.

COMMENTARY.

CHAP. I. 1. *Paul by the will of God*, and not of man, *an apostle of Jesus Christ, to the Christians who are in* the city of *Ephesus*, now become the saints or people of God, *and to all* in the neighbourhood of Ephesus, *who are believers in Christ Jesus.*

NEW TRANSLATION.

CHAP. I. 1 *Paul, by the will of God*, an apostle of Jesus Christ, to the saints (48) *who* are *in* Ephesus, [1] and to the *believers* [2] in Christ Jesus:

Ver. 1.—1. *To the saints who are in Ephesus.* That this is the genuine inscription of the present epistle, see proved in opposition to Mill, Pref. sect. 2.

2. *To the believers.* So the word πιστος is translated, Acts x. 45. 2 Cor. vi. 15. 1 Tim. iv. 3, 10, 12. See Gal. iii. 9. note.

Ver.

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

3 Blessed BE the God and Father of our Lord Jesus Christ, (ὁ εὐλογησας) who hath blessed us with *every* spiritual *blessing* [1] in *the* heavenly PLACES [2] (ἐν, 167.) *through* Christ;

4 (Καθως) According as he *hath elected* us (ἐν) *through* him [1] before the

2 *May divine assistance be* given *to you, and happiness* both temporal and eternal, *from God* who is equally *the father* of Jews and Gentiles, *and from the Lord Jesus Christ*, by whom the Father dispenses these blessings.

3 *Praised be the God*, (Ephes. i. 17.) *and Father of our Lord Jesus Christ, who*, not confining his favours to the Jews, *hath blessed us* Gentiles also, *with every spiritual gift in the church of God, through* the mediation of *Christ*, and that without subjecting us to the law of Moses, as a condition of salvation.

4 This he hath done, *agreeably to his having elected us* to be his people *through Christ, before the foundation of*

Ver. 3.—1. *Every spiritual blessing.* Spiritual blessings are such as are necessary to the perfection and happiness of our spirits, namely, the light of the gospel, the influences of the Spirit of God, both ordinary and extraordinary, the sanctification of our nature, the pardon of sin, and the everlasting possession of heaven.—*Spiritual blessings* are here opposed to the *earthly blessings*, which were promised to the natural descendants of Abraham, the ancient church of God; and which consisted in the possession of Canaan, in victory over their enemies, fruitful seasons, &c. as described Deut. xxviii.—To the spiritual blessings just now mentioned, Abraham's seed by faith were entitled by the promise, *In thy seed shall all the nations of the earth be blessed.*

2. *In the heavenly places.* Here, and in chap. ii. 6. επουρανιοις *heavenly places*, means *the Christian church*, called by Christ himself, *the kingdom of heaven*, because the Christian church was foretold, Dan. ii. 44. under the character of *a kingdom which the God of heaven would set up, and which shall never be destroyed.* It is true, the preposition επι, in the word επουρανιοις, may be thought to denote the higher local situation of the heavenly places. Yet this doth not hinder us to interpret them of the Christian church, in as much as that kingdom of God will not attain its perfect state, till it is translated to the regions above.—Beza thinks *heavenly places*, denote *heaven*, properly so called; because *heavenly places* signify heaven, Eph. iii. 10. consequently, that the apostle's meaning is, *every spiritual blessing* necessary to fit men for heaven. According to this meaning, the translation should be, *every spiritual blessing for heavenly places.*

Ver. 4.—1. *Elected us through him, before the foundation of the world.* This being said of the Ephesian brethren in general, it cannot

the world, in order *that we might be holy and unblameable in his sight*, not by the observance of any rites, whether heathenish or Jewish, but *through* the exercise of *love* to God and man.

5 Blessed be the God and Father of our Lord Jesus Christ, *who hath*

foundation of the world, that we *might* be holy, and *unblameable* in *his sight*, 4 (εν) *through* love, (See ver. 15.)

5 (Προορισας) *Who hath* predestinated [1] us *to* the

not be *an election of the whole of them as individuals to eternal life*, see 1 Thess. i. 4. note 2. but must be that election, which before the foundation of the world, God made of holy persons of all nations, to be his children and people, and to enjoy the blessings promised to such. Concerning this election, see the view prefixed to Rom. v. second and fourth reflections.—The words εν αυτω, which I have translated, *through him*, may be translated *in himself*, to signify that his own good pleasure was the sole cause of this election.—Chandler observes, "That the word καταβολη, here rendered *foundation* is used by the best Greek writers, to signify *the beginning* of any thing; so that the phrase, *before the foundation of the world*, signifies *before the world began*." See Heb. xi. 11. note. Farther, by telling the Jews that God chose the Gentiles to be his people through faith, before the creation of the world, the same author thinks the apostle intended to humble the pride of the Jews, who vainly boasted that the world was created for their sakes.

2. *Holy and unblameable*, κατ' ενωπιον αυτου, *in his sight*; that is, really holy and unblameable, though not perfectly so. As the election here described is an election of men to be holy, all professing Christians ought frequently to recollect this end of their election, that they may be careful to make it sure.

Ver. 5.—1. *Who hath predestinated us.* As προορισας in this verse, and γνωρισας ver. 9. answer to ευλογησας, ver. 3. the clause with which ver. 2. is introduced, *Blessed be the God and Father of our Lord Jesus Christ*, as the critics justly observe, ought to be repeated at the beginning of the other verses, in manner following: *Blessed be the God and Father of our Lord Jesus Christ, who hath predestinated us.* Ver. 9. *Blessed be the Father and God of our Lord Jesus Christ, who hath made known to us.*—The original word, here translated *predestinated*, signifies God's predetermination to bestow on the Gentiles the blessings mentioned in this verse. Προοριζειν, properly signifies to determine, appoint, or decree any thing before hand. In this passage, according to Chandler, it denotes God's everlasting purpose, or his fixed resolution formed before the creation of the world, to admit the believing Gentiles, without circumcision, to the privileges of his church and people; for this is what he understands the apostle to mean by *the adoption of sons*. But in my opinion, the phrase hath an additional and higher meaning, for which see the next note.

2. *The*

adoption of *sons* [2] *to himself*, (διὰ) *through* Jesus Christ, according to *the benevolence* [3] of his *own* will,

6 To the praise [1] of the glory of his grace, (εν ᾗ) *whereby* he hath *highly favoured us* (εν, 167.) *on account of* the Beloved;

7 In whom we have redemption through his blood, *EVEN* the forgive-

predestinated us Jews and Gentiles, *to a happy immortality*, (Rom. viii. 17.) not through initiation in the heathen mysteries, nor subjection to the law of Moses, but *through* obedience to *Jesus Christ agreeably to the benevolence of his own disposition* towards men of all nations.

6 In order that *praise may be to him for that glorious display of his goodness*, (see ver. 7. note 2.) *whereby he hath highly favoured us*, (so the word is translated, Luke i. 28.) *on account of* him, whom he declared *his beloved* Son, by voices from heaven at his baptism and transfiguration.

7 *In whose church we* Gentiles *have* the promise of *redemption, through his death* as a propitiatory sacrifice;

2 *The adoption of sons*: υἱοθεσιαν. The Jews were *God's sons*, because they sprang from Isaac, who was called *God's son*, on account of his supernatural procreation. They had this appellation likewise, because they were God's visible church and people. Hence, *the adoption* is mentioned as one of their national privileges, Rom. ix. 8. See the note on that verse. But *the adoption of sons*, in its higher meaning, belongs to believers of all nations, who, as our Lord tells us, *are the children of God, being the children of the resurrection*; on which account, the redemption of the body from mortality, is called *the adoption*, Rom. viii 23. Wherefore, *the adoption of sons*, to which believers are predestinated through Christ, is their being delivered from the power of Satan, and made members of the catholic church of God by faith: and their being raised at the end of the world with glorious incorruptible bodies, to live with God their Father in heaven for ever. This latter event is called *the redemption of the purchased people*, Ephes. i. 14. See 1 John ii. 29. note 1. Because the Jews denied that the privileges of *election and adoption* belonged to the Gentiles, the apostle in this chapter strenuously maintained their title to these privileges in common with the Jews.

3. *Benevolence*. So εὐδοκια signifies, Luke ii. 14. Accordingly it is there rendered *good will*.

Ver. 6. *To the praise of the glory of his grace*. On this Guyse makes the following remark: "Here is a noble, beautiful, and affecting gradation from *his grace*, to *the glory of his grace*, and from the glory of his grace, to *the praise of its glory*."—It may be of more use to observe, that the discovery of God's purposes respecting the salvation of mankind, is here said to be made, that they should gratefully praise him for his amazing goodness.

even the pardon of sins full and complete, *according to* the greatness of *his goodness*.

8 *The knowledge of which he hath made to abound in us apostles, with all* the *wisdom and prudence* necessary to the right manifestation of the same to the world. See Col. i. 9.

9 Blessed, therefore, be the God and Father of our Lord Jesus Christ,

ness of sins, [1] according to the riches of his grace; [2]

8 (Ἧς ἐπερίσσευσεν, 7.) *THE KNOWLEDGE of which he hath made to abound* (εἰς, 141.) *in us* (ἐν) *with* all wisdom [1] and prudence.

9 (Γνωρίσας) *Who hath* made known *to* us the

Ver. 7.—1. *In whom we have redemption,—even the forgiveness of sins.* Seeing *redemption* consists in the forgiveness of sins, it follows, that *the redeemed* shall be delivered from death, the punishment of sin, by a blessed resurrection, and in consequence of that deliverance, they shall be put in possession of the eternal inheritance. These great blessings, the apostle assures us, believers obtain through the shedding of Christ's blood; and his intention in mentioning this, was to convince the Ephesians, that the Judaizing teachers could promise them no advantage through the observation of the law, which they could not more effectually obtain by obeying the gospel. See Whitby's note on ver. 8. of this chapter, in which he shews the wisdom and propriety of the atonement made for sin, by Christ's death, and of God's pardoning sin on account of that atonement. The commentators observe, that ἀπολυτρωσις, *redemption*, signifies, sometimes, *deliverance by power*; as when God said to the Israelites, Exod. vi. 6. *I will redeem you with a stretched out arm, and with great judgments*: sometimes *deliverance by price*, as Levit. xxv. 23.—32. and here, where we are said to *have redemption through Christ's blood*; for which reason we are said, 1 Cor. vi. 20. *to be bought with a price.* See 1 Tim. ii. 6. note 1.

2. *According to the riches of his grace.* Here *his grace*, may be either *Christ's grace*, who is the nearest antecedent; or *God's grace*, who is spoken of ver. 6. and whose grace is described in the progress of the discourse, ver. 8, 9, 10.—I think the apostle meant *God's grace*; because in scripture, and even by our Lord himself, our redemption, together with all the blessings which either precede or follow it, are said to have originated in *God's grace*, or goodness, John iii. 16.

Ver. 8. *With all wisdom.* Though *wisdom*, in the epistles of Paul, sometimes denotes that complete knowledge of the gospel doctrine which was communicated to the apostles by inspiration, I think, in this passage, it signifies the quality which commonly goes by the name of *wisdom*; because it is joined with *prudence*, and was an endowment very necessary to fit the apostles for discharging the duties of their office successfully, amidst so many enemies and opposers.

Ver.

mystery [1] of his will, according to his *own benevolence*, which he *purposed* in himself;

10 (Εις) *In* the dispensation of the fulness of *the* times [1], (ανακεφαλαιωσασθαι, John xi. 52.) *to gather* together *all things* [2] (εν, *who hath made known to us* apostles, *the secret of his will* concerning the pardon of sin, and concerning his making the Gentiles heirs of the everlasting inheritance, equally with the Jews, through faith, *agreeably to his own benevolent design which he formed within himself.*

10 Namely, *in the* gospel, which is a *dispensation calculated for the advanced state of the world*, by our publishing that secret *to gather together all believers* into one body, society,

Ver. 9. *The mystery of his will.* The whole doctrine of the gospel, taken complexly, is called, *The wisdom of God in a mystery*, 1 Cor. ii. 7. not because any part of it is unintelligible, but for the reasons mentioned in the note on that verse.—The same appellation is given to particular discoveries made in the gospel. For example, the salvation of the Gentiles through faith without obedience to the law of Moses; and the rejection, together with the future restoration of the Jews, are called *a mystery*, Rom. xi. 25. xvi. 25.—So likewise is the great discovery, that such of the saints as are alive on the earth at the coming of Christ, shall not die, but be changed, 1 Cor. xv. 51. *Behold I shew you a mystery, &c.*—and 2 Thess. ii. 7. we have *The mystery of iniquity*,—and Rev. i. 20. *The mystery of the seven stars*.—and Rev. x. 7. *The mystery of God*,—and Rev. xvii. 5. 7. *Mystery Babylon, the woman, the beast, and the false prophet.*—To this latter group, the appellation *of mystery* is given with singular propriety. For as the initiated were instructed in the mysteries, by having certain mystic shews set before them, the visions in the revelation, of the seven stars, and of the woman, and the beast, and the false prophet, representing the future state of the church, are all very aptly termed *mysteries*.—For a particular account of the heathen mysteries, see Pref. sect. 7.

Ver. 10.—1. *In the dispensation of the fulness of the times.* By this some understand the last dispensation of religion, in which all the former dispensations terminated; and which was erected when the time fixed for it by the prophets was fully come. The word οικονομια properly signifies the plan which the master of a family, or his steward, hath established for the management of the family. Also it signifies a plan formed for the management of any sort of business. In this passage, it signifies the plan which God had formed for accomplishing the salvation of believers, by gathering them together into one church, under Christ as their head or governor, chap. iii. 2.

2. *To gather together*, τα παντα *all things.* Here, as in other passages of Scripture τα παντα is put for τους παντας *all men*, see Ess. iv. 21. 2. The word ανακεφαλαιωσασθαι properly signifies to recapitulate the principal matters contained in a discourse. Here it is

or visible church, *under Christ*, as their head (see Col. i. 18. note) *both Jews and Gentiles; I say, under him,*

11 *By whom, even we* Jews *have inherited* the promises that were made to the children of Abraham and of God, *having been predestinated* to the adoption of sons, (ver. 5.) not through obedience to the law, but through faith, *according to the* gracious *purpose of him, who effectually accomplished all his benevolent intentions*, by the most proper means, *according to the wise determination of his own will.*

12 The inheritance is bestowed even on us Jews, not through the law, but as a free gift through faith, chap. ii. 8. *That we should occasion*

175.) *under* Christ, both *things in the heavens, and things upon the earth,* [1] EVEN *under* him;

11 (εν) *By* whom *even we have inherited, having been* predestinated (ver. 5. note 1.) according to the purpose of him, who *effectually* worketh all things *according to* the counsel of his own will;[1]

12 That we should be to the praise of his glory, (ver. 6.) *who before hoped* [1] in *the* Christ.

used metaphorically, to denote the gathering together of believers of all nations into one church, of which Christ is the head.

3. *Both things in the heavens, and things upon the earth.* Because *the powers of heaven*, Luke xxi. 26. *denote the Jewish rulers*, and *the shaking of the heaven and of the earth*, foretold by Haggai, is interpreted by St Paul, Heb. xii. 25. of the abolition of the Jewish and heathen religions, I am inclined, by *things in the heavens, and things upon the earth*, in this verse, to understand the Jews and the Gentiles. According to this interpretation, the gathering of all things under Christ, means not only the forming of Jews and Gentiles into one Catholic church, but the bringing of them both into the heavenly country, through the mediation of Christ, as is evident from ver. 11.—13. Whitby and Chandler, by *things in heaven*, both in this passage, and Col. i. 20. understand *the angelical hosts*; and by *things on earth, believers of all nations*; who, with the angels, shall at length be joined in one great society, or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. Beza, by *things in the heavens*, understands the saints in heaven, who died before Christ came into the world, and who are not to be made perfect till the resurrection.

Ver. 11. *According to the council of his own will.* The apostle makes this observation, to convince the believing Jews, that God will bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whether their unbelieving brethren are pleased or displeased therewith.

Ver. 12. Τες προηλπικοτας εν τω Χριστω, *Who before hoped in the Christ.* Chandler's note here is good. He saith, "This is a proper characteristic,

13 (Εν ᾧ) *By* whom ye also *HAVE INHERITED*[1] (from ver. 11. ακουσαντες, 45) *having believed* the word of truth, the gospel of your salvation; (εν ᾧ) *by* whom also, after *ye* believed, ye were sealed with *the spirit of promise*, [2] *the Holy SPIRIT*,

praise to God *for his goodness and truth, who, before* he came, *hoped in the Christ* for salvation.

13 *By whom ye* Gentiles *also have inherited* the promises, (see Heb. vi. 12.) *having believed the word of truth, the good news of your salvation: By whom also after ye believed ye were sealed*, as children and heirs, *with the Spirit promised* by the Father, (Joel ii. 28. Acts i. 4.) even *the Holy Spirit*, whereby ye are more illustriously shewed to be the children of God, than the Jews by the seal of circumcision.

teristic, or distinguishing mark of the Jews. They had the promises of the Messiah or Christ, and therefore hoped in him before the time of his actual appearance. Thus we find it was the common character of the devout Jews, that they *waited for the consolation of Israel*, Luke ii. 25. and that *they looked for redemption in Jerusalem*, ver. 38. that is, they hoped in the Messiah before the time of his appearance." This circumstance, therefore, proves, that the apostle is speaking of the Jews in this verse: For the Gentiles had no hope in Christ before he actually came, Ephes. ii. 12.

Ver. 13.—1. *By whom ye also have inherited.* I have supplied the words *have inherited*, from ver. 11. because that addition agrees better with the apostle's design, than the addition which our translators have taken from their translation of ver. 12. *Have trusted*

2. *Ye were sealed with the spirit of promise.* This is an Hebraism, for *the promised Spirit.* See 2 Cor. i. 22. note 1.—In allusion to the custom of merchants in the Eastern countries, who marked their bales, or parcels, with seals, to distinguish them from the goods of others, Christ is said to have marked the Gentiles as the children of God, by bestowing on them the gifts of the Spirit. Hence, when Peter rehearsed to the brethren in Jerusalem, how the Holy Ghost fell on Cornelius and his company, as on the Jewish believers at the beginning, they replied, Acts xi. 18. *Then hath God also to the Gentiles granted repentance unto life.*—Others are of opinion, that the ordinary influences of the Spirit on the minds of believers are also included in this *sealing*, because thereby they acquire the image of God, and are prepared for eternal life. Accordingly, though the extraordinary gifts of the Spirit, whereby the believing Jews and Gentiles in the first age, were sealed as heirs of the promises, have long ago been withdrawn, the ordinary influences of the Spirit of God still remain. And if they produce in any man a new nature, he is thereby marked, or declared to be God's Son: and that mark, or seal, is to him a stronger evidence of his title to the inheritance, than if he possessed

14 *The Holy Spirit is the earnest of our* title, who are Jews, to the eternal *inheritance*, as well as of your title who are Gentiles, *until the deliverance of the* whole of the *purchased people* from the grave, and till they are introduced by Christ into heaven, *to the praise of his glory*, as Saviour.

14 *Who* is the earnest of our inheritance [1], (εις) until the redemption of the purchased *PEOPLE*, [2] *to* the praise of his glory. (Ver. 12.)

15 *For this reason*, that all who believe, have an undoubted right to

15 *For this reason, I also having heard* [1] *of the*

sessed the miraculous gifts: Nay, than if an angel from heaven assured him of his title. How earnest then ought we to be in our endeavours to obtain this most excellent seal of the Spirit. See Ephes. iv. 30. where likewise we are said to be *sealed with the Holy Spirit to the day of redemption.*

Chandler tells us, that the initiated into the mysteries of Diana, received from the priests a sacred seal or ring, with the figure of a he goat; as the mark of their initiation. And it is well known that the servants in the temples of particular gods, and even the worshippers, had marks on their bodies by which they were distinguished. Perhaps in this passage the apostle alluded to these marks also. See Gal. vi. 17. note 2.

Ver. 14.—1. *Who is the earnest of our inheritance.* See 2 Cor. i. 22. note 2. At this passage Jerome exclaims, "Si arrhabo tantus, quanta erit possessio: If the earnest is so great, how great must the possession be!" See Col. i. 12. where the inheritance here spoken of is called *the inheritance of the saints in light*: The inheritance belonging to the believing Jews.—Αρραβων, *earnest*, is a small part of the price of a thing, given as an evidence that the bargain is concluded; and as a pledge, that the whole price will be paid at the time agreed on.

2. *Until the redemption of the purchased people.* Believers of all nations are justly called *the purchased people*, because they are the church which Christ hath purchased with his own blood, Acts xx. 28. Perhaps the apostle alludes to God's calling the Jews *his purchased people*. See 1 Pet. ii. 9. Tit. ii. 14. notes.—*The redemption* here spoken of, being the redemption of the bodies of Christ's purchased people from death by the resurrection, Rom. viii. 23. *the earnest of the Spirit* which is to remain in the church till that glorious event is accomplished, must be principally the ordinary influences of the Spirit, producing in believers that holiness which is necessary to their inheriting heaven. See ver. 13. note 2.

Ver. 15.—1. *Having heard of the faith in the Lord Jesus which is among you.* This does not imply that the Ephesians were strangers to the apostle. He wrote in the same terms to the Thessalonians who were his converts, 1 Thess. iii. 4. *For even when we were with you, we foretold you that we were to be afflicted, as also happened, as ye know. For this reason also, no longer bearing my anxiety, I sent to know*

faith in the Lord Jesus, *which is among* you, and *of the love which is to* all the saints [2],

16 *Do not cease* (see 1 Thess. v. 17. note.) to give thanks for you [1], making mention of you in my prayers;

17 That the God [1] of our Lord Jesus Christ, the Father of glory, (Rom. i. 23. note 1.)

the inheritance, *I also having heard of the* uncorrupt *faith in the Lord Jesus, which subsists among you* Ephesians, *and of the* sincere *love which ye bear to all the saints*, whether they be Jews or Gentiles:

16 *Do not cease*, morning and evening *to give thanks* to God *for you*, on account of your perseverance in the true faith of the gospel, and in love to all the saints; *making mention of you* by name *in my* daily *prayers* as sincere Christians;

17 Requesting *that the God, who is worshipped by our Lord Jesus Christ*, and who is *the author of* all the *perfection and happiness* that is in the

know your faith, lest by some means the tempter may have tempted you, and our labour have become in vain. 6. *But now when Timothy came to us from you, and gave us the good news of your faith and love.* In like manner writing to Philemon his own convert, he saith, ver. 4. *I gave thanks to my God, making mention of thee always in my prayers.* 5. *Hearing of thy love and faith, which thou hast towards the Lord Jesus, and to all the saints.* Wherefore as the apostle's hearing of the faith and love of the Thessalonians and of Philemon, does not mean that he was ignorant of these things, till they were reported to him, but that he had heard of their persevering in the true faith of the gospel, and in their love to the saints; so the faith of the Ephesians, which the apostle had heard of, was not their first faith, or conversion to Christianity, but their persevering in the true faith of the gospel concerning men's justification by faith, without the works of the law.

2. *And of the love which is to all the saints.* By praising the Ephesians for their love to all the saints, the apostle insinuated that they were free from the narrow bigotted spirit, which prevailed in some other churches, where difference in opinion about the necessity of circumcision, had interrupted love. For the expression implies, that the Jewish and Gentile Christians in Ephesus, sincerely loved one another; being created in Christ Jesus, into one new man, or well agreeing church, chap. ii. 14—16.

Ver. 16. *To give thanks for you.* By giving God thanks for the perseverance of the Ephesians, the apostle hath taught us, that men's perseverance in the faith and practice of the gospel, is owing to the assistance and blessing of God.

Ver. 17.—1. *That the God of our Lord Jesus Christ.* In this expression the apostle follows his Master: John xx. 17. *Say unto them, I ascend to my God and your God.*

2. *And*

universe, and more especially of that which we shall enjoy after death, (ver. 18) *would give to you great natural wisdom, and revealed knowledge, for the* continued *acknowledgment of Jesus Christ*, as your Saviour.

18 *Also*, I pray God to give to you Gentiles, *the eyes of your understanding enlightened*, by the discoveries of the gospel, *in order that ye may know what* blessings are the objects of *the hope* which ye justly entertain, in consequence *of his calling* you the seed of Abraham; (Rom. viii. 28. note) *and what* the variety and greatness of *the glories of his* heavenly *inheritance* are, which he hath *prepared for* all *the faithful*.

19 *And what is the exceeding greatness of his power, with relation to us* Jews and Gentiles *who believe*, in making us alive from our trespasses

would give *you* the Spirit (56) of wisdom and revelation,[2] (ευ, 165. *for the acknowledgment* of him;[3]

18 *ALSO*, the eyes of your understanding *enlightened*, (εις το) *in order* that ye may know what is the hope [1] of his calling, [2] and what the riches (52) of the glory of his inheritance[3], *PREPARED* (ευ, 164.) *for the saints*;

19 And what *the* exceeding greatness of his power (εις, 142.) *with relation to us* who believe,[4]

2. *And revelation.* The apostle did not pray that God would give to all the Ephesians the knowledge of the doctrines of the gospel by an immediate revelation made to themselves; but that he would enable them to understand the revelation of these doctrines which was made to the apostles, and which they preached to the world.

3. *For the acknowledgment of him.* By *the acknowledgment of him*, Estius understands the acknowledgment of the Father; because in the two following verses, the Father alone is spoken of. According to this interpretation, the apostle prays that the Ephesians might always acknowledge and worship the true God. But the sense given in the commentary, seems more natural.

Ver. 18.—1. *The hope.* Here *hope* is put for the objects of hope; as it is likewise, Col. i. 5. Titus ii. 13.

2. *His calling.* This some understand of the conversion of the Ephesians. But it makes no alteration in the sense of the passage. For in consequence of their conversion, the Ephesians had the hope, which God's *calling them his sons*, authorized them to entertain.

3. *What the riches of the glory of his inheritance. Glory* here signifies, not merely the outward glory and magnificence of the inheritance of the saints, but the whole of the felicity of that inheritance.

Ver. 19. *His power with relation to us who believe.* That the apostle in this, hath the resurrection of believers from the dead, in his view, is evident from ver. 20.—The resurrection of the whole human kind from the dead, is an amazing instance of the infinite power of

according to the *inworking of the strength of his force*, (see 2 Cor. iv. 17. note 2.)

20 Which he *inwrought* (εν) in Christ, when he raised him from the dead, and set HIM at his own right hand in the heavenly PLACES, [1]

21 Far above all *government*, and power, and might, and *lordship*, [1] and every name [2] that

and sins, (chap. ii. 5.) and in raising us at the last day from the dead, to enjoy the glories of his inheritance, *by an exertion similar to the inworking of the strength of his force.*

20 *Which he exerted in Christ, when he raised him from the dead, and set him at his own right hand in heaven*, to shew that he hath appointed him chief governor, next to himself, in the kingdom of the universe. (See chap. ii. 6. where *heavenly places* denote the Christian church.)

21 *Far above all* (αρχης) *government, and* (εξουσιας) *power, and* (δυναμεως) *might, and* (κυριοτητος) *lordship* of angels and men, both good and

of God. But having been exemplified in the resurrection of Christ, it cannot be doubted.

Ver. 20. *And set him at his own right hand in the heavenly places.* This is a declaration by inspiration, of the fact recorded, Mark xvi. 19. *He was received up into heaven, and sat at the right hand of God.* In both passages there is an allusion to Ps. cx. 1. *Sit thou at my right hand, till I make thine enemies thy footstool.* Wherefore *heavenly places* in this verse, does not, as Locke supposes, signify *the church*, as in ch. i. 3. ii. 6. but *the habitation of God.* And since Christ sat at the right hand of God after his resurrection and ascension, it implies that he was thus exalted in the human nature, and that in the human nature he exercises all the power belonging to his high dignity, agreeably to the description given thereof, ver. 21.

Ver. 21.—1. *Far above all government, and power, and might, and lordship.* Chap. iii. 10. αρχαι and εξουσιαι, *governments and powers* denote *good angels.* But chap. vi. 12. the same names are given to *evil angels*; And Luke xii. 11. to *men.* The four different names given to angels in this verse, intimate that there are different orders and degrees of government, and subordination, among good and bad angels in the invisible world, as among men in the visible world.—Chandler observes, that αρχη, the first word, signifies empire of the largest extent; being used by Greek authors, to denote the empire of Alexander, after he had conquered the east; Ælian. Var. Hist. lib. 3. c. 29. and the empire of the Romans, Herodian, lib. 1. proem. And that κυριοτης the last word in the verse, signifies the lowest degree of power, power of the smallest extent: So that, as the same author farther observes, although we do not know precisely, what kind or degree of power is marked by these different names, when applied to good and bad angels, yet we perceive the meaning in general to be, that to our Lord, in his human nature, are subjected the

bad, (1 Pet. iii. 22.) *and every name* of authority *that is known, not only in this world, but also in that which is to come.* See Philip. ii. 9.

22 *And subjected all things* in the universe *under his feet,* (1 Cor. xv. 27.) *and appointed him head,* or supreme lord *over all things, for the* formation, enlargement, and preservation of the *church,*

23 *Which is his body, and the fulness* is named, not only in this world, but also in that which is to come; [3]

22 *And subjected* all THINGS under his feet, [1] and (ἔδωκε, Eph. iv. 11.) *appointed him head* over all THINGS (τῇ, 25.) *for* the church, [2]

23 Which is his bo-

highest, the intermediate, and the lowest orders of beings in the universe; having power, whether among angels or men. I add, that according to this view of Christ's dominion, he is placed above every created nature, however excellent it may be. See Col. i. 16. note 3.

2. *And every name that is named.* *Name* is here, by an usual figure, put for the person who possesses the authority signified by that name.

3. *But also in that which is to come.* The invisible world, in which the potentates, mentioned in the former part of the verse, rule, is called *the world to come,* because though it exists at present, it is to come, as to us.

Ver. 22.—1. *And subjected all things under his feet.* This is said in allusion to Ps. cx. 1. *till I make thine enemies thy footstool.* The Psalm is a prophecy, not only of Christ's exaltation to universal dominion in the human nature, 1 Cor. xv. 27. but also of the entire subjection of all his enemies, 1 Cor. xv. 25. For in ancient times, conquerors put their feet on the necks of their enemies, in token of their utter subjection, Josh. x. 23, 24.—Or, as the apostle, in the preceding verse, hath described Christ's dominion over angels and men, the *all things* in this verse may be the material fabric of the world, together with the brute creation mentioned Ps. viii. 6, 7, 8. as subjected to Christ. For the apostle seems to have had that passage in his eye. See the following note.

2. *And appointed him head over all things for the church.* As it is here declared that Christ is raised to universal dominion, for the noble purpose of *erecting and establishing the church,* that is, for uniting the angels who are in heaven, and all the good men who have lived, and are to live on earth, in one harmonious society, that they may worship and serve God, and be happy in one another's society, to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world with every thing it contains, should be under his direction, that he may order all the events befalling men, in such a manner as to promote their virtue, and prepare them for heaven.

Ver.

dy, [1] *AND* the fulness [2] of him who filleth all *with* all. [3]

ness of him who filleth all his members *with all* their spiritual gifts and graces, according to the place and office in his body, which he hath assigned them. See chap. iv. 10.

Ver. 23.—1. *Which is his body.* The church is called *the body of Christ*, to signify that the members thereof are united to, and animated by him, that they are under his direction and the objects of his care, and that they are united to one another in love, after the manner of the members of the human body, which are governed by the head and united to one another by mutual sympathy and care. See ch. ii. 16. and ch. v. 32. note.

2. *And the fulness of him.* By calling the church, το πληρωμα, *the fulness of Christ*, the apostle insinuates, that he who is universal Lord, would want a principal part of his subjects, if the church among men on earth, were not united and subjected to him, as its head.—For the meaning of πληρωμα, *fulness*, see Rom. xi. 12. note. Col. ii. 9. note 1.

3. *Who filleth all with all.* See Col. ii. 10. note 1. The gifts and graces, which Christ bestows on his members, are called chap. iii. 19. *the fulness of God*, because they all come from God. The persons who were more especially filled by Christ with his gifts, were his *apostles*, *prophets*, *evangelists*, &c. as mentioned ch. iv. 7—12.—For explaining the expressions, *The body of Christ*, and, *the fulness of him who filleth all in all.* Chandler writes as follows, "I doubt not but that in these expressions the apostle had respect to the famous statue of Diana, who was the great goddess of the Ephesians. Her image was that of a woman, and her body filled with the breasts of a woman, to denote, as St Jerome on the place tells us, *that she was the nurse, supporter and life of all living creatures*; Or as Macrobius informs us, Saturnal. lib. 1. cap. 20. *she represented the earth, or nature, by whose nourishment the whole Universe is supported.* Now this gives a beautiful turn to the apostle's expression. The church of Christ is that *body*, that πληρωμα, or *fulness* which he upholds and enriches by his bounty. Diana, amongst the Ephesians, was esteemed the nurse and supporter of all things: And her many breasts, denoted her various methods and sources by which she conveyed her nourishment to the universe. Such a one, the apostle tells the Ephesians Christ really was, for *he filleth all things with all things*: He filleth the church and all its members with a rich variety of blessings. For as St John who also lived long at Ephesus tells us, in the very same manner of expression, *and from his fulness we have all received grace for grace.*"

CHAP. II.

View and Illustration of the Doctrines in this Chapter.

THE apostle begins this chapter with observing, that even the Ephesians, though lying under the sentence of death, on account of their trespasses and sins, Christ had filled with his gifts and graces, ver. 1.—Then describes the character and behaviour of the Ephesians in their heathen state, to make them sensible, that notwithstanding the advantages which they pretended to have derived from the heathen mysteries, all the Gentiles, not excepting the initiated themselves, were deeply sunk in the grossest ignorance and wickedness, ver. 2.—Then speaking in the name of the converted Jews, he acknowledged, that they likewise, before their conversion, had spent their life, after the manner of the Gentiles, in fulfilling the lusts of their flesh, and their corrupt imaginations; so that they were naturally children of wrath, even as the Gentiles, ver. 3.—Consequently, they had not the least reason to expect any favour from God. Nevertheless, from the great love which he bare to the Jewish nation, God had made them, and the Gentiles alive together by Christ, ver. 4, 5.—and had set them down together in the heavenly places of the Christian church, wherein salvation is promised as a free gift to all, through faith, and had sealed that promise to them by the gifts of the Spirit, ver. 6.—that future generations, knowing the exceeding greatness of God's grace, may be encouraged to expect pardon upon their repentance, ver. 7.—Then told the Ephesians, that the admission, not of the Gentiles only, but even of the Jews, into the Christian church, and their having the promise of salvation through faith sealed to them, were owing entirely to the unmerited benevolence of God, and not to their own good works, so that no one could boast of having merited salvation, ver. 8, 9. At the same time, he told them expressly, that these great favours were bestowed on them to fit them for good works, ver. 10.

The apostle having thus described the character and state of both Jews and Gentiles before their conversion, he desired the Gentiles to remember, that in their heathen state, none of them, not even the initiated in the mysteries, had any knowledge of Christ the Saviour, or hope of the pardon of sin, being aliens from the commonwealth of Israel, and strangers from the covenants, and without hope of pardon, nay, without the knowledge of the true God, ver. 11, 12.—But now, by the pure favour of God, being seated in Christ's church, they enjoyed equal knowledge, and hopes, and privileges with the Jews, God's ancient people; for, though not circumcised, God had brought them nigh to himself, and to the Jews, by the blood of Christ,

ver.

ver. 13.—who is the author of peace both to Jews and Gentiles, and hath made of both one church or fellowship, in which the true God is to be worshipped; having thrown down the Jewish peculiarity, which was the partition wall that had hitherto separated the Jews from the Gentiles, ver. 14.—and by his death in the flesh, hath taken away the cause of the enmity which subsisted between them; even the Levitical ordinances, that he might create the two into one new man, body, or well-agreeing society under himself as head or governor, thus making peace between them, ver. 15.—also that he might reconcile both in one body or visible church to God, having, through his cross, slain the cause of their enmity to God, even the wicked affections and passions of both, ver. 16.—and this peace with God, Christ preached by his apostles to the Gentiles, and to the Jews, ver. 17.—And therefore, through him, both have access in the Christian church, to worship the Father of the universe with hope of acceptance and pardon; a privilege much greater than any which the initiated in the heathen mysteries could claim, ver. 18.—Withal, that such of the asiarchs, or priests of Diana, as were now become members of the *fellowship of the mystery of God's will* by faith, and all in the province of Asia, who formerly were employed about the temple of that idol, might have no cause to regret their having forsaken her worship, the apostle assured them, that they were no longer strangers to the covenants, and foreigners, as they had been, in the commonwealth of the true God; (see ver. 12.) but by the knowledge and belief of the mystery of God's will, they were become joint citizens in that commonwealth with the saints, and οἰκειοι, *belonging to the house*, or visible church of God, as constituent parts of that great fabric, which is constructed for the use, not of the inhabitants of Asia alone, but of believers of all nations, the true *saints* of God, ver. 19.—For they were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, ver. 20.—by which the whole building, consisting of Jews and Gentiles, being fitly joined together, groweth into an holy temple for the Lord Jesus to officiate in as high-priest, ver. 21.—And in regard the apostles and prophets, the foundations of the temple of God, were supernaturally fitted for their office, as is mentioned afterwards, (chap. iv. 7—10.) this great temple of the Christian visible church, both in the manner in which it was built, and in the materials of which it is composed, as well as in its dimensions, described chap. iii. 18. greatly excelled the temples at Ephesus and at Jerusalem. Besides, being reared, not for the purpose of a ritual worship, and far less for celebrating the impure rites of an idol, like those performed in the temple of Diana, but for the holy spiritual worship of the true God, according

cording to the Christian manner, this temple greatly excelled the temples at Ephesus and at Jerusalem in the use for which it was built. To conclude, the apostle informed the Ephesians and the Judaizers, that this great temple, the Christian church, in which the believing Jews, also, were built as constituent parts, is rendered glorious, not like the temple at Ephesus, by the presence of a lifeless image of an idol, vainly pretended to have fallen down from Jupiter, nor even like the ancient temple at Jerusalem, by any outward visible symbol of the presence of the true God; but by his real, though invisible presence, filling every part of the fabric, with the gifts and graces of his Spirit, ver. 22. See chap. i. 23. ii. 1.

By this grand figure, the apostle hath taught us, that under the gospel dispensation, the presence of God is not any longer manifested in a material temple, as under the Mosaic dispensation; neither is his worship limited to particular places and seasons; nor does it consist in ritual services. But any society of believers met for worshipping God in spirit and in truth, is a real temple of God, because, in that society, prayers and praises are publicly offered to God. Nay, every individual believer is a temple, because God is always inwardly worshipped and praised by him; and with respect to the Ephesians in particular, since they were constituent parts of the great temple of God, the Christian church, their honour, as the keepers of this temple, and as worshippers therein, was far greater than their honour as priests and worshippers of Diana: Nay, greater than it would have been, had they become priests and worshippers in the temple at Jerusalem.

COMMENTARY.

CHAP. II. 1 *Even you* Ephesians *Christ hath filled* with his gifts and graces, and thereby hath made you alive, *who*, notwithstanding your knowledge of the mysteries, *were dead in trespasses and sins.*

NEW TRANSLATION.

CHAP. II. 1 *Even* you *HE HATH FILLED*, [1] who were dead in trespasses and sins; [2]

Ver. 1.—1. *Even you he hath filled.* I agree with Chandler in opinion, that this verse is strictly connected with the last clause of the last verse of the preceding chapter; and that the words necessary to complete this verse, are to be taken from that clause, and not from the following fifth verse, as our translators have done: *Even you he hath filled*, namely, with his spiritual gifts and influences, *who were dead.*

2. *Dead in trespasses and sins*; or, *Dead by trespasses and sins.* For νεκρους τοις παραπτωμασι και ταις αμαρτιαις, are datives of the cause, manner, or instrument, as the grammarians speak. See Rom. vi. 10,

2 (εν αις) *in which formerly* ye walked according to the course of this world, [1] according to the prince of the power of the air, [2] *AND of the* spi-

2 *In which* trespasses and sins, *before your conversion, ye lived after the course of the* heathen *world, according to* the will of the devil, *the leader of those powerful spirits*, now in rebellion against God, *who have their re-*

10, 11. notes.—This clause Locke paraphrases in the following words: "Ye were so entirely under the power of sin, that ye had no more power, nor hope, nor ability to get out of it, than men dead and buried have to get out of the grave."—According to Locke, therefore, *dead in trespasses and sins*, signifies that incapacity of living virtuously, into which wicked men bring themselves by vicious habits; a sense in which the word *dead* is used by our Lord, Matth. viii. 22. *Let the dead bury their dead;* and by heathen authors also.—The trespasses and sins in which the Ephesians, before their conversion, lay as persons dead, were their idolatry, and the vices into which they were led by their idolatry.—The Ephesians were dead, likewise, by trespasses and sins, as they were lying under the sentence of death for their trespasses and sins. But being filled by Christ with his gifts and graces, they were made spiritually alive, and were delivered from the sentence of death.—*Trespasses* are those sins which are committed through heedlessness or surprise. Hence παραπτωμα, *trespass*, or *lapse*, is used to denote Adam and Eve's first transgression, Rom. v. 17. But *sins*, signifying those acts of disobedience which are committed deliberately and habitually.—Here *sins* signify that continued idolatry and wickedness to which the heathens universally were addicted; as is plain from the following second verse.

Ver. 2.—1. *According to the course of this world.* Κατα τον αιωνα του κοσμου τουτου. Chandler observes, that the Greek word αιων, and the Latin word *ævum*, which corresponds to it, signify *the life of man*; and by an easy figure, *the manner of a man's living*. Here the word denotes those corrupt principles and practices which prevailed in the world, (see 1 John ii. 16. note 1.) and particularly the idolatry, and vices connected with idolatry, which then prevailed. In the Syriac version, this clause is translated, *Juxta mundanitatem mundi hujus, According to the worldliness of this world.*

2. *According to the prince,* εξουσιας του αερος, *of the power of the air. Power* being here put for those who exercise power, as it is likewise chap. i. 21. and Col. ii. 10. it signifies those powerful evil spirits, who, according to Jude, ver. 6. are confined in our atmosphere, as in a prison, *unto the judgment of the great day.* Their confinement, however, is not of such a nature as to hinder them from going to and fro on the earth. And therefore, being irreconcileable enemies of God and goodness, they use the liberty granted to them, in opposing God, and in ruining men by their temptations, 1 Pet. v. 8. And that they may do this the more effectually, they have ranged themselves under the direction of one chief, here

called

sidence in the air, and the author *of the wicked disposition which now inwardly worketh in them, who disobey* God by their idolatry and opposition to the gospel.

3 *With whom also, we all* of the Jewish nation who believe, *had our conversation formerly,* in this respect, that like them we lived *in the lusts of the flesh, doing the inclinations of the flesh, and of* our corrupt *imaginations,*

rit *which* now *inwardly* worketh in the children of disobedience: [3]

3 (Εν οις) *with* whom also we all [1] had our conversation *formerly,* in the lusts of our flesh, *doing the inclinations* of the flesh, and of the *ima-*

called their *prince*; but, in other passages, *Satan*, and *the devil.*—Perhaps also he is called their *prince*, because he instigated them to rebel against God, and was their leader in that rebellion. See 1 John v. 19. note 2.

3. *And of the spirit which now inwardly worketh in the children of disobedience.* See 2 Cor. iv. 4. note 2.—The words τϖ πνευματϖ, *of the spirit*, being governed by the preceding word, τον αρχοντα, *the prince*, is fitly translated, *and of the spirit*; that is, *the prince*, or author *of the spirit*, which reigns in the children of disobedience, the author of that idolatry and wickedness which prevails among the heathens. For the word *spirit* in scripture, often denotes *one's dispositions* and actions.—The heathens are justly called *children of disobedience*, because their life was one continued course of disobedience to God.—Some, by *the children of disobedience*, understand the unbelieving Jews, called *children of disobedience*, in allusion to Isa. lxv. 2. *I have spread out my hands all the day unto a rebellious people.* But I prefer the sense given in the commentary.

Ver. 3.—1. *With whom also we all had our conversation.* Or, εν οις may be translated, *after whom*, (Ess. iv. 174.) that is, *after whose example.*—Here the apostle speaks in name of the generality of the converted Jews, whose former character and state he affirmeth to have been the same in respect of wickedness and misery, with the character and state of the children of disobedience; for εν οις, *with whom*, plainly refers to the heathens. But their having their conversation with the children of disobedience formerly, doth not imply that all the converted Jews lived among the heathens, and were guilty of idolatry. But that, like the heathens, they practised the vices mentioned in the subsequent part of the verse. Wherefore, the common translation, *among whom*, is wrong.—The apostle gave this account of the former conversation of the converted Jews, First, to make the Ephesians sensible, that the law of Moses was not such an effectual institution, as the Judaizers represented it. Secondly, to convince the Jewish believers themselves, that they were equally dead in their trespasses and sins, as the Gentiles; and equally needed to be made alive by the spiritual gifts and graces with which Christ filleth his members; consequently, that all owe their salvation to the *grace* or *mercy* of God, as the apostle affirms, ver. 5.

3. *And*

ginations, [2] and were by nature, [3] children [4] of wrath, even as others.

4 But God *being* rich in mercy, (δια) *through* his great love *with which* he loved us, [1]

5 Even *us who were* dead in *trespasses, he hath made alive* together (τῳ χριστῳ, 25.) *by* Christ; [1]

and by these wicked practices, *were naturally liable to punishment*, even as *the rest of mankind*, notwithstanding our profession of the Jewish religion.

4 *But God being exceedingly liberal in* the exercise of his *mercy, through his great love with which he loved us* his ancient people.

5 *Even us* Jews, *who* like the Gentiles *were* spiritually *dead through* the power of our *trespasses, he hath made alive together* with the Gentiles

2. *And of the imaginations.* Διανοιων. This word is used by the LXX. to denote the corrupt imaginations of the antediluvians, Gen. vi. 5. και πας τις διανοιται, "And every imagination of the thought of his heart, is only evil continually." Luke i. 51. "He hath scattered the proud, διανοια in the imagination of their heart."—Estius, *by the inclinations of the flesh*, understands gluttony, drunkenness, and fornication; and by *the inclinations of the imaginations*, ambition, revenge, covetousness, and whatever other evil appetite arises from sensual views of things. To the excessive wickedness of the Jews, the apostle hath borne testimony in other passages, particularly Rom. ii. 1. iii. 10—19.

3. *And were by nature children of wrath. Nature* often signifies one's *birth* and *education*, Gal. ii. 15. "We who are Jews by nature."—Also men's natural *reason* and *conscience*. Rom. ii. 14. "The Gentiles, who have not a law, do by nature the things of the law; these," &c.—Also the general sense and practice of mankind, 1 Cor. xi. 14. "Doth not even nature itself teach you, that if a man have long hair," &c.—Also the original constitution of any thing, Gal. iv. 8. "Who are not gods by nature."—Also a disposition formed by custom or habit. Thus Demetrius Phalerius said of the Lacedemonians, Φυσει ξεραχυλογυν οι Λακωνες, "The Lacedemonians by nature speak shortly." In the passage under consideration, *nature* is that *second corrupt dead nature*, which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of men's being *by nature children of wrath*, as the effect of having their conversation in the lusts of the flesh.

4. *Children of wrath.* This is the same kind of Hebraism as, *son of death, son of perdition;* and signifies, *liable to wrath*; or naturally the objects of God's displeasure, on account of their wicked works.

Ver. 4. *Through his great love with which he loved us.* To *love with love*, is the Hebrew superlative. Ess. iv. 27. Wherefore, *to love with love*, is to love without bounds.

Ver. 5.—1. *He hath made alive together by Christ.* Συνεζωοποιησε τῳ χριστῳ. See ver. 22. where συνοικοδομειστε denotes the building

by Christ, who hath filled us likewise with his spiritual gifts, (*through the mere favour of God ye are saved* from the ignorance and wickedness of your former state.)

(by grace ye are saved ;) [2]

together of the Jews and Gentiles. The common translation of this clause is, *He hath quickened together with Christ* ; which Grotius hath adopted, because the apostle, after speaking of God's raising Christ from the dead, Col. ii. 12. describeth his raising those at the last day, together with Christ, who were dead through trespasses, as follows, ver. 13. " You who were dead through trespasses and the uncircumcision of your flesh, συνεζωοποιησε συν αυτῳ, he hath made alive together with him." For from this he infers, that the expression, Ephes. ii. 5. συνεζωοποιησε τῳ Χριστῳ, may be translated, *He hath made alive together with Christ*, namely, from the dead at the last day ; the preterite tense, *He hath made alive*, being used to shew the certainty of our resurrection. And *the ages to come*, mentioned ver. 7. he thinks, means the ages after the resurrection, in which the redeemed will contemplate with joy, the display of the divine perfections which is made in their salvation. But this interpretation is liable to two objections. 1. The making alive of the Jews, of which the apostle speaks, Eph. ii. 5. relates to their being made alive from the spiritual death described ver. 1, 2. Consequently it is the making alive of their spirits of which he speaks, and not of their bodies. This making alive of the Jews, Christ accomplished by enlightening their understanding, invigorating their mental powers, subduing their passions, and directing their affections to right objects.—2. The common translation represents the Jews as made alive with Christ. But it is certain that Christ never was spiritually dead, and therefore the Jewish converts could not be said to be made alive with him from that death.—Guyse, who adopts the common translation, being sensible of this objection, saith in his note on ver. 1. that Christ's being quickened, " may be understood, not only of his body's being quickened and raised from the grave, but likewise of his discharge, as the surety of his people, from the guilt and punishment of their sins." But this sense of being made alive together with Christ, cannot be admitted here, as the apostle evidently speaks of the Jews being made alive from the spiritual death, in the present life. I am therefore of opinion, that the apostle's meaning in this passage, is, that God had made the Jewish converts alive, not *with*, but *by* Christ ; Χριστῳ being the dative of the instrument, which, though often, is not always marked by the preposition εν. See Ess. iv. 175.—Besides, if the apostle had meant to say, *made alive with Christ*, he would have added the preposition συν, as he hath done Col. ii. 13. See also Ephes. ii. 20. where the preposition επι is repeated : Εποικοδομηθεντες επι τῳ θεμελιῳ.

2. *By grace ye are saved.* The Clermont and St German MSS.

6 And hath raised us up together, and (εκαθισεν, transitive) *hath set us down together in the* heavenly PLACES (εν) *by* Christ Jesus; [1] (see ver. 5. note.)

6 *And hath raised us* Jews *up together* with the Gentiles, from the dead state in which we were, by reason of sin, before our conversion, *and hath set us down together in the heavenly places*, that is in the Christian church, (see chap. i. 3. note 2.) where the pardon of sin is offered to believers of all nations, and will hereafter set us down together in heaven *by Christ Jesus.*

7 *That he might shew* (εν τοις) *to the ages which ARE to come* [1] the exceeding riches of his grace, *by his goodness* [2] towards us, (εν) through Christ Jesus.

7 This God hath done, *That he might shew to the ages which are to come, the exceeding greatness of his benevolence, by his goodness towards us*, in making us spiritually alive, and pardoning us *through Christ Jesus:* So that in every age, all who believe and repent of their sins, may expect pardon.

8 For by grace *ye are* saved [1] through faith; (και τουτο) and *this AF-*

8 *For*, as I said, ver. 5. *By the mere favour of God, ye* Jews and Gentiles *are saved through faith; and*

MSS. and Vulgate, have here, εν τη χαριτι, "By whose grace ye are saved."

Ver. 6. *Hath raised us up together, and hath set us down together, in the heavenly places by Christ Jesus.* Some understand this of the resurrection of believers from the dead, and of their introduction into heaven in the person of Christ, as their head and representative.—Others understand it of the resurrection of believers themselves at the last day. See ver. 5. note 1.

Ver. 7.—1. *That he might shew to the ages which are to come*, &c. This sentiment the apostle expresses more fully, 1 Tim. i. 16. see note 3. on that verse.

2. *The exceeding riches of his grace, by his goodness*, &c. The great blessings bestowed on Jews and Gentiles by Christ, are not the external privileges of the gospel only, but the blessings of pardon, justification, and eternal life, promised to all who believe.

Ver. 8.—1. *By grace ye are saved.* Here, as in verse 5. the discourse being directed to the Ephesians in general, that circumstance, as well as the connection, leads us, by the Ephesians *being saved*, to understand their being delivered from the ignorance and wickedness of their former state; in which sense the word *saved* is used likewise, Rom. xi. 26. 2 Tim. i. 9.—It is equally true of our eternal salvation, that it is not of ourselves, but *by grace.* For we do not merit salvation: It is the gift of God.

this salvation is no work of yours; it is the free gift of God, who might have suffered the human race to perish.

9 Salvation is the gift of God through faith, and *not by works* meriting it, done previous to men's conversion; *so that no one can boast* that his salvation is of himself meritoriously.

10 Though we cannot save ourselves meritoriously by good works, *yet we* who believe, *are God's workmanship formed* (ver. 15.) *through Christ Jesus, to do good works: For*

FAIR [2] *IS* not of yourselves; IT IS the gift of God;

9 Not *by* works, (*ινα*, 175.) *so that* [1] *no one can* boast.

10 (Γαρ, 98.) *Yet* we are his workmanship [1], created (*εν*, 167.) *through* Christ Jesus (*επι*) unto good works, *for which*

2. *And this affair is not of yourselves.* The relative *τουτο*, as Chandler observes, being in the neuter gender, cannot stand for *πιστις*, *faith*, which is feminine; but it has the whole sentence which goes before, as its antecedent. To shew this, I have supplied *το πραγμα*, *this affair*, namely, *your salvation through faith, is not of yourselves, it is the gift of God.* See ver. 9.—Or, though *τουτο* should be made to refer to *πιστις*, the meaning may be, that an opportunity of believing on Christ, was bestowed on the Ephesians by God, who sent the apostle to preach Christ to them, and assisted them by his Spirit to believe on him. In like manner St Paul said to the Philippians, ch. i. 29. "Unto you *εχαρισθη*, it hath been graciously given for Christ's sake, not only to believe on him, but also to suffer for him:" An opportunity hath been given you, both to believe and suffer, and grace to enable you to do both.—Some ancient MSS. instead of *υμων*, *yourselves*, have here *ημων*, *us*, which Mill thinks the true reading.

Ver. 9. *So that no one can boast.* The translation of *ινα* in our bibles, represents God as appointing our salvation to be by faith merely to prevent men's boasting, which certainly is an end unworthy of God in so great an affair. I therefore think *ινα* should be translated *so that*, denoting the event simply.

Ver. 10.—1. *Yet we are his* (*ποιημα*, *factura*, Estius) *workmanship, created through Christ Jesus unto good works.* Believers are called *God's workmanship, created through Christ Jesus unto good works*, because through the preaching of the gospel, and the influences of Christ's Spirit accompanying it, men are made alive from the spiritual death, and enabled to do good works.—This creation of believers through Christ Jesus unto good works, Taylor, in his key prefixed to Romans, No. 99. understands of the formation of believers into one body, or church, under the government of Christ, because in the Christian church believers enjoy the greatest advantages for performing good works; and because this formation of the church is termed, ver. 15. *a creation* of Jews and Gentiles into one

new

God before prepared US [2], that we should walk in them,

which God before prepared us, by the knowledge of the gospel, and the influences of his Spirit, *that we should live in the constant performance of them.*

11 Wherefore, remember, that ye *WERE formerly* Gentiles *by* the flesh, who are called uncircumcision [1], by that which is called circumcision *made with hands* [1] *on the flesh.*

11 *Wherefore*, to strengthen your sense of God's goodness in saving you, and of the obligation he hath thereby laid on you to do good works, ye Ephesians should *remember, that ye were formerly Gentiles by natural descent, who are called uncircumcised* and unholy, *by that* nation *which is called circumcised* with a circumcision *made with* men's *hands on the flesh*, and which esteems itself holy on that account, and entitled to the promises.

12 *AND* that *ye were at that time* without Christ

12 *And that ye were at that time without* the knowledge of *Christ*, *be-*

new man under Christ. The same account he gives of *the making men alive*, mentioned ver. 5.—Others, however, with more reason, think that one's enjoying in the Christian church great advantages for becoming alive, and for doing good works, is not the whole of what the apostle means by being *made alive*, and by being *created unto good works*, but that these phrases denote the operation of the Holy Spirit in making men alive, and in enabling them to do good works, by means of the advantages which they enjoy in the Christian church.

2. *For which God before prepared us.* This is the literal translation of ὁις προητοιμασεν ὁ Θεος. So that the rendering in our bibles, namely, *which God hath before ordained*, is utterly wrong.—If the preparation here spoken of, is thought to have happened before the believing Jews and Gentiles heard the gospel, it may signify that operation of God upon the minds of those who are sincere in their religion, by which he inclines them to do good works.

Ver. 11.—1. *Called uncircumcision*, that is, *uncircumcised persons*. By the same figure of speech *made the righteousness of God*, 2 Cor. v. 21. signifies, *made righteous persons in the sight of God.* See Ess. iv. 17.

2. *Circumcision made with hands on the flesh.* By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart made by the Spirit of God, of which the outward circumcision was only an emblem, Rom. ii. 29. and insinuated, that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart.

Ver.

ing by your idolatry *alienated from the Jewish nation*, which alone had the knowledge of his coming, and of the blessings he was to bestow, *and unacquainted with the covenants*, namely, that made with Abraham, and that made with the Israelites at Sinai, *which promised* and prefigured Christ's coming to bestow *those blessings:* So that *ye had no* sure *hope* of the pardon of sin, nor of a blessed immortality; *and were without* the knowledge and worship of *God*, while *in the* heathen *world.*

being aliens from the commonwealth of Israel, and strangers from the covenants of promise, (see Rom. ix. 4.) *not having* hope, and without God in the world [1]:

13 *But now in the Christian church, ye who formerly*, after ye had attained the knowledge of the true God, *were* obliged to worship in the outward court of the temple, *far off* from the symbol of the divine presence, *are brought nigh* to God, and to the Israelites, in your acts of worship, *through the death of Christ*, whereby ye are entitled to all the privileges of the people of God.

13 But now in Christ Jesus, ye who *formerly* were far off, are *brought* nigh [1] (ch. 167.) *through* the blood of Christ.

14 *For he is* the author of *our good agreement, who*, by dying for the Gentiles as well as for the Jews,

14 For he is our peace, [1] who hath made both one, [2] and hath broken

Ver. 12. *Without God in the world.* In their heathen state, the Ephesians had not the true God for the object of their worship, and were ignorant both of his perfections and of his commandments.

Ver. 13. *Who were formerly far off, are brought nigh;* in allusion to Isa. lvii. 19. "Peace, peace to him that is far off, and to him that is nigh, saith the Lord."—Luke xviii. 10. "Two men went up into the temple to pray.—13. And the publican standing afar off," &c. See also Psal. cxlviii. 14.

Ver. 14.—1. *He is our peace*, that is, the author of our peace; the effect being put for the cause, 1 Thess. ii. 20. "Ye are our glory and joy," that is, the cause of our glory and joy.

2. *Who hath made both one.* The union of the Jews and Gentiles, so as to make them one people, was foretold by Ezekiel, ch. xxxvii. 22. under the idea of making Judah and idolatrous Israel one nation, which was to be governed by David their king: ver. 24. "David my servant shall be king over them, and they all shall have one shepherd. Hence our Lord says, John x. 26. "Other sheep I have, which are not of this fold;" are not Jews.—And they "shall hear my voice, and there shall be one fold, and one shepherd."

3. *And*

down the middle wall of *separation* [3];

15 *AND hath* abolished (εν) *by* his flesh [1] the enmity, [2] EVEN the law of *the* commandments (εν, 168.) *concerning* ordinances [3], *that the two he might*

hath made both one people of God, *and hath broken down* the law of Moses, by which, as by *the middle wall of separation* in the temple, the Jews were fenced in as the people of God, and all others were excluded from that honour.

15 *And hath abolished by his* death in the *flesh*, the cause of *the enmity* between the Jews and Gentiles, *even the commandments of the law, concerning* the *ordinances* of circumcision, sacrifices, meats, washings, and holy

3. *And hath broken down the middle wall of separation.* Because the Jews were separated from all other nations, and made the people of God exclusively, by the law of Moses, the apostle calls that law, *the middle wall of separation*, in allusion to the wall called *Chel*, which separated the court of Israel from the court of the Gentiles. Farther, he observes, that God hath broken down that wall; hath abolished the law of Moses with its rites, which could be performed no where but in the temple of Jerusalem: And that by prescribing, under the gospel, a spiritual form of worship, which may be performed every where, he hath joined Jews and Gentiles in one church, and made them all one people of God. Now this happy union could not have taken place, if the law of Moses had been continued. For the worship of God being limited by Moses to the temple at Jerusalem, the greatest part of the Gentiles could not come to Jerusalem to worship with the Jews.

Ver. 15.—1. *And hath abolished* (εν τη σαρκι αυτου,) *by his flesh. His flesh* may signify either *his coming in the flesh*, or *his death in the flesh.* I understand it of the latter, because in other passages, we are told that an end was put to the law of Moses, by Christ's death. See ver. 16.

2. *The enmity*, or cause of the enmity. The enmity which subsisted between the Jews and Gentiles, did not lie wholly with the Jews: for the rites of Moses were as odious to the Gentiles, as the rites of heathenism were to the Jews. Esther iii. 8. *Their laws are diverse from all people, neither keep they the king's laws*, &c.—Tacitus Hist. Lib. v. c. 4. *Moses appointed them new rites, contrary to those of all other mortals; and they account as profane, every thing held sacred by us.*—This enmity, between the Jews and Gentiles, was so great, that the Jews not only excluded the Gentiles from their temple, and from their houses, but they would not enter the house of any heathen, or converse with him familiarly. So Peter told Cornelius, Acts x. 28.

3. *Even the law of the commandments concerning ordinances.* Τον νομον των εντολων εν δογμασι. According to Estius, who is followed by Bengelius, this clause should be translated, " hath abolished the law

days; which being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, *that he might create* Jews and Gentiles *under himself* as head, (chap. i. 23.) *into one new man* or church animated by new principles; thus *making peace* between them:

create (εν ἑαυτῳ, 175.) *under himself, into* one new man, *making* peace: (see ver. 16. note 2. and Col. ii. 14.)

law of the commandments by precepts," namely, the precepts of the gospel. See Estius's note on Coloss. ii. 14. But as δογμα comes from a word which signifies "to seem good, or to be agreeable to one's own inclination," it properly denotes an injunction founded in the mere pleasure of the person who enjoins it. Accordingly it is used to denote Augustus's decree concerning the taxing, Luke ii. 1. In like manner, men's obeying the arbitrary injunctions of the Pythagorean philosophy, is called *dogmatizing*, Col. ii. 20. Wherefore the ritual ordinances of Moses, being founded in the pleasure of God, are fitly called *ordinances*, δογματα. But this name cannot be applied with propriety to the precepts of the gospel, which are all founded in the nature and reason of things. In the Syriac version, the preposition εν is translated *with*, so as to give the following sense: "Hath abolished the law of the commandments, together with the ordinances which it enjoined."

4. *Concerning ordinances.* The ordinances of the law, being designed to keep the Jews separated from the rest of mankind, that they might preserve the oracles of God concerning Christ; designed also to prefigure the blessings which God was to bestow on all nations through Christ's death, they were wisely appointed to continue only till Christ came and died as a sacrifice for sin. After his death there was no longer any occasion to continue the ordinances and figures of the law, which were the cause of the enmity that had so long subsisted between the Jews and Gentiles. Wherefore they were all fitly abolished at Christ's death, agreeably to Daniel's prophecy, ix. 24. "Seventy weeks are determined upon thy people—to make reconciliation for iniquity," &c. Hence, in allusion to Daniel's prophecy, and to the other prophecies relating to himself, our Lord before he expired, cried with a loud voice, *It is finished.* And the apostle Paul, rightly understanding the influence of Christ's death in abolishing the Mosaic institutions, so far as they had a relation to religion, told the Colossians, chap. ii. 14. "Christ hath blotted out the hand writing of ordinances," with his blood, and in its blotted out state, "nailed it to his cross," that all might see that it was blotted out. See Coloss. ii. 14. note 5. So that from the time of Christ's death, the law had no influence, either to make, or to continue, men the people of God.—But though the death of Christ abolished the law of Moses, as the law of God's temporal dominion over the Jews, it remained in its full force as the municipal law

16 And *might* reconcile both in one body [1] *to God*, (διὰ, 113.) *through* the cross, having slain the enmity [2] *by it.*

16 *And* that he *might reconcile both in one body*, or visible church, *to God through the cross, having slain the* cause of their *enmity* to God *by it*; that is, slain the sinful passions both of the Jews and Gentiles, which were the cause of their enmity to God; by his death on the cross.

17 And *coming he brought good tidings of*

17 *And* to accomplish our reconciliation to God *coming* by his a-

law of Judea, the gospel making no alteration in the laws of any country, which were not contrary to piety or morality. The Jews therefore, after the death of Christ, were still bound as before, to observe the institutions of Moses, as the law of their state. Hence the apostle told the Corinthians, 1 Cor. vii. 18. "Hath any uncircumcised one been called, let him not be uncircumcised." See Pref. to the Galat. sect. 4. No. 5. penult paragraph.

Ver. 16.—1. *Reconcile both in one body.* The Latins also used the word *corpus*, *body*, to denote a number of men united together by a common interest, and governed by the same laws. Cicero de Officiis, lib. 1. "Totum corpus Reipublicæ, The whole body of the commonwealth."

2. *To God, having slain the enmity by it.* The reconciliation described in this verse, being the reconciliation of Jews and Gentiles to God, *The enmity* which is said to have been *slain* by the cross of Christ, is that which subsisted between God and them, through the corruption of their nature. But the creation of the two into one new man, mentioned ver. 15. being the uniting of Jews and Gentiles into one visible church, *the enmity* spoken of in that verse as abolished, was the hatred which the Jews and Gentiles bare to one another, on account of the rites of worship peculiar to each. Hence the propriety of the expressions used by the apostle. In the one case it is, "having abolished the enmity," the law of Moses, the cause of the enmity; and in the other, "having slain the enmity," namely, men's lusts and sinful passions, the cause of their enmity to God. In other passages of scripture likewise, these great effects are ascribed to the cross of Christ: and particularly our sinful passions, are with much propriety said to be crucified with Christ, Rom. vi. 6. Gal. vi. 14. For of all the arguments that can be offered to persuade sinners to return to God, those furnished by the death of Christ are the most powerful. It is the greatest expression of the love of God to sinners; as a propitiation for sin, it gives penitent believers the sure hope of pardon; and as connected with Christ's resurrection, it is a certain proof and pledge of our resurrection to a never ending life, and of our being admitted into the heavenly country, which Christ has gone to prepare for his people. See Gal. vi. 14. notes 1, 2.

postles, *he brought good tidings of peace* with God, *to you* Gentiles *who were far off* from God, *and to us* Jews *who were nigh* to him as his people by profession.

18 *Therefore through him*, as our high priest, *we* Jews and Gentiles *have introduction*, (chap. iii. 12.) *both of us, by one Spirit, to the Father* of the universe, to worship with the hope of being accepted.

19 *Well then*, being formed into one church with the Jews, *ye* Ephesians *are not now strangers* to the covenants of promise, *nor sojourners* (see ver. 12.) among the people of

peace [2] to you *the far* off, and to *us the* nigh.

18 (Ὅτι, 255.) *Therefore*, through him, we *have introduction*, [1] *both of us*, (ἐν) by one Spirit *to* the Father.

19 *Well then*, ye are (ἄρα, 193.) *not now* strangers and *sojourners*, *but joint* citizens [1] with the saints, (καὶ οἰκεῖοι) and

17. *And coming, he brought good tidings of peace.* This is a pleonasm, which signifies simply that Christ brought good tidings of peace. For although Christ came to the Jews, he did not come, or go to the Gentiles: being a minister of the circumcision only, Rom. xv. 8. Nevertheless he may be said to have done what he did by his apostles. In like manner, he is said to have gone and preached to the antediluvians by his Spirit, because he preached to them by his prophet Noah, whom he inspired for that purpose, 1 Pet. iii. 19.

Ver. 18. *Through him we have introduction, both of us, by one Spirit to the Father;* that is, through the merit of Christ's death, both Jews and Gentiles have liberty to worship the Father, by the same spiritual form of worship; and by the assistance of the one Spirit of God. Προσαγωγην, *Adductionem*, sive *introductionem; Introduction.* Perhaps this is an allusion to the manners of earthly courts, where none have access to the prince, unless introduced by some of his servants, or friends.

Ver. 19.—1. *Not now strangers and sojourners, but joint citizens with the saints.* The church, as Chandler observes, is here compared to a city which hath its peculiar privileges, immunities, and laws; and where the inhabitants are all engaged in one common interest, and live under the protection of the same head, or governor. To shew these things, the church in its perfect state, is called *the city of the living God*, and *the heavenly Jerusalem*, Heb. xii. 22.—*and new Jerusalem*, Rev. xxi. 2. *and Jerusalem which is above*, Galat. iv. 26. Of this grand city or community, all who believe, are equally free, of whatever nation or country they may be. So that they are no more παροικοι, *dwellers*, or *sojourners* in that city, who have no right to its immunities, but they are fellow citizens with the ancient people of God, and equally with them entitled to all its privileges.

2. *And*

belonging to the house of God: [2]

20 *Being built* [1] upon the foundation [2] of the apostles and prophets, [3] Jesus Christ himself be-

God; *but ye are joint citizens* in the city of God *with the Jews, and belonging to the temple of God*, as constituent parts thereof;

20 *Being built* equally with the Jews, *upon the foundation* of the doctrine *of the apostles and prophets*, (see chap. iii. 5.) *Jesus Christ himself be-*

2. *And belonging to the house of God.* The word οικειοι, signifies *of*, or *belonging to a house* or family, as members or servants, Gal. vi. 10. in which sense our translators seem to have understood the word here. But as the temple is called, Micah iv. 2. *The house of the God of Jacob*; and as Matth. xxiii. 38. *your* οικος *house*, signifies *your temple*, (see 1 Tim. iii. 15. note 1.) the word οικειοι, in this passage, may signify "belonging to the temple or visible church of God," as constituent parts thereof; as is evident from the subsequent verse.

Ver. 20.—1. *Being built upon the foundation.* This being mentioned, to prove that the Ephesians "belonged to the temple of God," the apostle's meaning in that expression is, that they belonged to it as constituent parts. For their being *built on the foundation of the apostles*, &c. was no proof that they belonged to the temple of God, either as servants or worshippers; but it was a clear proof that they were constituent parts of it. And if they were constituent parts of that temple, it was certainly a greater honour to the Ephesians, than their being either priests or worshippers in the house or temple of Diana, because thereby they were become an habitation of God by the Spirit, ver. 22.—*Being built.* Some translate the original word εποικοδομηθεντες, *being built together*. But this is not the signification of the preposition επι here, as is plain from ver. 22. where a different preposition, namely συν, is compounded with the word οικοδομηθεντες, to express that idea.

2. *Upon the foundation of the apostles.* The apostles, and superior Christian prophets, are called *the foundation* of the church, or temple of God, because they were inspired to declare the doctrines of the gospel, by the faith of which, Jews and Gentiles were made one great temple, in which God will be worshipped to all eternity.—In like manner, the city of the living God, *new Jerusalem*, which is the church of God in its perfect state in the world to come, is said, Rev. xxi. 14. to be "built on the foundation of the twelve apostles of the Lamb."

3. *And prophets.* The Jewish prophets may be called the *foundation* of the church or temple of God, because they preached, in an obscure manner, most of the doctrines of the gospel. Nevertheless, as the prophets are here mentioned after the apostles, I rather think the superior *Christian prophets* are meant, to whom, by a peculiar inspiration, the true meaning of the writings of Moses and the prophets was made known.

ing the bottom corner stone, by which the two sides of the building are united, and on which the whole corner rests :

21 *By which* chief corner stone, *the whole building being fitly joined together*, as the walls of an house by the corner stone in the foundation, *groweth*, by the accession of new converts, *into an holy temple for the Lord* Jesus to officiate in as high priest.

ing the *bottom* corner-STONE ; [4]

21 *By which* (πασα for ὁλη) *the whole building being aptly joined* together, [1] groweth (εις ναον ἁγιον) *into* an holy temple [2] *for* the Lord :

4. *Jesus Christ himself being*, ακρογωνιαιου, *the bottom corner stone. The stone placed in the outward angle*, by which the two sides of a building are united. This stone may be placed either at the top, or at the bottom of the building. But the latter, I think, is here meant ; because in the following verse, the building is said to be fitly joined together by this stone, and to *grow* into an holy temple for the Lord. Accordingly, we are told, 1 Cor. iii. 11. " Other foundation no man can lay, than what is laid, which is Jesus the Christ." See 1 Pet. ii. 6. note 2. Jesus Christ is also " the head of the corner ;" the top corner stone ; for so he hath called himself, Matth. xxi. 42. Among the Hebrews, those who possessed chief authority in the state, and were its principal supports, were called *corners*, Isa. xix. 13. margin.

Ver. 21.—1. *Being aptly joined together.* The enmity which subsisted between the Jews and Gentiles was so great, and of so long a standing, and their principles and manners were so opposite, that their union into one harmonious religious society, seemed altogether improbable before it happened. Nevertheless, this happy union Christ accomplished, through that change which he wrought in the dispositions of both, by means of the gospel.

2. *Groweth into an holy temple for the Lord.* The apostle's meaning is, that all believers being united into one church under Christ as their head or governor, make one living temple in which God is worshipped ; which temple is gradually increasing by the addition of new members. Of this temple Christ is not only the head, but the high priest or mediator, who presents to his Father the prayers and praises which are offered in it. It is therefore said to *grow into an holy temple, for the Lord* Christ to officiate in as its high priest.

That St Paul in this passage had the temple of Diana at Ephesus in his eye, and meant to contrast the Christian church, as the temple of God, therewith, Lord Shaftesbury seems to have understood. For Miscell. ii. ch. 2. speaking of the temple of Diana at Ephesus, he thus writes in a note : " The magnificence and beauty of that temple, is well known to all who have formed any idea of the ancient Grecian arts, and workmanship. It seems to me to be remarkable

22 (εν ω) In *which* ye also are builded together *with* THE GENTILES, (εις κατοικητηριον) for an habitation of God (εν) *by* the Spirit.

22 *In which* temple, *ye* Jews *also are builded together with the Gentiles, to be an habitation for God*, not by any visible symbol of his presence, as anciently, but *by the* indwelling of the *Spirit*, who is bestowed on you, in the plenitude of his gifts, both ordinary and extraordinary.

able in our learned and elegant apostle, that though an enemy to this mechanical spirit of religion in the *Ephesians*, yet, according to his known character, he accommodates himself to their humour, and the natural turn of their *enthusiasm*, by writing to his converts in a kind of architect style, and almost with a perpetual allusion to *building*, and to that *majesty, order*, and *beauty*, of which their temple was a masterpiece." His Lordship however is mistaken in supposing, that St Paul, in this noble figurative passage, accommodated himself to the peculiar enthusiasm of the Ephesians. For before this, in writing to the Corinthians, he affirmed that their body was a temple of the Holy Ghost, 1 Cor. vi. 19. and ch. iii. 11, 12. he represented the Christian church as a temple of God.—Ver. 16. "Know ye not that ye are the temple of God.—Ver. 17. Which temple ye are."—Nor is this doctrine peculiar to Paul. It was taught by Peter likewise. For he represents Christians *as living stones*, built upon Christ, so as to be *a spiritual temple*. Nay it was taught long before by Ezekiel, who hath given a prophetical description of the Christian church, under the figure of a great temple, chap. xl. 1.

Wherefore, although the apostle in this noble description, alluded to the temple of Diana, it was not for the purpose of accommodating himself to the peculiar enthusiasm of the Ephesians, but to destroy that enthusiasm. The whole inhabitants of Ephesus, gloried exceedingly in the honour which their city derived, from its being adorned with so magnificent a structure; and were intoxicated with the splendour of the worship which was performed therein. The apostle, therefore, to lessen their admiration of that famous temple, and to wean them from the worship of the lifeless image of an idol, with great propriety shewed them, that the Christian church is a temple much more magnificent and beautiful, being built, not upon the foundation of wooden piles driven deep into the earth, like the temple of Diana, see chap. iii. 17. note, but upon the more sure foundation of the apostles and prophets, Jesus Christ himself being the bottom corner stone: That this great temple is built not of stones, and other dead materials, but of living men, whose minds are purified by faith: And that it is dedicated, not to any idol, but to the living and true God, who fills every part of it with his presence, ch. iii. 19. and is worshipped in it, not by impure rites, like those performed in the temple of Diana, but by holy affections and virtuous actions, produced in the worshippers by the operation of the Spirit.

CHAP.

CHAP. III.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle having formerly shewed, that the Gentiles, though uncircumcised, are predestinated to the adoption of sons unto God, chap. i. 5. and have redemption through Christ's blood, chap. i. 7. and as the sons of God, are heirs of heaven, chap. i. 11. and made into one church with the Jews, so as to grow together into an holy temple for the Lord to officiate in, ch. ii. 21.; he, in this chapter, informed the Ephesians, that his doctrine concerning the Gentiles was so offensive to the Jews, that it had occasioned his imprisonment, first at Cæsarea, and then at Rome, ver. 1.—But he assured them, and all in the province of Asia, who were not acquainted with his apostolic commission, ver. 2.—That by revelation God had made that doctrine known to him, as he had before told them in few words, chap. i. 8, 9. And to recommend it to the Ephesians, and the other brethren in Asia, he termed it, *The mystery*, ver. 3.—and *The mystery of Christ*, ver. 4.—and observed, that in other generations, it was not made known to the sons of men, as it is now made known to his holy apostles, and prophets, by the Spirit, ver. 5.—The short account of which mystery is this, that the Gentiles are joint heirs with the Jews, and a joint body, and joint partakers of God's promise concerning Christ, that is, of all the blessings promised to the spiritual seed of Abraham through Christ, ver. 6.—which therefore he terms, "the unsearchable riches of Christ," ver. 8.—These riches the apostle was appointed, not to conceal, but to preach, that all men might know, what a grand, and honourable, and advantageous society "the fellowship of the mystery of God, and of Christ" is, which is now established by the building of the Christian church, ver. 9.—Nay, he assured the Ephesians, that the angelical hosts themselves, have acquired a more comprehensive idea than formerly, of the multiform wisdom of God, through *the fellowship of the mystery*, or church, ver. 10.—as it is now constituted, according to the arrangement, which from the beginning God had made of the dispensations of religion, to prepare the world for the coming of Christ Jesus, ver. 11.—Next, as one of the chief privileges which all the members of the fellowship of the mystery of Christ enjoy in the present constitution of the church, the apostle mentioned liberty of praying to God through the mediation of Christ, and access to his presence at all times, with assurances of being heard, ver. 12.

But

But as the apostle was now in bonds for maintaining the before-mentioned doctrine concerning the Gentiles, he intreated the Ephesians not to be discouraged on account of his sufferings for them, which were their glory, ver. 13.—and told them, that his prayer to God was, that Christ, the head of the fellowship of the mystery, might dwell in the hearts of the Ephesians through faith; and that, as constituent parts of the temple of God, being rooted and founded in the love of Christ, they might be able to comprehend with all the saints, the different dimensions of that great fabric, the church, which is the temple of God, composed of believers of all nations, ver. 14—18. And, as constituent parts of the temple of God, be themselves filled with all the fulness of God, ver. 19.—To conclude, the honourableness of the fellowship of the mystery, and the inestimable worth of the unsearchable riches of Christ, which belong to the members of that fellowship, together with the grandeur of the spiritual temple, of which they are the constituent parts, making a strong impression on the apostle's mind, he ended his account of these subjects with a sublime doxology to God, the original founder of that noble fellowship; who, by the power with which he now worketh in the members thereof, hath shewn himself able and willing, through Christ, to bestow on them, in the life to come, blessings, exceeding abundantly beyond all that they can ask or conceive. For which reason, the apostle devoutly prayed, that glory might be ascribed to him in the church, for Christ Jesus the head of the church, and the dispenser of all the blessings belonging to the Christian fellowship; and that during all the successions of eternal ages, ver. 20, 21.

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1. (Τουτου χαριν) *For the sake of this*, I Paul, *AM a* prisoner (του Χριστου, 24.) *belonging to Christ Jesus* (υπερ, 309.) *on account of* you Gentiles, [1]	CHAP. III. 1 *For the sake of this* doctrine, that the Gentiles are predestinated to the adoption of sons, (chap. i. 5.) and are made one church with the Jews, *I Paul am* now *a prisoner belonging to Christ Jesus, on account of you Gentiles.*

Ver. 1. *On account of you Gentiles.* The apostle mentions his imprisonment for preaching the privileges of the Gentiles, to convince the Ephesians that he firmly believed what he preached concerning the Gentiles.—From the account which Luke hath given, Acts xxi. 28. of Paul's imprisonment, it appears to have been occasioned by his doctrine concerning the freedom of the Gentiles from the law of Moses.

Ver.

2 Ye cannot doubt of my being imprisoned for you Gentiles, *seeing ye have heard of the grace of God, which was given me on your account*, to preach the gospel to you, without requiring you to obey the law of Moses:

3 *That by revelation, God made known to me the great secret* concerning the Gentiles, (see ver. 6.) *as I wrote before in few words.*

2 (Ειγε, 144.) *seeing* ye have heard [1] of the dispensation of the grace of God, [2] which was given *me on your account:*

3 *That* by revelation, he made known *to* me the mystery, [1] as I wrote *before* in few words.

Ver. 2.—1. *Seeing ye have heard of the dispensation.* If the particle ειγε, in this passage is translated *siquidem, seeing*, as I have done, and as it will bear to be translated, (see chap. iv. 21.) what the apostle says, will apply to the Ephesians, who no doubt were well acquainted with Paul's apostolical commission. The same address he used in writing to the Galatians, who were his converts, and well acquainted with his history, Gal. i. 13. "For ye have heard of my conversation in times past.

2. *Of the dispensation of the grace of God.* For the meaning of the word οικονομια, see chap. i. 10. note 1. Because in scripture, *grace* sometimes signifies *the apostolic office*, Rom. i. 5. note 1. some are of opinion that, *the dispensation of the grace of God* in this place, means, *the apostolic office* which was bestowed on Paul for the purpose of converting the Gentiles. But as in the subsequent verse, he explains himself, by saying, that by revelation God made known to him the mystery, I rather think, *the dispensation of the grace of God* which was given him on account of the Gentiles, denotes *the knowledge* of the gracious plan, which God was pleased to contrive for the salvation of the Gentiles.

Ver. 3.—1. *By revelation he made known to me the mystery.* That the Gentiles were made joint heirs with the Jews, of the inheritance promised to Abraham and to his seed; and one body or church with the Jews, and partakers of his promise concerning Christ by faith without being circumcised, is called *a mystery* for the reasons mentioned, chap. i. 9. note 2.—From what St Paul says here, and in other passages, concerning the revelation which was made to him of this mystery, Locke in his preface to the Ephesians infers, that although the other apostles knew the freedom of the Gentiles from the law of Moses, all of them, except Paul, were ignorant that the Jews were freed from it; and that the law itself was abrogated. But in this certainly Locke was mistaken. For Paul himself expressly affirms, chap. iii. 5. that the mystery of which he speaks *was revealed to the holy apostles and prophets by the Spirit.* Besides, what is said, Acts xxi. 20. on which chiefly he builds his opinion, does not imply that James thought the observance of the law necessary to the Jews, as a condition of their salvation; but he thought it necessary to their enjoying the privileges of Jewish citizens; in which opinion Paul agreed

4 (Προς ὁ) *By which*, when ye read, [1] ye may *perceive* my knowledge [2] (εν, 166.) *of* the mystery of Christ,

4 *By which, when ye read* it, together with what I now write, *ye may perceive* more perfectly, than even by my former preaching, how well founded, and how complete, *my knowledge of the mystery of Christ*, respecting the Gentiles, is;

greed with him. And therefore, to shew that he never taught the Jews, to forsake the law of Moses, as the municipal law of Judea, he performed the rites which James advised him to perform. See Pref. to Galat. sect. 4. No. 4. end. Whereas, if he had thought they were recommended to him, for the purpose of shewing their necessity to salvation, he would not have complied; as may be known from his behaviour in the case of Titus, whose circumcision he would not consent to, because as he told the Galatians, chap. ii. 5. it would have been a renouncing of the truth of the gospel, most injurious to the Gentiles.

2. *As I wrote before in a few words.* Προεγραψα εν ολιγῳ. The apostle does not mean, that he had written of the mystery in a few words; for the greatest part of the preceding chapters is taken up in explaining that mystery; but his meaning is, that he had written before, namely, chap. i. 9, 10. in few words concerning the discovery of the mystery to him by revelation. See chap. i. 9. note.

Ver. 4.—1. *By which when ye read.* The apostle's meaning is, that by reading what he had formerly written, and what he was now writing, concerning his having received the knowledge of the mystery of God's will by revelation, the Ephesians might perceive, that his knowledge thereof was well founded, and complete.—This passage may have been designed more especially for some in the province of Asia, who were not personally acquainted with the apostle. For during his long abode at Ephesus, *all who dwelt in Asia* by coming to Ephesus, *heard the word of God, both Jews and Greeks*, Acts xix. 10. These, on their return home, no doubt preached the gospel, and converted many. To these, as well as to the inhabitants of Ephesus, this epistle was sent, chap. i. 1. And as many of them may have been in a great measure ignorant of Paul's history, the reading of what he hath written here, concerning his vocation and inspiration as an apostle, must have been of great use to such, in making them understand his authority and knowledge in the gospel. —The commendation which the apostle gives here of the discoveries made in this epistle, Goodwin, vol. i. page 7. thinks was intended to make the Ephesians sensible, that it was a book of divine knowledge incomparably more valuable, than any of the curious books which they had burnt after their conversion.

2. *Knowledge of the mystery of Christ.* Paul's knowledge of the mystery of Christ is matter of perpetual joy to the whole Christian world, which has derived much of its knowledge and hopes from the revelations made to him.

5 *Which* mystery, *in former times was not made known to the sons of men, in the full, particular, and clear manner in which it is now revealed to the holy apostles, and prophets of* Christ, *by* the inspiration of *the Spirit.* (See Col. i. 26. note 2.)

6 Namely, *that the Gentiles*, without obedience to the law of Moses, *should*, by faith, *be joint heirs* with the Jews of the heavenly inheritance, *and a joint body* or church with them, *and joint partakers of God's promise, concerning* the blessing of the nations in *Christ, through the gospel;*

7 *Of which* gospel, *I was made a minister* by Christ himself who appeared to me for that purpose, and holding rank as an apostle, *according to the gifts of inspiration, and miracles which were bestowed on me; and* having success in my ministry, *according to the inworking of God's power,* strengthening and directing me in the use of these gifts, for converting the Gentiles:

8 *Unto me, I say, who* because I was a blasphemer, a persecutor, and

5 Which in other *generations*, was not made known [1] *to* the sons of men, as it is now revealed *to* his holy apostles and prophets, by the Spirit;

6 That the Gentiles should be *joint* heirs, *and* (συσσωμα) *a joint body, and joint partakers* of his promise, (εν, 168.) *concerning* Christ, (δια) *through* the gospel;

7 *Of which* I was made a minister, according to the gift of the grace of God (1 Cor. xv. 10.) *which was* given *to* me, *AND according to the inworking* of his power:

8 Unto me, *I SAY*, who am less than the

Ver. 5. *Which in other generations, was not made known*, &c. That the Gentiles were to be blessed in Abraham and his seed, was made known anciently in the covenant with him. But after what manner they were to be blessed in Abraham's seed, was not made known, either by Moses, or by the prophets. The generality of Jews thought the nations were to be blessed in Abraham's seed, by their subjection to the law of Moses; an idea they were led to entertain, by passages in the prophets, where the reception of the Gentiles into the church of God, is foretold under the images of their *coming to the light of the Jews*, and of their being *converted to them*, Is. lx. 3, 5. and of their joining the Israelites in worshipping God, according to the rites of Moses. But none of the Jews imagined that the Gentiles were to be made partakers of the unsearchable riches of the Christ, merely by faith, and that the middle wall of partition was to be broken down, The apostle, therefore, had good reason to affirm, that the mystery of Christ, was not formerly made known, as it was now revealed to him and to the other holy apostles and prophets of Christ.

Ver.

least [1] of all *the* saints, *was* this grace (ver. 7.) given, *to preach to the* Gentiles the unsearchable riches of Christ; [2]

9 And to make all *MEN* see [1] what *the fellowship* [2] is of the mys-

injurious, (1 Tim. i. 13.) *am less* worthy of such an honour, *than the meanest believer, was this grace* of inspiration and miracles *given*, to enable me *to preach to the Gentiles, the unsearchable riches of Christ;*

9 *And to make all men see, what the* nature and advantage of the *fellowship is, of the mystery*, (see ver. 6.)

Ver. 8.—1. *Who am less than the least.* Εμοι ελαχιστοτερῳ. This is a comparative, formed from the superlative ελαχιστος the force of which it is difficult to express in the English language. Paul speaks of himself in this humble manner, compared with the other apostles and ministers of the word, called *the saints*, Eph. iv. 12. note 2. on account of his having been formerly a blasphemer of Christ, a persecutor of his disciples, and exceedingly injurious in so acting, as he himself tells us, 1 Tim. i. 13.

2. *To preach to the Gentiles, the unsearchable riches of Christ*: Those unsearchable perfections, Col. ii. 9. whereby Christ is qualified to be the Saviour of the world, and to bestow on all who believe, the greatest spiritual blessings, which are the only true riches, because they render the possessors perfectly happy. See ver. 18, 19.—Here, as Chandler observes, St Paul tacitly contrasts himself as an apostle, with the priests of Diana. They, as all the inhabitants of Ephesus, were νεωκωροι, *Keepers of the temple of Diana*, Acts xix. 35. He was, διακονος, *A minister of the gospel.* They had the custody of the treasures belonging to the goddess, which were deposited in her temple. To him, who was the least of all the saints employed in preaching the gospel, the unsearchable riches of Christ were intrusted; a treasure infinitely more precious than the riches amassed in Diana's temple. The priests of Diana were held in high esteem, because they had the knowledge of the mysteries of that goddess intrusted to them, by tradition from their predecessors, with strict injunctions to conceal them from all but the initiated. Whereas to Paul, was committed the knowledge of *the mystery of God's will*; the knowledge of the great blessings which God wills to bestow on mankind through Christ, called with great propriety the unsearchable riches of Christ. And that knowledge was entrusted to him, as a mystagogue, not to be concealed, but to be published; that all men, as is observed ver. 9. may become sensible of the advantages of the fellowship of the mystery of God and of Christ, and be induced to enter into a fellowship wherein such great blessings may be obtained.

Ver. 9.—1. *And to make all men see.* Φωτισαι παντας, literally, *to shew light to all*, so as to make them see.

2. *What the fellowship is of the mystery.* Τις ἡ κοινωνια. This word (translated by Scapula, *communitas, consortium, societas,*) was used by the Greeks, to denote their religious societies or fellowships. See chap. v. 11. note 1.—Many ancient MSS. and versions, read in this

which was hid from the Jews under the Mosaic dispensation, *by God who created all things by Jesus Christ*, and now offers to save all men through him.

10 These things I am appointed to preach to the Gentiles, *that now to the different orders of angels in heaven*, whose greatest happiness consists in contemplating God's works,

tery, which *was hid from the ages* [3] *by* God, who created all things [4] by Jesus Christ:

10 *That* now, *to the governments* and *to the* powers in *the* heavenly *REGIONS*, [1] *the manifold* [2] *wisdom of God, may be*

place οικονομια, *the dispensation*. It seems the transcribers of this epistle, not observing that the apostle was contrasting the discoveries made in the gospel, with the discoveries in the heathen mysteries, and the Christian church, with the heathen fellowships, were at a loss to know what he meant by *the fellowship of the mystery*; and substituted the word *dispensation* in its place.

3. *Hid from the ages*. So the original phrase απο των αιωνων, ought to be translated, as is plain from Col. i. 26. where *generations* are also mentioned. *The mystery hid*, απο των αιωνων, και απο των γενεων, *from ages and generations*. See ver. 5. note.

4. *Created all things by Jesus Christ*. Here the context leads us, by *the creation of all things*, to understand the formation of all the dispensations of religion by Christ. Chandler, however, is of opinion, that the creation of the heavens and the earth is included in the general expression, *all things*, and that it adds a dignity to the sentiment, as it represents our Saviour as the author of the natural and moral creation, under the direction, and by the power of God his Father. The parallel passage, Col. i. 16. confirms this opinion.

Ver. 10.—1. *To the governments and to the powers in the heavenly regions*. These, according to Locke and others, were the Jewish chief priests, and scribes, and Pharisees, who being members of the Jewish church, might be said to be in heavenly places, with as much propriety as the members of the Christian church are said to be in heavenly places, Ephes. i. 3. But to shew that Locke's interpretation is not well founded, we need only observe, that it does not accord with what follows in the verse. For surely the manifold wisdom of God was not made known to the Jewish rulers by the Christian church, which they believed to be no church of God, and endeavoured to destroy. Wherefore, I have no doubt that the *governments* and *powers* to whom the manifold wisdom of God was made known by the Christian Church, were the different order of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves, consequently their knowledge of the manifold wisdom of God, must have been greatly increased by the constitution of the Christian church.

2. *Manifold wisdom of God*. The apostle calls the wisdom of God πολυποικιλος, *manifold*, on account of the manifold varieties in which

it

made known through the church, [3]

11 According to the *disposition of the ages,* [1] (ἣν ἐποίησεν ἐν Χριστῷ) *which he made for Christ Jesus our Lord:*

12 *By* whom we have *liberty of speech,* (see Eph.

the infinitely various wisdom of God may be made known through the constitution and consummation of the *church,*

11 Now gathered from among both Jews and Gentiles, *agreeably to the arrangement of the dispensations of religion, which he made* to prepare the world *for* the coming of *Christ Jesus our Lord.*

12 *By whose mediation, we* Gentiles *have liberty to address God in*

it displays itself. Estius translates this, *Multivaria, very various.* The Syriac, *Plena varietatibus, Full of varieties.*

3. *May be made known through the church.* Though the angels, who, as the apostle Peter observes, 1 Pet. i. 12. *desire to look into* the types and figures of the law, may have had a general idea of the divine purposes, respecting mankind, from the ancient revelations, yet the actual execution of God's purposes, in the coming of his Son, in his death and resurrection, and in the constitution of the Christian church, by the union of the Jews and Gentiles therein through faith, must, as Paul here affirms, when explained in the preaching of the apostles, have increased the knowledge of the heavenly powers, by affording them new proofs of the wisdom of God, which is infinitely various, and which hath illustriously displayed itself, in bringing these great events to pass.

Ver. 11. *According to the disposition of the ages.* The words in the original, κατα προθεσιν των αιωνων, will not bear the translation given of them in the English Bible. For, as Chandler observes, the Greek word προθεσις, properly denotes the manner or order in which a person places any thing, either in his intention, or in his execution. In the latter sense it is used, Heb. ix. 2. to denote the placing of the shew-bread in due order in the tabernacle.—In the verse under consideration, it signifies both intention and execution.—Αιων, *age,* is a word of various signification. Here, in the plural, it denotes the dispensations of religion under which mankind have been placed; namely, the *Patriarchal,* in which a Saviour was promised; the *Mosaical,* in which he was typified; and the *Christian,* in which he was manifested in the flesh, and preached to the world, as come. All these *ages* or dispensations, the apostle saith, God planned and brought to pass for the sake of Christ Jesus; that is, to prepare mankind for his reception.—Rom. xvi. 25. Tit. i. 2. (see the note on that verse,) χρονοι αιωνιοι, signifies the age of the law, or Mosaic dispensation. And Eph. iii. 9. Col. i. 26. αιωνες, signifies *the Jews* living under that dispensation.

Ver. 12. Εν πεποιθησει. *With confidence through the faith of him.* On this clause Estius remarks, that if *confidence,* or assurance of acceptance, is the effect of our faith, as the apostle here affirms, it

cannot

prayer as our Father without any servile dread, *and introduction* into his presence, *with full assurance* of being heard *through believing on him.*

13 *Wherefore, I request that ye* Gentiles, *may not be discouraged at the afflictions which I am suffering for asserting your title to the riches of Christ; which* afflictions *are honourable for you*, as they prove my firm persuasion of what I assert concerning you.

14 *That ye may be kept from fainting, I often bow my knees to* God, who is greatly endeared to us, by his being *the Father of our Lord Jesus Christ.*

15 *From whom*, as their Father likewise, *the whole family* of good

ii. 18. note) and *introduction* with confidence *through* the faith of him.[1]

13 Wherefore, (αιτουμαι) I *request* that ye faint not [1] at my *afflictions* (υπερ) for you, which [2] *are* your glory.

14 For *the sake of this*, I bow my knees *to* the Father of our Lord Jesus Christ, [1]

15 *From* whom the whole family [1] in hea-

cannot be the essence of faith, as some ignorantly and dangerously contend.

Ver. 13.—1. *That ye faint not.* The word εκκακειν, translated *faint*, comes, as Beza observes, from χαζειν, *cedere*, *to give way*, *to draw back*; and signifies to behave as a coward in time of battle, by deserting one's place or post.

2. *My afflictions for you, ητις, which are your glory.* The relative, ητις, being placed between two nouns, θλιψεσι and δοξα, the one in the plural, and the other in the singular number, it may, according to the idiom both of the Hebrew and Greek languages, be made to agree with either. Here, it agrees with δοξα, which is in the singular number.

Ver. 14. *Of our Lord Jesus Christ.* These words are wanting in the Alexr. MS. and in some of the ancient versions. And Jerome in his commentary tells us, that they were wanting in the Greek copies and were added by the Latins.—Mill acknowledges that they were wanting in some of the Greek copies before Jerome's time, but not in all: for they are in the most ancient Clermont MS. and in the Vulgate version; and that their meaning is agreeable to the apostle's doctrine, in this and in his other epistles, concerning the dominion of Christ.—I add that the doubted words are in the first Syriac version, and that they make no alteration in the sense of the following verse; which according to the propriety of the Greek language may be understood of *the Father*, because the relative εξ ου, may refer to him and not to the nearest antecedent, *our Lord Jesus Christ.* See Ess. iv. 63.

Ver. 15.—1. *The whole family.* The word πατρια, *family*, signifies a number of people sprung from one father, and living together in

ven, and *upon* earth is named, [2]

16 *PRAYING*, That according to the riches of his glory, he would grant you to be *mightily* strengthened *through* his Spirit (ας, 141.) in the *inward* man:

17 That Christ may dwell [1] (δια) *through* faith in your hearts; *AND being* rooted and *founded* [2] in love,

angels *in heaven, and* of good men *upon earth, is denominated* the family of God.

16 *Praying, that suitably to the greatness of his goodness, he would grant you, to be mightily strengthened, through his Spirit in the inward man* (see Rom. vii. 17. note 1.) endowing you with the knowledge of your privileges as believers, (chap. i. 18.) and with courage to maintain them.

17 *That Christ*, who hath procured you these great privileges, *may dwell*, not personally, but *through faith in your hearts*; that is, may be ever in your thoughts, through the

in one place. Here it signifies all rational creatures, called *the family of God*, because they derive their being from him, and are supported by him.

2. *In heaven and upon earth is named.* The Father of our Lord Jesus Christ being here declared the Father of all the intelligent beings in the universe, the heathen divinities are expressly excluded from having any hand in the creation, and preservation either of angels, or of men.—Farther, the Father of our Lord Jesus Christ, being the Maker and Governor of all rational beings, he is the object of their worship; and on that account, is infinitely greater than Diana, the idol of the Ephesians, whose highest praise was, "that all Asia and the world worshipped her," Acts xix. 20. as their mother and protectress, Ephes. i. 23. note 3.—Some think the apostle in this passage, condemns likewise the fables of the Simonians and Valentinians, concerning the origin of things.

Ver. 17.—1. *That Christ may dwell through faith in your hearts.* The apostle had called the church *the temple of God*, chap. ii. 21. Here he represents every individual believer as the habitation of Christ, who came from heaven that he might rule in the hearts of men. And surely, the indwelling of Christ in our hearts by the faith of his doctrines and promises, is a much greater honour, than that which the temple of Ephesus was said to possess, through the residence of an image of Diana, falsely reported to have fallen down from Jupiter, Acts xix. 35. also a better preservative from evil, than the votaries of that idol pretended to possess, by carrying about her shrine, mentioned Acts xix. 24.

2. *Rooted and founded in love.* Τεθεμελιωμενοι, *founded*, is here used in its literal signification, agreeably to the apostle's representation of the Christian church as the temple of God, built not of stones, but of men who believe and obey the gospel. See ver. 18. note.

Ver.

strength of your faith and love, directing all your actions; *and* as parts of the temple of God, *being firmly rooted and founded in* the *love* of Christ, ver. 19.

18 *That ye may be thoroughly able* to comprehend, with all *the* saints, what is the breadth, and length, and depth, and height; [1]

18 *That ye may be thoroughly able to comprehend, with all the saints, what is the breadth, and length* of that great temple the Christian church which covers the whole earth, *and depth* of its foundation in the love of God and of Christ, *and height* of its structure reaching to heaven, whereby it is capable of containing, not only believers of all nations, but the angelical hosts also: and is so firmly built that it never will be destroyed.

19 And to know the love of Christ, which *surpasseth* knowledge; [1]

19 *And* in particular, that ye may be able *to know the* greatness of the *love of Christ*, on which (ver. 17.)

Ver. 18. *What is the breadth, and length, and depth, and height.* These are properties of a building, and are applied to the Christian church as a temple, in allusion, as Chandler observes, to the temple of Diana, which Pliny, Nat. Hist. lib. xxxvi. c. 14. tells us, being built on marshy ground, uncommon pains were taken to secure a proper foundation for it. Its length was 425 feet, and its breadth 220: It was supported by 107 pillars, each of them 60 feet high: It was built at the expence of all Asia: And 250 years were spent in finishing it. With this magnificent fabric, the apostle here, as in chap. ii. 20—22. tacitly compared the vastly nobler fabric of the Christian church, whose dimensions are unspeakably greater, being composed of believers of all nations; whose foundations are stronger, being built on the unchangeable foundation of the love of God; whose contrivance is more exquisite, being the production, not of human art, but of the divine wisdom; and which is rendered august by the inhabitation of the fulness of God.—It deserves to be remarked, that the apostle speaking of this magnificent temple, mentions all the different dimensions of a building, *breadth*, and *length*, and *height*, and *depth*, namely, of the foundations, to give us as grand an idea of the beauty, capaciousness, and strength of the catholic church as possible.

Ver. 19.—1. *And to know the love of Christ which surpasseth knowledge.* This prayer doth not imply any contradiction. For though the love of Christ is so great that it cannot be comprehended by the understanding of men, the apostle, with great propriety, prayed that the Ephesians might be made to know as much of it, as the

ALSO, that ye *may* be filled (ως, 143.) with all the fulness of God. [2]

this temple is founded; *which* love *surpasseth knowledge; also* I pray, (from ver. 14.) *that ye may be filled with all the fulness* of the presence *of God*, by means of these spiritual gifts with which he fills his people, chap. i. 23.

20 (Δε) Now, *to* him *who* is able to do exceeding abundantly *beyond* all that we ask or *conceive*, according to the power *which strongly worketh* in us, [1]

20 *Now to him who is able* to make you Gentiles partakers at present, of all his promises, and *to do* for you in the life to come, *far beyond all that we ask or conceive, agreeably to his power which strongly worketh in us*, (see chap. i. 19.) by his gifts, both ordinary and extraordinary;

21 *To* him BE glory *by* the church (εν, 167.) *for* Christ Jesus, [1] through-

21 I say, *to him* who is able and willing to do all this for you, *be the highest* praise ascribed by the church,

the limitedness of their faculties permitted them to know, in order to their being sensible of the wisdom and power of God in gathering the Christian church, not only from among the Jews, but from among the idolatrous Gentiles also; and in bestowing on the members of that church such unspeakable privileges.

2. *Also, that ye may be filled with all the fulness of God.* Having told the Ephesians, chap. ii. 21, 22. That Jews and Gentiles are formed into *an holy temple, for an habitation of God, by the Spirit*, he prayed that this great temple, might be filled with all the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, chap. iv. 6. For in that respect, the Christian church far exceeded the temple at Ephesus, which had nothing in it pretending to divinity, but the lifeless image of an idol, placed in a corner of it. The apostle's idea, stript of the metaphor in which it is clothed, besides the particulars mentioned in the view, signifies, that in the first age, believers were fitted for the worship and service of God, by the operations of the Spirit, both ordinary and extraordinary: And that in all ages, men are fitted for the society of God by having the principles of religion, and the habits of virtue, wrought in them through the influence of the Spirit of God.

Ver. 20. *The power which strongly worketh in us.* The change which the Ephesians had already experienced, not only in their views of things, but in their temper and disposition, through the strong working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to them in the gospel; and particularly, the blessing of a glorious resurrection to an eternal life of happiness with God in heaven.

Ver. 21.—1. *To him be glory in the church for Christ Jesus.* The

for *Christ Jesus* his unspeakable gift, *throughout all the endless successions of ages. Amen.*

out all *the endless successions of ages.* Amen.

mediation of Christ being to end when he delivers up the kingdom to the Father, the *glory* to be ascribed to God by the church through all eternity, is not to be given *through the mediation of Christ*, but it is to be given *for Christ*, that is, for his having saved the church by his death, his resurrection, and his government as mediator. Wherefore the proper translation of this clause, is not *by* or *through Christ*, but *for Christ.*

This sublime doxology is to be considered, not only as a strong expression of the apostle's admiration of God's goodness to men, but also as a means of strengthening the faith of the Ephesians. For lest the great blessings, which the apostle had taught them to expect, might seem too much for sinful creatures to receive, and more than God would be willing to bestow on them, he ends the doctrinal part of his epistle, in which these blessings are described, with a doxology to God as both able and willing to bestow on believers, blessings far more and greater than they are able to ask, or even to conceive.

2. *Throughout all the endless successions of ages.* Εις πασας τας γενεας τε αιωνος των αιωνων, literally *throughout all the generations of the age of ages.* Blackwell, in his Sacred Classics, vol. i. c. 2. saith, "The variety and emphasis of the elegant and sublime repetitions in the 20th and 21st verses of this chapter, cannot be reached in any translation;" and adds, "that it is equal to that celebrated passage in Thucydides, where he describes in a select variety of synonimous words, the utter overthrow of Nicias and all his forces in Sicily, in the following manner: *In all respects they were entirely defeated, and they suffered no small mischief in any particular, but they were cut off with an universal destruction, both army and fleet; there was nothing but what perished.*"

CHAP. IV.

View and Illustration of the Precepts delivered in this Chapter, as founded on the foregoing Discoveries.

THE great discoveries in the foregoing part of this epistle, to which the apostle hath given the appellation of *the mystery of God*, and *of Christ*, were set forth by him, not merely for the purpose of weaning the Ephesians from the vain mysteries of their idol gods, and of fixing them in the belief and profession of the gospel; but also, for giving them an elevation of sentiment and affection becoming those whose minds were enlightened with the knowledge of the mystery of God's will; and,

and, at the same time, for leading them to a right behaviour, in all the relations of life wherein they were placed. Accordingly, as a proper introduction to the excellent summary of morality contained in the remaining chapters of this epistle, the apostle, from the consideration of the great privileges which the Ephesians enjoyed in the Christian fellowship, earnestly besought them to live in a manner worthy of the *calling* by which they were called; that is, of the honourable appellations bestowed on them by God since their admission into the Christian fellowship, ver. 1.—And first of all, he commanded them to assist each other when in distress from a principle of love, ver. 2.—and to live together in peace, because the disciples of Christ, the initiated into the mystery of God, make one body or society, are animated by one Spirit, have one hope of their calling, one Lord, one faith, one baptism, and worship, one God, the Supreme Ruler of the universe, ver. 3—6. Whereas, none of the heathen fellowships had any such bonds of union, leading them to consult each others interests.—Next, he informed them, that for the right instruction and government of this well united body, or fellowship, various supernatural gifts were distributed to the different members thereof, by Christ the head of the fellowship, ver. 7.—And from Psal. lxviii. proved, that the power of distributing these gifts to men, was conferred on Christ as the reward of his death, ver. 8.—and in confutation of the unbelieving Jews, who affirmed that the Christ was never to die, John xii. 34. he told them, that the expression in the Psalm, *He ascended on high*, implies Messiah's descent from heaven, and death on earth, ver. 9, 10.—Then observed, that by these gifts some were fitted to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, ver. 12.—in order that they might build the church of Christ, ver. 13.—Wherefore, the fellowship of the mystery of God, was a much more excellent and better regulated society than any of the heathen fellowships, on account of the extraordinary endowments possessed by its directors and teachers. But, lest the Ephesians might think that the miraculous gifts, with which Christ had endowed the directors and teachers in his fellowship, were always to remain, the apostle told them, they were to continue only till the doctrines and precepts of the gospel were so well understood, and the church had arrived at such maturity, that it could subsist by its own vigour without any supernatural aid, ver. 13, 14.—In the mean time, he commanded the whole teachers of the Christian fellowship, to speak to the people the true doctrines of the gospel from love, that they might adhere closely to Christ the head of the body, or fellowship, by holding the doctrine delivered to

them by those teachers whom he had inspired and authorized, ver. 15, 16.

Having thus explained the bonds by which the members of the fellowship of the mystery of God are united, the principles by which they are actuated, the supernatural gifts with which many of them were endowed, especially those who were appointed to instruct and direct the whole body, and the duty of those who were appointed by Christ instructors, St Paul, as an inspired apostle, or mystagogue of the mystery of God, in the name, and by the authority of Christ the head of the fellowship, commanded the Ephesians to relinquish the vices which prevailed among the idolatrous Gentiles; and in particular, no longer to walk as the other Gentiles walked, in the foolishness of their minds. For although the Gentiles boasted that their mysteries were the only true wisdom, and the only effectual support of the soul, they were in reality foolishness, and led those who were guided by them into every kind of sensuality, ver. 17—19.—contrary both to the doctrine and to the example of Christ, ver. 20, 21.—Likewise, he commanded them to lay aside all their former lusts, and to be renewed in their mind after the image of God, which he told them, consists in righteousness and true holiness; an idea of God, very different from the representations of the heathen gods given in the mysteries, ver. 22—24.—And particularly, to abstain from lying, anger, theft, and obscene discourse, because these vices grieved the Spirit of God, who had sealed, or marked them as persons belonging to the fellowship of Christ, and who were to be saved, ver. 25—30.—Then a second time prohibited anger in all its modes, and enjoined kindness, and forgiveness of injuries, after the example of Christ their head, ver. 31, 32.

COMMENTARY.

CHAP. IV. 1 *Now I* who am *a prisoner for* preaching the doctrine of *the Lord* concerning you Gentiles, *beseech you*, by the authority I have acquired through suffering for you, *to walk suitably to the* honourable *appellations by which ye are called*, chap. ii. 19. 1 John iii. 1.

NEW TRANSLATION.

CHAP. IV. 1 (Ουν) *Now*, I the prisoner (εν, 164.) *for* the Lord, beseech you, *to walk* worthy of the *calling by which* ye are called. [1]

Ver. 1. *Walk worthy of the calling* (ης supply δια) *by which ye are called.* This *calling*, signifies those honourable appellations which God had bestowed on the Ephesians, by admitting them into his church. Of these the following were the chief: *Children of Abraham and of God*; *The true Israel of God*; *Heirs of heaven*; *Fellow citizens with the saints.* For these honourable appellations implying the

2 With all *humbleness of mind*, and meekness, *AND* with long-suffering, (ανεχομενοι, 15.) *support* one another in love.

3 *Carefully endeavour to preserve* the unity of the Spirit [1] (εν) *by* the bond of peace.

4 THERE IS one body, and one Spirit, *as also ye have been* called (εν, 163.) *to* one hope of your calling;

5 One Lord, (1 Cor. viii. 6.) one faith, one baptism,

6 One God and Father of all, who IS (επι) *over* all, and (δια, 119.) *with* all, and (εν) in you all. [1]

2 *With the greatest humility, and meekness, and with long-suffering, support one another* under the miseries of life, by doing every good office in your power to each other, *from* a principle of unfeigned *love.*

3 *Carefully endeavour to preserve the unity* which should subsist among persons animated by the same *spirit:* and do this *by the bond of a peaceable disposition.*

4 To this unity ye are bound by many strong ties. For *there is one body* or church which comprehends you all, *and one Spirit* which animates that body by his gifts; *as also, ye have been called, to one hope* of the same blessings, *by your calling.*

5 Ye all serve *one Lord:* have *one* and the same objects of *faith;* and have professed that faith by *one* form of *baptism.*

6 Ye worship *one God and Father of all*, whether ye be Jews or Gentiles, *who is over all* as supreme ruler, *and* is *with all* taking care of them by his providence, *and in you all*

the greatest dignity of character, were strong incitements to the Ephesians, to walk in a manner becoming the dignity to which they were raised.—If the common translation of this clause is thought more agreeable to the use of the word *called*, in ver. 4. *The vocation wherewith the Ephesians were called*, will mean, their being called to the knowledge and belief of the gospel; a sense of the word *calling*, which may be admitted; the apostle's exhortation being equally well supported by that signification, as by the other.

Ver. 3. *Unity of the spirit.* This is not so much an unity of sentiment as of affection. For it appears from ver. 4. that this unity is founded on the relation which subsists among persons, who are members of one body, church, or society, of which Christ is the head; who worship one and the same God by the same religious rites; who enjoy the gifts and assistances of one and the same Spirit of God; and who have all an equal right to the same spiritual privileges. These, as well as their common wants, ought to endear Christians to one another, and beget in them the same temper of virtue. In this sense, they who are *joined to the Lord* by faith, are said to be *one Spirit* with him, 1 Cor. vi. 17.

Ver. 6. *Who is over all*, &c. Malach. used the same argument

to

who believe by his vital energy and graces.

7 *But*, though we are all equal in these respects, *to every one of us are given functions suitable to the nature of the gifts bestowed on us by Christ*, and each should exercise his own functions, without envying others.

7 But *to* every one of us is given grace, [1] according to the measure of the gift of Christ.

8 These gifts are bestowed by Christ: *For the Psalmist saith, he ascended into heaven, he took* those wicked spirits, who had held man-

8 (Διο, James iv. 6.) 1 Pet. ii. 6.) *For* he saith, *He* ascended *on* high, [1] he *took* captivity

to persuade the Jews to unanimity and love: chap. ii. 10. "Have we not all one Father? Hath not one God created us?" &c.—Waterland, Defence, page 10. tells us, the ancients understood this verse of the whole Trinity, in the following manner: *Over all*, as Father; *Through all*, by the Word; and *In all*, by the Holy Ghost.

Ver. 7. *Is given grace.* Here *grace* signifies a particular function; because being given *according to the measure of the gift of Christ*, it must be different from that gift; consequently must be the function in the church, for which such a spiritual gift was bestowed. Besides, in other passages, *grace* is used for a particular function, Rom. i. 5. —The stations and offices of men, being thus appointed by Christ, and all their talents being his gifts, every one ought to be content with his own station and gifts, without envying or obstructing those of others.

Ver. 8.—1. *For he saith, He ascended on high*, &c. This is a quotation from Ps. lxviii. 18. and is part of a prediction of Messiah's ascension into heaven, which begins thus, "The chariots of God twenty thousand thousands of angels: The Lord among them, as in Sinai." Messiah's triumphal chariot, in which he was to enter heaven, was to be infinitely more magnificent, than those in which victorious generals ride in triumph. It was to be composed *of angels, ten thousands of angels.* Thus the angels who carried up Elijah, 2 Kings ii. 2. are, on account of their shining appearance, metaphorically called, "a chariot of fire, and horses of fire."—The next verse of the psalm informs us, that after Christ's exaltation to the government of the world, evil angels shall be taken captive: ver. 18. "Thou hast ascended on high, thou hast taken captivity captive." This is explained, Col. ii. 15. "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them by it," that is, by the cross. By dying on the cross, Christ having spoiled all the different orders of evil angels of their usurped dominion over mankind, he exposed them after his ascension, in that spoiled condition to the derision and contempt of the good angels.

captive, and gave gifts *to men.* (See Col. ii. 15.)

9 (Το δε) Now, *this EXPRESSION, He* ascended, what is it, *unless* that also he had *descended* first into the lower parts

kind in *captivity, captive, and gave* spiritual *gifts*, not to the Jews only, but *to men* of all nations.

9 *Now*, because the Jews deny that Jesus is the Christ, on account of his humiliation and death, (John xii. 34.) I observe, that *this expression, He ascended* on high, *can have no mean-*

angels. This, however, is not to be understood literally, but as a figure of speech, importing the utter subjection of evil spirits to Christ, after his ascension, according to 1 Pet. iii. 23. "Who is gone into heaven, and is on the right hand of God; angels, and authorities and powers, being subjected to him." Pierce says, *the leading captivity captive*, is to be understood of the good angels, who, he thinks, were spoiled of their power in the government of the world, after Christ's ascension. But why they should be called *captivity*; and the depriving them of their office, should be termed a *leading them captive*, I do not understand. See the translation and interpretation given above of this passage, supported Col. ii. 15. note 2. towards the end.

2. *And gave gifts to men.* In our bibles it is, *Thou hast received gifts for men*: and in the LXX, Ελαβες δοματα εν ανθρωποις. But in the Chaldee paraphrase, and in the Syriac and Arabic versions, this clause of the Psalm is translated as the apostle hath done; and their translation is equally literal with the other. For the Hebrew word *lakachta*, signifies both *to receive*, and *to give*. Thus Elijah said to the widow of Zarephath, 1 Kings xvii. 10. "Fetch me a little water, that I may drink." In the Hebrew text it is, *Receive me a little water*: that is, *give me a little water*. And, as the Hebrew preposition in the Psalm is often used as the sign of the dative case, the Hebrew text from which this quotation is made, will easily bear the apostle's translation, *And gave gifts to men*. Besides, that translation is very well confirmed by the 19th verse of the Psalm, where God is thanked for these gifts.—It is supposed, that there is an allusion here to the custom of kings, who after victories, and on other great occasions, distributed gifts among their subjects. Thus, when David brought up the ark, 1 Chron. xvi. 3. "He dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine." In like manner, at the dedication of the temple, Solomon feasted all who came to that solemnity during seven days, 2 Kings viii. 65.—Messiah, after his triumphal entry into heaven, distributed to his subjects the gifts of his Spirit, whereby, as is observed ver. 2. some were made apostles, some prophets, some evangelists, &c.—Peter likewise agrees with Paul, in his interpretation and application of Ps. lxviii. 18. "Therefore, being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear," Acts ii. 33.

Ver.

ing, applied to the Christ, *unless that he also first descended into the lower parts of the earth;* that is, became man, and was put to death, and was buried.

10 *He who descended, is the same who also ascended* into heaven, and is now exalted *far above all* the inhabitants of *the heavens, that he might fill all*, whether Jews or Gentiles, with the gifts, (ver. 8.) necessary to the functions he has assigned them.

11 *And he appointed some, indeed, apostles, and some prophets, and some evangelists, and some pastors, and teach-*

of the earth? [1] (see John iii. 13.)

10 He *who* descended is the same *who also* ascended *far* above all *the* heavens, [1] that he might fill (τα παντα, 20.) *all* [2].

11 And he (εδωκε) *appointed* some, *indeed* apostles; [1] and some, pro-

Ver. 9. *Unless that he also descended first into the lower parts of the earth.* Because the Psalmist, Psal. cxxxix. 15. speaks of his own conception, as a thing *done in the lowest parts of the earth*, Beza conjectures, that the expression, *descended first into the lower parts of the earth*, signifies Messiah's conception in the womb of his mother. But it is more natural to understand it of his coming down from heaven to the earth, his taking on him the human nature, his living in the lowest condition, and his dying an ignominious death; even as its opposite, *he ascended on high*, denotes his resurrection and glorious ascension into heaven, his sitting at the right hand of God, and his having *angels and authorities and powers subjected to him*, 1 Pet. iii. 22. Some commentators suppose, that by Messiah's descending first into the lower parts of the earth, is meant his descending into the grave, before he ascended up on high, because *the lower parts of the earth* signifies *the grave*; Psal. lxiii. 9. "Those who seek my soul to destroy it, shall go into the lower parts of the earth."

Ver. 10.—1. *Far above all the heavens.* This is an expression similar to that found Heb. vii. 26. "Made higher than the heavens;" consequently means Messiah's exaltation above all the angelical hosts inhabiting the heavens. See Philip. ii. 9, 10, 11.

2. *That he might fill all.* Ἱνα πληρωσῃ τα παντα. St Bernard translates this, *that he might fulfil all things*, all the things foretold concerning himself. But as the apostle adds in the next verse, "And he appointed some apostles," &c. it is more natural, by τα παντα, to understand the apostles, prophets, evangelists, and pastors, whom Christ filled with supernatural gifts, to fit them for their several offices in the church.

Ver. 11.—1. *He appointed some, apostles.* The office of an *apostle*, was to declare in an infallible manner, the whole gospel doctrine. Now, to qualify them for this high office, Christ gave them the inspiration, called *The word of wisdom*, 1 Cor. xii. 8. see the note on that verse.

2. *And*

phets; [2] and some evangelists; [3] and some pastors [4] and teachers; [5]

12 (προς, 289.) for the *sake of fitting* [1] the saints [2]

ers, and bestowed on them the supernatural gifts of inspiration, prophecy, miracles, languages, and interpretation of languages; and on some the power of communicating these gifts to others,

12 *To enable them to fit the saints*, even the believing Jews and Gen-

2. *And some, prophets.* The office of the superior Christian *prophets*, was to explain infallibly, the true meaning of the oracles contained in the writings of Moses and the prophets. To qualify the prophets for this office, Christ gave them the inspiration, called *The word of knowledge*, 1 Cor. xii. 8. see the note there.

3. *And some, evangelists.* Their office was to preach the gospel to the different Gentile nations. To fit them for this, Christ gave them the gift of *tongues*, whereby they were enabled to preach to every nation in its own language: also the gift of *miracles*, for the confirmation of their doctrine; and the gift of *faith*, to enable them to encounter dangers. See 1 Cor. xii. 9. notes.—In this verse, the apostle does not mention all the spiritual men, but those only who were employed by Christ as teachers.

4. *And some pastors*, called *bishops*, Acts xx. 28. Their office was, to discharge the ordinary duties of the ministry in particular churches, called *their flocks*. To fit them for this office, Christ bestowed even on them the gifts of *miracles* and *tongues*; also the gift of *prudence*, to enable them to govern their particular churches in a proper manner.

5. *And teachers*, whose office was to instruct the young and ignorant in the first principles of the Christian religion. And as they are mentioned both here and 1 Cor. xii. 28. among those who had supernatural gifts bestowed on them by Christ, they likewise must have been fitted for their work, by such gifts as were necessary to the right discharging thereof.—The things which the pastors and teachers uttered by inspiration, for the edification of the church, are called Διδαχη, *Doctrine*, 1 Cor. xiv. 6. 26. and the delivering of these things in inspired discourses, is called Διδασκαλια, *Teaching*, Rom. xii. 7.

Ver. 21.—1. *For the sake of fitting.* Καταρτιζειν from which καταρτισμον is derived, properly signifies to place the parts of any machine or body in their proper order, and to unite them in such a manner as to render the machine or body complete. Hence it is used to denote the reducing of a disjointed member to its due place. See 2 Cor. xiii. 9. note.—In the metaphorical sense, καταρτισμος signifies the fitting of a person by proper instruction, for discharging any office or duty.

2. *The saints.* Before the introduction of the gospel dispensation, the Jews being the only nation of the world who knew and worshipped the true God, were called by God himself, *his saints*, to

tiles, *for the* ordinary *work of the ministry, in order to the building of the body of Christ*, which is the church, by converting unbelievers in every age.

13 These supernaturally endowed teachers are to continue in the church, *until*, being fully instructed by their discourses and writings, *we all* who compose the church, *come through one faith and knowledge of the Son of God, to perfect manhood* as a church, *even to the measure of the stature, which when full grown, it ought to have:* so that the church, thus instructed and enlarged, is able

(εις, 142, 2.) for the work of the ministry, [3] (εις, 147.) *in order to the building of* the body of Christ:

13 Till we all come (εις την ενοτητα) *to* the unity of the faith, and of the knowledge of the Son of God, *to* a perfect man, [1] *EVEN to* the measure of the stature of the fullness of Christ: (See 1 Cor. xii. 12.)

distinguish them from the worshippers of false gods and of images. But after the Jewish œconomy was abolished, and the gospel was put in its place, the name of *saints*, by which the Jews formerly had been distinguished from the heathens, was transferred to all, whether Jews or Gentiles, who worshipped the true God in the Christian church. Wherefore, when Paul tells the Ephesians, that God appointed in the church, some apostles, some prophets, and some evangelists, for the sake of fitting the saints for the work of the ministry, and for the building of the body of Christ, his meaning is, that the different orders of inspired teachers which he mentions, were appointed, and supernaturally endowed by God, for the purpose of giving the believing Jews and Gentiles, such a complete knowledge of the gospel, as should qualify them for preaching it to unbelievers, and for building the body of Christ, by converting them. Accordingly, after the apostles and other inspired teachers were dead, their disciples spread the knowledge of the gospel every where. Yet they were not the only saints who have been fitted for the work of the ministry by the apostles. All, in every age and country, who have devoted themselves to that work, have been fitted for it by them, in as much as, from their writings alone, they derive their knowledge of the gospel, by the preaching of which they build the body of Christ.

3. *For the work of the ministry.* Commentators observe, that the word διακονια, translated *ministry*, is used to denote the ministry of an apostle, Acts i. 17.—and of a prophet, Acts xiii. 1, 2.—and of an evangelist, 2 Tim. iv. 5. 11.—and of an ordinary pastor or teacher, Acts vi. 4. Accordingly, we are told, 1 Cor. xii. 5. *There are diversities of ministries.*—Here διακονια signifies the ordinary ministry of the word.

Ver. 13. *To a perfect man.* The apostle having represented the Christian church, under the idea of Christ's body, ver. 4. he here speaks

14 That we *may no longer be* children, tossed *and whirled* about with every wind of doctrine, [1] by the sleight of men, [2] AND *by craftiness* [3], *FORMED into a subtle method of deceit :* [4]

15 But *THAT*, speaking the truth in love, [1] *we*

to direct and defend itself, without supernatural aids.

14 So *that* having recourse at all times to their writings, *we may no longer be children*, who having no sure guide, are *tossed* like a ship by waves, *and whirled about with every wind of doctrine, by the cunning arts of false teachers, and by craftiness formed into a subtle scheme of deceit :*

15 *But that*, as faithful ministers, *teaching the truth* of the gospel *from*

speaks of it as in a state of childhood, whilst its members were few in number, and imperfect in knowledge ; and told the Ephesians, that the supernaturally endowed teachers were to continue in the church, till it was so enlarged, and so well instructed in the doctrine of the gospel, as to be able to direct and defend itself without any supernatural aid. This advanced state of the church, the apostle termed *perfect manhood* ; and *the measure of the stature of the fulness of Christ ;* at which, when the church arrived, the supernatural gifts of the Spirit were to be removed as no longer necessary.

Ver. 14.—1. *Tossed and whirled about with every wind of doctrine.* The apostle elegantly compares the efficacy of false doctrine upon minds not fully instructed, to the force of a storm upon ships without a helm, which are moved to and fro, as it happens to drive them.

2. *By the sleight of men.* Εν τη κυβεια των ανθρωπων. Beza translates this, *in aleatoria ludificatione hominum.* Chandler says it may be translated, *by the diceing of men.* The deceitful arts of false teachers, are here compared to the arts of gamesters, who by using false dice, cheat those with whom they play.—The men, whose base arts the apostle described in this passage, were the unbelieving Jews, and the heathen philosophers, who opposed the gospel by sophistry and calumny ; also such false teachers as arose in the church itself, and corrupted the doctrines of the gospel for worldly purposes ; whilst at the same time, they assumed the appearance of great disinterestedness and piety.

3. *And by craftiness.* Πανουργια, *craftiness*, signifies the doing of things by trick, and sleight of hand.

4. *A subtle method.* Μεθοδειαν. We find this word, Eph. vi. 11. where it denotes the wiles and subtle contrivances of the devil, in order to deceive and ruin men. Properly, the word signifies a regular plan of proceeding in any affair. Here it is used for a regular plan of deceit, formed for upholding the common people in their ignorance and opposition to the gospel.

Ver. 15.—1. *But that speaking the truth in love.* Αληθευοντες δε εν αγαπη. As speaking truth to one another in common conversation,

love to our people, we may make *all the members* of the body, *increase in him who is head*, or chief teacher and director, *even Christ.*

16 *By whom the whole body* of his disciples, *being aptly joined together*, into one harmonious church, *and firmly knit through the exercise of the gifts proper to each* individual, *he maketh his body to grow, in proportion to the inward operation of each particular part*, so as *to build himself, by* the *love* his members have for each other leading them to exercise their gifts for the good of the whole.

17 *Wherefore*, the inspired teachers being appointed for the building of the church, *this I*, one of these teachers, *command and testify by* authority from *the Lord* to be your duty, *that ye no longer walk, as the other Gentiles walk, who* practise

may make all the MEMBERS grow ? in him who is the head, EVEN Christ.

16 (Εξ ȣ, 161.) *By* whom the whole body *being aptly* joined together, and compacted ι *through the service of every joint, He maketh increase of the body in measure according to the inworking of each particular part, to the building of himself by love.*

17 *Wherefore, this* (λεγω, 55.) *I command* and testify *by* the Lord, that ye *no longer* walk, as *the* other Gentiles, walk in the *foolishness* ι of their mind.

is enjoined ver. 25. this must be a direction to the ministers of the gospel, to teach their people true doctrine.

2. *We may make all the members grow.* Αυξησωμεν, from the obsolete verb αυξεω, hath a transitive signification in this passage, as its substitute αυξανω hath, 1 Cor. iii. 6, 7.

Ver. 16. *By whom the whole body being aptly joined together*, &c. See the parallel passage, Col. ii. 19. The apostle's meaning is, that as the human body is formed by the union of all the members to each other under the head, and by the fitness of each member for its own office and place in the body, so the church is formed by the union of its members under Christ the head.—Farther, as the human body increases, till it arrives at maturity, by the energy of every part in performing its proper function, and by the sympathy of every part with the whole; so the body, or church of Christ, grows to maturity, by the proper exercise of the gifts and graces of individuals for the benefit of the whole.—By comparing the church to the human body, the apostle teaches, That there ought to be no envy nor ill-will among Christians, on account of the gifts which individuals possess, ver. 3. That every one should pay to others that respect and obedience which they owe to them on account of their station and office, ver. 11. That no teacher should pervert the doctrine of the gospel, ver. 15. And that each, by employing his gifts and graces properly, should extend the knowledge and influence of the Christian religion, to the utmost of his power, ver. 16. See 1 Cor. xii. Illustration, at the close.

Ver.

18 *Being darkened in* the understanding, *they are* alienated from the life of God, through the ignorance *which* is in them, *AND through the hardness* of their heart:

19 Who, being *without* feeling, [1] have given themselves *up by lasciviousness, to the working of all* uncleanness with greediness [2].

idolatry *agreeably to the foolish imaginations of their own minds* and reasonings, which they vainly call wisdom. See Rom. i. 22.

18 And *being darkened in the understanding*, and incapable of distinguishing truth from error, *they are alienated from the life enjoined by God:* And all this through the ignorance of God *which is in them, and through the searedness of their conscience.* (See Rom. xi. 7. note 3.)

19 *Who having no feeling*, of the pain which sinful actions ought to excite in the sinner himself, nor of the pain which they occasion to others, *have given themselves up by lasciviousness, to the working of all uncleanness with eagerness.*

Ver. 17. *As the other Gentiles walk in*, ματαιοτητι, *the foolishness of their minds.* This sense the adjective ματαιος hath, 1 Pet. i. 18. Ματαιας αναστροφης, *Foolish behaviour.* The expression comprehends, not only idolatry, Acts xiv. 15. which the legislators and philosophers pretended to justify upon political principles, but all the vices flowing from, or connected with idolatry, and of which the apostle hath given a particular account, Rom. i. 24.—Now as idolatry was nowhere practised with greater splendour, or with more allurements than at Ephesus; and as it was nowhere more ingeniously defended; and its influence in corrupting the human mind was nowhere more conspicuous, it was highly proper to set before the Ephesians, a picture of their ancient manners, with an express injunction to relinquish them.

Ver. 19.—1. *Who being without feeling.* Απηλγηκοτες, literally, *being void of sorrow*; hardened against all impressions of grief on account of their wicked actions. Some MSS read απηλπικοτες, *hoping for nothing.* These wicked men, disbelieving the resurrection of the body, and the immortality of the soul, have no hope of any happiness after this life: and therefore they have given themselves up to work uncleanness, &c. But though this reading gives a good sense, Mill rejects it as unsupported. The Syriac version renders it *Quæ abscinderunt spem suam.* And the Vulgate, *Qui desperantes.*—Chandler says this word denotes men who are in the last and worst state of wickedness: men so abandoned as to have no remorse of conscience for the iniquities they have committed: so that, as it is expressed in the subsequent clause, they have given themselves up to the working of all kinds of uncleanness with greediness.

2. *Work all uncleanness with greediness.* Εν πλεονεξια, this word is commonly

20 *But ye* Ephesians *have not so learned* the gospel of *Christ*, as to think these things allowable.

21 *Since indeed ye have heard* from us *his precepts, and have been taught concerning his manner of life*, exactly *as the truth* of these things *is in Jesus.*

22 *I also command with respect to* the whole of *your former conversation* in heathenism, *that ye put off* as an unclean garment, *your old nature*, (Rom. vii. 17. note 1.) *which is corrupted by the deceitful lusts* of the flesh, which ye habitually indulged while ignorant of God.

23 *And that ye be renewed in all the faculties of your mind*, by acquiring an enlightened understanding, a rectified will, and holy affections.

24 *And that ye put on* as a splendid robe, *the new nature, which*

20 But ye have not so learned Christ 1;

21 (Ει γε, 134.) *Since, indeed*, ye have heard him and have been taught (εν, 168.) *concerning* him, as the truth is in Jesus.

22 *ALSO I COMMAND*, (from ver. 17.) *with respect to* the former conversation, that ye *put off* the old man, which is *corrupted* (κατα, 229.) *by* the deceitful 1 lusts;

23 And *that YE* be renewed in the spirit (56.) of your mind;

24 And that ye put on the new man,1 which (κα-

commonly used to denote *covetousness*, because the more the covetous man possesses, the more he desires. It is the case likewise with those who are under the power of other bad passions, especially *lust*, which, the more it is gratified, the more craving it becomes. Hence this word is used, 2 Pet. ii. 14. to denote *inordinate desire* in general, but especially *lust*. See Eph. v. 3. note 1. 1 Cor. v. 11. note 2. 2 Cor. ii. 11. note 1.

Ver. 20. *So learned Christ.* As in other passages *Jesus* signifies *the gospel* or doctrine of Jesus, so here *Christ* has the same signification. From this passage it appears, that very early some preachers of the gospel neglected inculcating the duties of morality. Some commentators think this verse should be pointed and translated in the following manner: Ὑμεις δε ουκ ουτως· εμαθετε Χριστον. *But ye are not so* disposed: *ye have learned Christ*—Of this abrupt but emphatical manner of expression, we have a similar example, Luke xxii. 26. Ὑμεις δε ουκ ουτως, αλλα, &c. *But ye* shall *not* be *so*: *but he that is greatest among you, let him be as the younger.*

Ver. 22. *Deceitful lusts.* The lusts of the flesh are justly called *deceitful*, because they deceive men into the belief that they are harmless, notwithstanding they will be their destruction at last.

Ver. 24. *And that ye put on the new man.* The dispositions of the mind are in scripture compared to clothes for two reasons: First, because they render persons beautiful or ugly, according to their nature: Secondly, because they may be put off or on at pleasure.—Chandler says, the apostle in the exhortation, *Put off the old man, and*

put

τα) after God is created in righteousness and true holiness.

25 Wherefore, putting *off* lying, speak *the truth every one* (μετα, 243.) *to* his neighbour; for we are members one of another.

26 Be *angry, but do not sin* [1]. Let not the sun go down *on* your wrath; [2]

27 Neither give (τοπον) *space* to the devil [1].

after the image of *God is created in righteousness and true holiness*, in opposition to the holiness which is only ceremonial, and in appearance.

25 Being thus renewed, your actions should be the actions of renewed persons. *Wherefore, putting off lying*, which many of your philosophers think allowable in certain cases, (See Whitby's note) *speak every one the truth to his neighbour: for we are members one of another:*

26 *Be angry* when it is proper; *but do not sin*, either in the degree or duration of your anger. *Let not your wrath outlive the day*, lest it grow into confirmed malice.

27 *Neither*, by immoderate anger long continued, *give time and opportunity to the devil*, to tempt you to commit sin in your anger.

put on the new, did not allude to the custom of exchanging clothes, practised in the first ages at baptism; see Gal. iii. 27. note: But that, the allusion is, either to the ancient theatrical representations, in which the actors assumed, and then laid aside, the characters and distinctive dresses of the persons introduced into the play: or, to the festivals of Bacchus, in which the Ephesians ran about the streets disguised in masks, singing songs in honour of Bacchus, and committing many disorders and violences.

Ver. 26—1. *Be angry, but do not sin.* Anger, like all the other natural passions, is given for wise purposes; such as, 1. to make us exert ourselves vigorously in repelling the sudden assaults of enemies, robbers and thieves.—2. Being the strongest expression of displeasure, it is exercised with propriety towards children, servants, and other inferiors, to make them sensible of their faults, and to restrain them from committing the like faults in future. The anger of superiors in such cases, if it is not excessive or too long continued, is not only allowable, but commendable, especially if more gentle methods have been used to reclaim the offenders without effect. But if anger is excited by trivial or slight provocations, or if it hurries the angry person to violent actions, or if it is long continued in, it is sinful, as the apostle hath insinuated in his precept concerning it.

2. *Let not the sun go down on your wrath.* As the Jewish day ended at sun setting, the meaning of the expression is, that wrath must not be long continued in, for the reason mentioned in the commentary.

Ver. 27. *Neither give space to the devil.* Διαβολος signifies any false accuser

28 *Let him who stole steal no more, but rather let him labour, working with his hands*, which he formerly employed in stealing, *something useful to society, that he may have* to maintain himself, and to *distribute to him who hath* really *need*, and so be under no temptation to steal.

29 And with respect to the right ordering of your words, *let no rotten speech come out of your mouth, but if*

28 Let him *who* stole steal no more; [1] but rather let him labour, working with HIS hands [2] *that* which is good, that he may have to *distribute* to him *who hath need.*

29 Let *no rotten speech* [1] *come* out of your mouth; but *if any* [2] *SPEECH be*

accuser. Thus, 1 Tim. iii. 11. *The women in like manner must be grave, μη διαβολας, not slanderers.* In this sense the Syriac translator took the word in the verse under consideration, *Ut ne detis locum calumniatori.* So likewise did Erasmus. According to their translation, the apostle's meaning is, Give no occasion to infidels to speak evil of the holy religion which ye profess.

Ver. 28.—1. *Let him who stole steal no more.* Stealing is a vice most pernicious to the thief himself. For the thief finding it more easy to supply his necessities by stealing, than by working, falls into an habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, The ease with which the thief gets, disposes him to squander thoughtlessly, his unjust gain, in the gratification of his lusts. Hence such persons are commonly addicted to lewdness and drunkenness.—To society, stealing is absolutely ruinous, as by rendering property precarious, it discourages honest industry. For which reason, in all civilized countries it is punished with death.

2. *Working with his hands.* The same command the apostle gave to the Thessalonians, 2d epist. iii. 11. *We hear that there are some who still walk disorderly, not working at all.* 12. *Now them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work and eat their own bread.*

Ver. 29.—1. *Let no rotten speech come out of your mouth.* That is, speech offensive to the hearers, or which tends to corrupt their mind. This is the kind of speech called *obscenity and double meanings*, Eph. v. 4. Wherefore, obscene discourse of every kind, is chiefly intended in this prohibition. The character of *rotten speech*, however, is applicable likewise to flattery, calumny, railing, boasting, tattling, commendations of vice, and profane jestings on religion, and its ministers; because all such speech is not only offensive to virtuous ears, but tends to corrupt them to whom it is addressed, by lessening their abhorrence of vice. (See Tillotson, serm. 160.) In the parallel passage, Col. iv. 6. the apostle commands that our discourse be *seasoned with salt* to preserve it from putrefaction.

2. *But if any.* L'Enfant is of opinion, that ει τις here is put for οστις, *whatever.* But that supposition does not remove the ellipsis: for

good for the use of *edification* [3], *SPEAK IT*, that it may minister *pleasure to* the hearers. (See chap. v. 4.)

any thing ye have to say be good for increasing the knowledge, the good disposition, or the joy of others, speak it, that your discourse may afford profit, or at least innocent pleasure, to them who hear it.

30 And grieve [1] not the holy Spirit of God, (ἐν ᾧ) *with whom ye* are sealed (εἰς) *until* the day of redemption. (See chap. i. 13, 14. notes.)

30 *And do not* by rotten speech, or wicked actions, *displease the Holy Spirit of God*, so as to banish him from you, *with whose gifts and graces, ye are marked, as persons to be redeemed* from eternal death, *until the day of redemption.*

31 Let all bitterness and *anger*, and *wrath*, [1] and clamour, and evil speaking, be *taken away from among you*, with all malice: (see Col. iii. 8.)

31 In particular, *let all peevishness of temper, and anger, and wrath, and* that *reviling, and evil speaking*, which often takes place, even after anger hath subsided, *be taken away from among you, with every degree of ill-will* towards others. For these things are displeasing to the Spirit.

32 *But* be ye *to one another kind*, tender-heart-

32 *But, be ye to one another kind, and tender hearted*, especially when

for to complete the sentence, the words, *Let that go forth from your mouth*, must be supplied.

3. *Use of edification.* In the Greek it is, *the edification of use.* But it is an hypallage of the same kind with Is. i. 3. *The ox knoweth his owner, and the ass his master's crib*, for, knoweth the master of his crib.

Ver. 30. *And grieve not the Holy Spirit of God.* Some are of opinion, that the grief of the Holy Spirit here mentioned, is that which he feels, when the pious persons with whom he dwells, are hurt with the obscene speech and other vices of the wicked. But I understand the apostle as declaring, that the Holy Spirit is himself grieved or displeased with the behaviour of wicked men, without regard to the effect which it hath on the good.—Grief is ascribed to the Holy Spirit metaphorically; for he is incapable of pain or disquiet of any kind. But he acts on the occasion mentioned, as men do who are grieved. The expression conveys a strong idea of the love which the Spirit bears to men, and of his desire to promote their salvation. See Philip. ii. 13. note 1. for an account of his operation.

Ver. 31. *Anger and wrath*, (θυμὸς) *anger*, is the passion begun; but (ὀργὴ) *wrath*, is the passion carried to its heighth, accompanied with a desire of punishment, and leading the enraged person to revile, and even to curse his adversary.

any one of you is in distress; *forgiving one another* the injuries done you, *after the example of God, who, for Christ's sake, hath forgiven you* much greater offences committed against himself.

ed,[1] forgiving (ἑαυτοις, 65. 2.) *each other*, even as God for Christ's sake hath forgiven you. (See Col. iii. 12, 13.)

Ver. 32. *Tender hearted.* Ευσπλαγχνοι, literally, *having good bowels.* (See Ess. iv. 34.) This precept is very different from that of Epictetus, who speaks to this purpose, "If one is in affliction, thou may say to him, Thou hast pity on him, but take care not to feel any pity."

CHAP. V.

View and Illustration of the Precepts in this Chapter.

BECAUSE the characters and actions of the heathen deities, according to the notions which were entertained of them were vitious in the extreme, and had a most pernicious influence in corrupting the manners of their worshippers, the apostle, in different parts of this epistle, but in a more solemn manner in the beginning of this chapter, held up to the Ephesians the characters of *God* and of *Christ*, as truly venerable and worthy of imitation. For he commanded the Ephesians, now become the children of God through faith, chap. i. 5. to be imitators of God, as his beloved children, and to walk in love to one another, after the example of Christ the head of their fellowship, who had loved them so exceedingly, as to give himself a sacrifice for their sins, ver. 1, 2.—Next, he ordered them to avoid whoring; a vice which the heathens practised without restraint; and to abstain from obscene discourse; because the persons guilty of these impurities, are so odious to God, that they shall have no inheritance in the kingdom of Christ and of God, ver. 3, 4, 5.—And because the heathens pretended to justify these practices, by the example of their false deities, the apostle cautioned the Ephesians against being deceived with false speeches; and told them, that God had declared his disapprobation of such enormities, by his judgments brought on the nations who were guilty of them, ver. 6.—The Ephesians therefore were not now to be partakers with the heathens in these vices, ver. 7. —Because, though formerly such of them as were initiated in the mysteries, thought themselves enlightened, they were really in darkness as to matters of religion and morality. Whereas, being truly enlightened by the gospel, it became them to walk as persons rightly instructed, ver. 8.—Withal to lead them to a proper

proper behaviour, he pointed out to them the virtues, which are the natural fruits of minds well enlightened, ver. 9, 10.—And forbade them to join in any of the fellowships of the heathen mysteries, which he justly termed, *the unfruitful works of darkness*, because they produced no fruit to those who continued in them, except eternal death, ver. 11.—He added, that the things done in the mysteries during the darkness of the night, were so abominable, that it was an offence against modesty so much as to mention them, ver. 12.—Besides, the gospel expressly condemns these base actions; by which its excellent nature is clearly manifested, ver. 13, 14.—Next, He ordered the Ephesian brethren to walk correctly that they might not by an unseasonable ostentation of their religion, provoke their persecutors to put them to death, ver. 15.—But rather by their prudent conduct, to prolong their lives, ver. 16.—Yet they were not to conciliate the good will of their heathen neighbours, by becoming, like them, madmen, running about the streets in the frantic manner of the Bacchanalians, ver. 17.—Nor like them drinking to excess, which would lead them to all manner of dissoluteness, ver. 18.—Nor singing lewd songs in their social meetings, on pretence of their being inspired. But when filled with the Spirit in these meetings, they were to sing psalms, and hymns, and spiritual odes, ver. 19.—Especially hymns of thanksgiving, addressed, through Jesus Christ, to the true God, the real author of all the good things mankind enjoy, ver. 20.

With respect to relative duties, the apostle in a general manner exhorted the Ephesians, to be subject to one another in the fear of God: that is, to perform to each other from a principle of piety, all the duties of social life, according to their different stations, and according to the relations and subordinations in which they stood to each other, ver. 21.—Then proceeding to particulars, in the natural order of these relations, he began with the duties of wives and husbands, which he illustrated by the example of Christ and the church; and on that occasion explained a very deep mystery relating to Christ and the church, couched in the formation of Eve, and in her marriage with Adam, ver. 22—30.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 Be ye therefore, *imitators* of God, as *children beloved;*	CHAP. V. 1 *Be ye therefore*, in respect of this foregoing disposition, *imitators*, not of the heathen deities,

Ver. 2.—1. *An offering and a sacrifice*; that is both a peace offering and a sin offering.—Christ's love in dying for us, is a strong reason for our loving one another; because, if we do not love one ano-

but *of* the true *God, as children beloved* of him on account of your constant care to imitate him in all his moral perfections.

2 *And* that ye may be imitators of Christ also, *live in the exercise of love* towards all men, *even as Christ* our head, *loved us, and gave himself* to die *for us, an offering and sacrifice to God highly acceptable,* to obtain for us the pardon of sin.

3 What I recommend, is not carnal love, but that benevolence which leads men to do good offices to others: *Therefore whoredom, and all uncleanness, and covetousness, let them not even be mentioned among you* with approbation, *as it becometh saints.*

2 And walk in love, *even as* Christ *loved* us, and *gave* himself for us, an offering and a sacrifice [1] to God, (εις) for a sweet smelling savour. [2]

3 But [1] *whoredom,* and all uncleanness, (η, 195.) *and* covetousness, [1] let *them not even be* named [2] among you, as *it* becometh saints.

ther, we are destitute of that disposition which rendered Christ so acceptable to his Father; and do not deserve to be called his disciples, nor to share in the inheritance of God's children.

2. *For a sweet smelling savour.* This epithet was given to the *sin offering*, Levit. iv. 31. as well as to the *burnt-offering*, Gen. viii. 21. It denotes the acceptableness of these offerings to God. For in the warm eastern climes, nothing is more refreshing than fragrant odours. And as in the highly figurative language of the ancient Hebrews, *smelling* is used to denote one's perceiving a moral quality in another; God is said to *smell a sweet savour* from sacrifice, to signify that he perceived with pleasure, the good disposition which the offerer expressed by such an act of worship. Wherefore, when the apostle tells us, that *Christ gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour*, he teacheth us that Christ's sacrifice for us was highly acceptable to God, not only as a signal instance of obedience to his Father's will, and a great expression of his love to mankind, but also on account of its happy influence in establishing the moral government of God.

Ver. 3.—1. *All uncleanness and covetousness.* Because πλεονεξια, *covetousness*, is placed between *uncleanness* in this verse, and *obscenity* in the next, some commentators think, that in this passage it denotes the lusts of the flesh carried to the greatest excess. And it must be acknowledged, that πλεονεξια is used in scripture for all those inordinate desires which are never satisfied with the enjoyment of their objects. See Ephes. iv. 19. note 2.—However, as an unsatiable desire of money is sometimes the parent of whoredom and uncleanness, *covetousness* in this passage, may be understood in its ordinary acceptation. See ver. 5. of this chapter. The influence of covet-

ousnese

4 *Also* (αισχροτης) *obscenity, and* foolish talking; [1] *and double meanings* [2] *ARE things not proper;* [3] but *thanksgiving rather* IS PROPER. [4]

4 *Also obscenity, and buffoonery, and speech which may be turned into an obscene meaning, are things most improper* for Christians. *But,* in your social meetings, *thanksgiving* to God, (ver. 19, 20.) for the benefits he hath bestowed on you, *is more proper.*

ousness to lead men into all kinds of vice, was acknowledged even by the heathens.

Inde fere scelerum causæ,—Sæva cupido
Indomiti census,—Sed quæ reverentia legum?
Quis metus, aut pudor est unquam properantis avari?
JUVEN. Sat. xiv. lin. 173.

2. *Let them not even be named among you.* If the simple naming of the vices here mentioned had been unlawful, certainly the apostle would not, contrary to his own precept, have introduced their names into this letter, to be read by Christians in all ages. We must therefore, by the word *naming*, understand a *naming with approbation and delight*; in which sense it is used likewise, 1 Cor. v. 1. note 2.

Ver. 4.—1. *And foolish talking.* Μωρολογια, is that kind of speech by which one's neighbour is rendered ridiculous and contemptible, called in our language *buffoonery*, and in Latin *scurrilitas*, *scurrilis jocus*.—In the preceding verse, the apostle prohibited impure action: in this verse, he cautioned the Ephesians against obscene language.

2. *And double meanings.* The word ευτραπελια, denotes *artfully turned discourse*; and is used either in a good or bad sense. In the good sense, it denotes *urbanity* or *complaisance* in discourse. Here it is used in the bad sense, for such artfully turned discourse, as, in chaste expressions, conveys lewd meanings.

3. *Are things not proper.* Τα ουκ ανηκοντα, *things not to be borne*: But the phrase *not proper*, is equally strong, as it signifies *things most improper* in Christians.

4. *But thanksgiving rather is proper.* By *thanksgiving*, the apostle means discourses concerning the order and harmony of God's work of creation, the deliverances wrought for us, and the benefits conferred on us by the providence of God; the great blessing of redemption from sin and misery, and the gift of eternal life consequent thereon, with whatever is necessary to prepare us for these blessings. Discourses on these subjects will naturally produce thanksgiving to God from the hearers, and give them unspeakably more delight than can be derived from obscene discourse, however artfully turned. According to this interpretation, *thanksgiving*, the effect, stands for such discourses as are the causes of thanksgiving. See the parallel passage, Col. iii. 15. 17.—Some critics are of opinion, that ευχαριστια here, means *innocently pleasant discourse*. See chap. iv. 29.

Ver.

5 *For this ye know*, by the light of the gospel, (ver. 8.) *that no fornicator, nor unclean person*, nor *covetous man, who* because he trusts in his riches, *is* really *an idolater, hath inheritance in the country which Christ hath gone to prepare for us, and* over which *God* will reign for ever.

6 *Let no one*, no legislator, philosopher, or teacher, *deceive you with false speeches*, importing that our prohibitions of fornication and uncleanness, are mere ceremonial precepts derived from the law of Moses. *For on account of these crimes, the wrath* (see chap. iv. 31. note) *of God* hath come, and *will come on the heathen nations.*

7 *Wherefore be not joint partakers with them* in their crimes, lest ye share also with them in their punishment.

5 For this ye know, that no *fornicator*, [1] nor unclean person, nor covetous man, [2] who is an idolater, hath *inheritance* in the kingdom of Christ, [3] and of God. (1 Cor. vi. 9, 10. xv. 24.)

6 Let no *one* deceive you (κενοις λογοις. 1 Thes. ii. 1. note 1.) with *false speeches*; for *on account* of these things *the wrath of God cometh* [4] upon the children of disobedience. (Col. iii. 6.)

7 *Wherefore, be not joint partakers* with them.

Ver. 5.—1. *No fornicator, nor unclean person.* In this and his other epistles, the apostle in the most express manner condemned fornication, and uncleanness of all sorts, because the heathens avowedly practised these things even in the temples, as acts of worship which rendered them acceptable to their gods. See Rom. i. 27. note 1. How different from heathenism is the gospel, which teaches that they who continue in these vices, shall for ever be excluded from the presence and kingdom of God!

2. *Nor covetous man, who is an idolater.* The covetous man is he whose chief care is to amass money, whether he spends it on his lusts, or hoards it. Such a person is justly reckoned *an idolater*, because instead of trusting in God for the support of his life, and for his enjoyments, his whole dependence is on his riches; they are the objects of his strongest affection, and all his cares are employed about them. See the parallel passage, Col. iii. 5.

3. *Hath inheritance in the kingdom of Christ, and of God. The kingdom*, even after Christ hath delivered it up to the Father, 1 Cor. xv. 24. is called *his kingdom*, as well as *the kingdom of God*, because it was erected and established by him; and because, though he does not any longer govern it, he will possess the chief pre-eminence in it under God for ever.

Ver. 6. *The wrath of God cometh.* The word *cometh*, being the present of the indicative, which is sometimes put for the future, see Ess. iv. 12. the apostle's meaning may be, that severe punishment will come on the children of disobedience at the day of judgment.

Or

8 For ye were *formerly* darkness, (1 John i. 5. note 3.) but now YE *ARE* light in the Lord: (see ver. 13. note) Walk as children of light; [1]

9 (Γαρ, 97.) *Now*, the fruit of the Spirit [1] *CONSISTS* in all goodness, and righteousness, and truth; (Gal. v. 22.)

10 (Δοκιμαζοντες, Ess. iv. 16.) *Approve* what is *well pleasing to* the Lord.

11 And have no fellowship [1] with the unfruitful works [2] of darkness, [3] but rather *even* reprove [4] THEM.

8 *For ye were formerly*, when heathens, *darkness* itself, notwithstanding the light ye pretended to derive from your boasted mysteries. *But now ye are* truly *enlightened by Christ; behave as persons enlightened.*

9 *Now the fruit of the Spirit*, by which ye are enlightened, *consists in doing all good offices* to your neighbours, *and* in righteousness in your dealings, *and truth* in your speech.

10 In the whole of your behaviour, shew that ye *approve what is acceptable to the Lord* Christ.

11 *And have no fellowship with* those who celebrate the heathen mysteries, which being transacted in the darkness of night, are really *the unfruitful works of darkness*, as

Or his meaning may be, that the wrath of God had already come, and will come on the children of disobedience; consequently he had in his eye the punishment already inflicted on the Sodomites, the Canaanites, the Assyrians, and the Babylonians, who as nations have all been destroyed on account of their enormous sensualities, as well as that destruction which the apostle knew was in the course of providence, yet to come on such nations as disobeyed God by their idolatry and licentiousness.

Ver. 8. *Children of light.—Children of disobedience*, ver. 6. and *children of light* in this verse, are Hebraisms. For the Hebrews denominated persons, *children* of the qualities which they were supposed to possess in an eminent degree; because it is usual for children to possess the dispositions of their parents.

Ver. 9. *Now the fruit of the Spirit.* The gospel is often called *the Spirit*, see Gal. iii. 3. note. Some MSS. together with the Syriac and Vulgate versions, read here, *But the fruit of the light*, which Estius, Grotius, and Mill, think the true reading, because there is no mention made of the Spirit, either in what goes before, or in what follows. The common reading, they suppose hath been taken from Gal. v. 22. See the note there.

Ver. 11.—1. *Have no fellowship.* Μη συγκοινωνειτε. Chandler observes, that the Greeks used this word to denote "a participation in their religious rites and mysteries." Wherefore, by this precept the Ephesians were forbidden to enter into any of the heathen fellowships; a sense of the precept which is confirmed by the following verse.

2. *Unfruitful works*; that is, works which produced no good, either to those who wrought them, or to society.

3. *Works*

they bring no fruit to the initiated, except eternal death: *But rather even reprove them.*

12 *For the impure and wicked actions which are secretly done* in the mysteries *by the initiated*, are so abominable, that *it is base even to mention them.*

13 *Now all these reprovable actions*, which are practised in celebrating the mysteries, *are made manifest* as sinful *by the gospel: and* seeing *every thing which discovers the true nature of actions, is light*, the gospel, which discovers the evil nature of the actions performed in the mysteries, is light.

14 Because the gospel sheweth the true nature of every human ac-

12 For *the things which are secretly done by them, it is base even to mention.*

13 *Now* all things (ελεγχομενα) *to be reproved* are made manifest by the light; (γαρ, 97.) *and every thing* (το φανερουμενον, mid. voice.) *which maketh* manifest is light. [1]

14 Wherefore *it* [1] saith, Awake thou *who*

3. *Works of darkness.* The apostle calls the heathen mysteries *works of darkness*, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted, were acknowledged by the perpretrators to be evil.

4. *But rather even reprove them.* The word ελεγχω, signifies *to reprove*, 1 Tim. v. 20.—*to confute*, 2 Tim. iv. 2.—*to convict*, John viii. 46.—and *to convince*, because the effect of reproof and confutation properly administered, is *to convince*.—The apostle wished the Ephesiens to use their superior knowledge derived from the gospel, in shewing the initiated the absurdity of the mysteries, and the sinfulness of the things done in them.

Ver. 12. *It is base even to mention.* The initiated were taken engaged not to divulge the mysteries. Here the apostle insinuates, that the engagement was prudent, because it was base even to mention the things that were done in these mysteries.

Ver. 13. *Every thing which maketh manifest is light.* By this observation the apostle hath shewn how absurdly the heathens gave to their mysteries the appellation of *light*, and to the initiated the appellation of *enlightened persons*. For if these mysteries had been really *light*, they would have made the evil actions of the initiated, especially those which were done in the mysteries themselves, manifest in their true colours. The honourable appellation of *light* belonged only to the gospel, the mystery of Christ, and of *enlightened persons* to the initiated into that excellent mystery. See 1 John i. 5. note 3.

Ver. 14.—1. *Wherefore, it saith, Awake*, &c. The apostle doth not here quote any saying recorded in the Jewish scriptures; but by

sleepest, (Rom. xiii. 11.) and arise from the dead, (Eph. ii. 1.) and Christ *will shine* [2] *upon thee.*

tion, *it saith* to all the Gentiles, and even to the initiated in the mysteries, *Awake thou who sleepest in the darkness* of heathenish ignorance, *and arise from the dead* state in which thou liest through trespasses and sins; *and Christ will shine upon thee* with the light of truth, whereby all thy faculties shall be enlivened.

15 See then that ye walk *accurately*, not as (ασοφοι) *unwise*, but as *wise MEN:* (See Col. iv. 5.)

15 *See then that ye*, upon whom Christ now shines, *walk accurately* according to his precepts: *not as unwise* men, provoking your heathen neighbours by imprudent rebukes, (ver. 11.) *but as wise men*, avoiding their vices, and endeavouring to reclaim them by the influence of your example.

16 *Gaining time* [1] because the days are evil. (See Col. iv. 5.)

16 *Prolonging* your *time* in the world through this prudent conduct. *For the days* in which ye live, *are full of trouble*, Gen. xlvii. 9.

17 (Δια τουτο) *For this, do not become* (αφρονες) *mad men;* [1] *but understand ye*

17 Yet *for the sake of gaining time, do not become madmen*, by joining the votaries of Bacchus in their frantic

by a rhetorical figure, he introduces the gospel as addressing an exhortation to the Gentiles, to awake out of the lethargy of sin.—A remarkable instance of this kind of personification, see Rom. x. 6. note 1.

2. *And Christ will shine upon thee.* In this speech which the apostle attributes to the gospel, there is an allusion to Isa. lx. 1. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Επιφαυσει is the future of επιφωσκω.

Ver. 16.—1. *Gaining time.* Εξαγοραζομενοι, literally, *buying time*, as debtors do, who, by giving some valuable consideration to their creditors, obtain farther time for paying their debts. That the sense given in the commentary is the true meaning of the precept, appears from the parallel passage, Col. iv. 5. "Walk in wisdom towards them that are without, buying, *that is*, gaining time." The word is used in this sense, Dan. ii. 8. Επ' αληθειας οιδα εγω οτι καιρον υμεις εξαγοραζετε, "I know of certainty that ye would gain the time."—Others understand this phrase of recovering the time we have lost through negligence, by a careful improvement of what remains.

Ver. 17.—*Madmen.* So the word αφρονες properly signifies; being compounded of *a privative*, and φρην, *mind* or *reason*; persons deprived of their reason.

rites; *but understand ye what the will of Christ is;* that he does not allow you to partake in these impurities.

18 *And be not drunk with wine,* as the heathens are when they celebrate the feasts of Bacchus their god of wine, *by which* drunkenness *cometh, dissoluteness* of manners, (whoredoms, brawlings, riots.) *But* when ye propose to be joyful, *be ye filled with the Spirit:* with these grand discoveries which by the Spirit are made to you in the gospel.

19 Instead of singing lewd songs, like the heathens in the festivals of their gods, *repeat to one another,* in the seasons of your joy, the *Psalms*

what the will of the Lord is.

18 And be not drunk with wine [1] (εν ᾧ) *by which cometh dissoluteness;* [2] but be *ye filled* (εν, 162.) with the Spirit. [3]

19 (Δαλουντες εαυτοις, 65, 2.) *Speak to one another* in psalms, and hymns, and spiritual

Ver. 18.—1. *Be not drunk with wine.* Here the apostle condemns the Bacchanalian rites, of which the heathens were immoderately fond. In the worship of Bacchus, his votaries made themselves mad with wine, as Ovid informs us, Metam. lib. iii. ver. 536. *Est mota insania vino:* And in their madness they ran about the streets and fields committing all sorts of extravagancies.

2. *By which cometh dissoluteness.* The word ασωτια signifies entire dissoluteness of mind and manners. Compare in the original, Luke xv. 13. with ver. 30. of that chapter. Literally this word denotes, such a course of life as is void of counsel and good intention, like the behaviour of persons who are continually drunk. See Prov. xxiii. 29. where the pernicious effects of drunkenness are admirably described.

3. *But be ye filled with the Spirit.* Chandler understands this of the spiritual gifts bestowed on the first Christians, which, as appears from other passages of scripture, might be invited and strengthened by temperance and purity of behaviour, see 1 Thess. v. 19. note. But I prefer the sense given in the commentary, because the great discoveries made in the gospel through the inspiration of the Spirit, may very properly be called *the Spirit;* especially as in other passages the gospel itself is called *the Spirit.* Farther, the joy arising from these discoveries, is, to well disposed minds, unspeakably more delightful, exhilarating, and permanent, than that which is produced by the fumes of wine.—The antithesis found in this passage is beautiful. The lewd votaries of Bacchus fill themselves with wine; but be ye filled with the Spirit. In which precept there is this remarkable propriety, that our Lord had represented the discoveries that were to be made through the inspiration of the Spirit bestowed on his apostles, by *rivers of living waters,* of which he commanded believers to drink plentifully, John vii. 37—39.

Ver.

songs, [1] singing and making melody in your heart to the Lord. [2] (See Col. iii. 16.)

of David, *and* those *hymns and spiritual songs* which are dictated to you by the Spirit, *singing* them, *and making melody in your heart*, by accompanying them with devout affection, a melody most pleasing *to the Lord.*

20 *Give* thanks *at all times* for all things, in the name of our Lord Jesus Christ, *to* God, *even* the Father. [1]

20 *Give thanks at all times for all things* in your lot, whether they be prosperous or adverse, *through the mediation of our Lord Jesus Christ, to God, the* only real *Father* of all the happiness that is in the universe.

Ver. 19.—1. *Speak to one another in psalms, and hymns, and spiritual songs.* Estius says, ψαλμοι, *psalms*, in profane authors denote songs in general, especially those which were sung with the harp: and that ὑμνοι, *hymns*, are those which were sung in honour of the gods. Beza thinks, *psalms*, in this passage, denote those poetical compositions in which David uttered his own complaints and prayers; also those metrical historical narrations by which he instructed the people: and that *hymns* are his other compositions in which he celebrated the praises of God.—By ωδαι πνευματικαι, *spiritual odes*, Estius understands those songs which were dictated to the spiritual men, by the Holy Ghost, 1 Cor. xiv. 26. and which, after being uttered in the church, were committed to memory, or perhaps to writing by others. Of this kind were the songs of Elizabeth, of Mary, and of Zacharias, recorded by Luke, chap. i. 42, 46, 67.—The same author is of opinion, that in this passage the Ephesians were directed to sing alternately; a custom which was early practised in the church; and that the apostle recommended it to them, to sing psalms, and hymns, and spiritual songs, not only in their assemblies for worship, but in their houses; mentioning as an example, Paul and Silas singing the praises of God in the prison of Philippi, so as to be heard by their fellow-prisoners.

2. *To the Lord*, that is, *to the Father*, as is plain from the following verse.

Ver. 20. *Give thanks—for all things—to God even the Father.* In the festivals of Ceres and Bacchus, the heathens used to sing hymns in honour of these supposed divinities, in which they thanked and praised them for their benefits to mankind, as if all the blessings men enjoy were derived from these idols. Hence, they dignified Bacchus with the appellation of *Liber Pater*. In opposition to this idolatrous practice, which was founded in error, the apostle, as Chandler observes, commanded the Ephesians to ascribe all the blessings which mankind enjoy, to the true God, who is the only real Father, or original author of these blessings.—Barrow's translation of περι παντων, is, *for all men*. And without doubt it is the duty of the devout worshippers of God, to give him thanks for all the

21 With respect to relative duties, my exhortation in general is, *Be subject to one another*, in the various relations wherein ye stand to one another: and do it *from a regard to the authority of God* who hath appointed these relations.

21 *Be subject* to one another [1] in the fear of God.

22 In particular, *wives be subject to your own husbands, in the same manner that ye are subject to the Lord* Christ.

22 Wives *be subject to* your own husbands, as *to* the Lord. [1] (1 Cor. xiv. 34.)

23 *For the husband is the head of the wife*, and is entitled to direct her, because he nourishes and cherishes her, (ver. 29) *even as Christ is the head of the church*, and is entitled to govern it, *because he is the saviour of the body*. He bestows all blessings on the church.

23 For the husband is the head of the wife, even as Christ is the head of the church (και, 207.) *because* he is the saviour of the body.

24 *Therefore, as the church is subject to Christ* in every thing, because he is its head and saviour, *so also let wives be subject to their own husbands, in every thing* pertaining to the management of the family, because he supports it.

24 (Αλλα' 79.) Therefore, as the church is subject *to* Christ, so *also* LET the wives BE to their own husbands in every thing.

blessings he hath bestowed on their fellow creatures, it being a very proper expression of that benevolence which they owe to all men. Yet I think the common translation of the clause, more truly represents the apostle's meaning in this passage. See 1 Thess. v. 18. note.

Ver. 21. *Be subject to one another.* It is natural to suppose, that some of the Ephesian believers had infidel wives, or children, or slaves; as on the other hand, some believing wives, or children, or slaves, may have had infidel husbands, or parents, or masters. Wherefore, as the apostle in treating of relative duties, hath enjoined them universally, he intimated to the Ephesians, that these duties were to be performed from a regard to the will of God, with equal fidelity towards their heathen relations, as towards those who were Christians.

Ver. 22. *As to the Lord.* This expression implies, that in all civil affairs, and more especially in the management of the common family, the husband stands in the same relation to his wife, as Christ does to his church. First, as Christ is the head, or governor of the church, so the husband is the head, or governor of the wife. And therefore, in guiding the house, the wife ought to conduct herself according to the will of her husband. Next, the husband's authority

25 Husbands, Love your *own* wives, [1] even as Christ also loved the church, and gave himself for *her* ;

25 On the other hand, *husbands love your own wives*, and not other women, cherishing and nourishing them, (ver. 29.) *even as Christ also loved* his spouse *the church*, and gave *himself* to die *for her*.

26 That he might sanctify *her*, *having cleansed* HER *with a bath* [1] *of water*, *AND with* the word.[2]

26 *That he might sanctify her*, and fit her for becoming his spouse, *having cleansed her* emblematically by baptism, as brides are wont to be cleansed *with a bath of water*, *and with the word* from the superstitions of Judaism and heathenism.

27 That he might present *her* to himself, *glorious*, [1] *a church* not hav-

27 Christ thus cleanses the church, *that* at the day of judgment, (Rev. xix. 7.) *he may present her to himself*,

ty over the wife, like Christ's authority over the church, is founded in the love which he bears to her, the protection which he affords her, and the provision which he makes for her of all the necessaries and conveniences of life. This sentiment the apostle expresses more fully in the following 23d and 24th verses.—The apostle's reasoning in this passage plainly implies, that if a husband refuses to his wife that love, and friendship, and protection, which her relation to him as his wife entitles her to, he thereby vacates the obligation on which her submission to him is founded.

Ver. 25. *Husbands love your own wives*, *even as Christ also loved the church*. In what follows, we are told, that Christ gave himself for the church, that he might sanctify her. Wherefore, if husbands are to love their wives, as Christ loved the church, they must endeavour to promote their faith and piety, and not separate from them because they are of a different religion. On the contrary, by affectionately performing every duty towards the unbelieving or wicked party, they may hope to gain them to the ways of God. See 1 Cor. vii. 14, 16. where this argument is pressed.

Ver. 26.—1. *Having cleansed her*, λουτρῳ, *with a bath*. In this sense Josephus uses the word λουτρον, Bell. viii. 6. § 3. where, speaking of the hot and cold springs near the castle Machærus, he says, that "being mixed, they make λουτρον ἡδιστον, a most pleasant bath."

2. *With the word*. In other passages of scripture likewise, *the word*, that is, the truths contained in the word, are represented as the great means of cleansing men from sin. Tit. iii. 5. 1 Pet. i. 23. —In this sentiment our Lord led the way to his apostles, John xv. 3. xvii. 14, 17, 19.

Ver. 27.—1. *That he might present her to himself glorious*, &c. Other brides recommend themselves, by adorning their bodies with glorious, or splendid apparel, Ps. xlv. 13. But Christ by his own blood, and by his word, having purified the mind of the church,

hath

glorious, not with attire but with the beauty of holiness, *a church, not having spot, or wrinkle, or any imperfection, but that she may be* perfectly amiable, both in mind and body, being *holy, and without* any *blemish.*

28 Since Christ loves the church as his own body, *so ought husbands to love their own wives as their own bodies*, on account of their affectionate services. *He who loveth his wife, loveth himself:* He promotes his own happiness.

29 The wife being a part of the husband's person, he ought to love her as himself. *For no man* in his

ing spot, or wrinkle, or any such thing; [2] but that *she might* be holy, and without blemish.

28 So ought *husbands* to love their *own* wives, as their own bodies: [1] He *who* loveth his *own* wife loveth himself. [2]

29 For no man ever yet hated his own flesh; but nourisheth and che-

hath thereby rendered her most beautiful, and a fit object of his affection.—This presentation of the church without spot or wrinkle, will happen at the general judgment. Hence the apostle tells the Corinthians, "I have fitted you for one husband, that I might present you as a chaste virgin to Christ," 2 Cor. xi. 2.

2. *Not having spot or wrinkle*, &c. In this description, may not the perfection of the bodies of the saints be included, as well as the perfection of their minds. On this Doddridge observes, that the object of the gospel is to bring all the millions of which the church consists, to such a state of virtue and glory, that when Christ shall survey it, there shall not be one having spot or wrinkle, or any such thing, to impair its beauty or offend his sight. What a grand idea is this?

Ver. 28.—1. *As their own bodies.* This is an allusion to the formation of Eve from a part of Adam's body, and an explication of the instruction God intended to convey to mankind by forming Eve in that manner.

2. *He who loveth his own wife, loveth himself.* The husband, whose love leads him, after Christ's example, not only to protect and cherish his wife, by giving her the necessaries and conveniencies of life, but also to *cleanse her;* that is, to form her mind, and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner. For his wife being thus loved and cared for, will be strengthened for performing her duty: and her mind being improved, her conversation will give him the greater pleasure. Withal, having an high esteem of her husband, she will submit to the hardships of her inferior station, with cheerfulness.—The apostle urged the Ephesians to love their wives, because the Asiatic nations being extremely addicted to whoredom, many of them held their wives in little estimation.

Ver.

risheth it, *as even* the Lord the church:

right wits, *ever yet hated his own body, but nourished* it with food, *and cherisheth it* with clothing, *as even the Lord*, by his powerful government, nourishes and defends *the church.*

30 (Ὅτι, 254.) *Because* we are members of his body, of his flesh, and of his bones. (See ver. 32. note.)

30 This he does, *because* he can say of his church, what Adam said of Eve, that *we are members of his body*, being *of his flesh, and of his bones.*

31 (Ἀντι τουτου) For this *reason* [1] shall a man leave his father and mother, and shall be *glued* to his wife, and *the* two shall *become* one flesh.

31 *For this reason*, that the woman is of the man's flesh, and of his bones, *shall a man leave his father and his mother, and shall be closely united to his wife, and* by this union, *the two shall become one person*, loving one another entirely, and having the same inclinations, and the same interests.

32 This *mystery* [1] *is great*, but I speak (εις, 142.) concerning Christ, and (εις) *concerning* the church.

32 *This* close union of the first man with the first woman, on account of her being formed of his bones and flesh, *is a great secret. But* in so saying, *I speak* of these things as they are emblems *of Christ, and of the church.*

Ver. 32. *This mystery is great, but I speak concerning Christ, and concerning the church.* In the Vulgate version, the first clause is thus translated, *Sacramentum hoc magnum est.* And it is the sole foundation on which the Papists have set up marriage as a *sacrament.* —The apostle calls the formation of Eve from Adam's body, and his marriage with her, and the intimate union established between them by that marriage, *a great mystery*, because it contained an important emblematical meaning, concerning the regeneration of believers and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse. For there, in allusion to what Adam said concerning Eve, "This now is bone of my bones, and flesh of my flesh," the apostle says concerning Christ and believers, "We are bone of his bones, and flesh of his flesh," that is, we are parts of his body the church; and by this application of Adam's words concerning Eve, to Christ and to his church, he insinuates, First, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers by the breaking of Christ's body, mentioned ver. 25. Secondly, That Adam's love to Eve on account of her being formed of his body, was a figure of Christ's love to believers, because they are

33 *Therefore also, let* the consideration of what God himself said at Adam's marriage with Eve, lead *every one of you in particular, so to love his wife as himself*, avoiding

33 (πλην, 286.) *Therefore, also*, let every one of you in particular, so love his *own* wife as himself; and the wife SEE

are become his body, as is observed ver. 30. Thirdly, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned ver. 27. For he left his Father to be united to his church.

In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. See Ess. v. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and by prefiguring it, to shew, that it was decreed of God from the very beginning.

The aptness, however, of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, "Therefore shall a man leave his father, and his mother, and cleave to his wife, and they shall be one flesh," strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living things were made, (not excepting Adam himself,) but of a rib taken from Adam's side while he was in a deep sleep. Now for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted. Farther, unless some deep instruction were couched under the formation of Eve, what occasion was there for Adam, at his marriage with her, to declare, "This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man, therefore

that she reverence HER husband.

every thing in speech and behaviour towards her, which is tyrannical, harsh, and bitter; *and* on the other hand, let *the wife take care to reverence*, and obey *her husband.*

therefore shall a man leave," &c. For although the taking of Eve out of Adam, might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who were not so formed. The reason of their love to their wives, is their being creatures of the same species with themselves. This Eve might have been, though like Adam she had been formed of the dust of the earth. Wherefore Adam's declaration concerning Eve's being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of him who was to restore the human race by the breaking of his body on the cross, and who on that account, loves them and will unite them to himself for ever.—Upon the whole, the formation of Eve, and her marriage with Adam, and his love to, and union with her, because she was taken out of his side, and the declaration, that on that account all his posterity should love their wives, and continue united to them through life, an union which does not subsist among other animals, are events so singular, that I do not see what account can be given of them, unless with the apostle Paul, we suppose, that agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by the death of Christ, and of his eternal union with them in heaven; and that Adam and Eve were taught by God himself to consider them as such.

It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in scripture we find a variety of images and expressions founded on that interpretation. For example, Rom. v. 14. Adam is expressly called *a type of him who was to come*, on which account, 1 Cor. xv. 45. Christ is called *the last Adam.*—Next, the catholic church consisting of believers of all nations, is called *the body of Christ*, and the members thereof are said to be, *members of his body, of his flesh, and of his bones*, in allusion to the formation of Eve, the emblem of the church. For as Eve was formed of a rib taken out of Adam's body during his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as its head and governor, by the breaking of his body on the cross. Thirdly, To this emblematical meaning of the formation of Eve, our Lord, I think, alluded when he instituted his supper. For instead of appointing one symbol only of his death, he appointed two. And in explaining the first of them, he expressed himself in such a manner as to shew that he had his eye on what happened to Adam when Eve was formed, *This is my body which is broken for you*, for your regeneration.—Fourthly, the eternal union of the regenerated with

Christ after the resurrection, is called *a marriage*, Rev. xix. 7. And the *new Jerusalem*; that is, the *inhabitants* of the new Jerusalem, the society of the redeemed is termed *the bride*, *the Lamb's wife*; and the preparing of men for that happy union, by introducing them into the church on earth through faith, and by sanctifying them through the word, is called, 2 Cor. xi. 2. *a fitting them for one husband, that* at the resurrection, *they may be presented a chaste virgin to Christ*; in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him. And to shew that in this expression, the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3. the subtlety of the devil in deceiving Eve.—Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerated of all nations, is by God himself termed, *a marriage*, Jer. iii. 14. Ezek. xvi. 8, 32. and God is called *the husband* of that people, Is. liv. 5. and their union to him by the law of Moses, is termed, *The day of their espousals*, Jer. ii. 2.

CHAP. VI.

View and Illustration of the Precepts and Discoveries in this Chapter.

THE apostle having explained the duties of wives and husbands, proceeds to the duties of children and parents, ver. 1—4. Then to those of slaves and masters, ver. 5—9. and with this he finishes his account of relative duties; wherein it is observable, that here, and Col. iii. 18, &c. he begins all along with the duty of the inferior as Peter likewise doth, 1 Pet. iii. 1—7. perhaps to teach us, that the right behaviour of the inferior towards his superior, is not only a matter of greater difficulty, but is necessary to entitle the inferior to the regard of his superior.

Having delivered these precepts, the apostle added a general exhortation to the Ephesians, to be strong in the performance of all their duties; which he enforced by the discovery of another deep article of the mystery of God; namely, that evil angels are leagued together against men, and continually occupied in tempting them to sin, with a view to ruin them, ver. 10—12.—But that the Ephesians might not be too much terrified with this discovery, the apostle shewed them what an excellent defence against the attacks of the devil, God had furnished them with, in the complete armour which he had provided for them, ver. 13—18. called therefore *the complete armour of God.*

Next, the apostle begged the Ephesians to pray for him, that he might be enabled to speak plainly and boldly in support of the

the gospel, when brought before the emperor and his ministers; which it seems he expected would happen soon, ver. 19, 20.—But to free them from their anxiety on account of the danger he was exposed to, he told them, that he had sent Tychicus, to give them information concerning his affairs, ver. 21, 22.—Then as a token of his love, he gave to them, and to all the brethren of Asia, who were sincere in their attachment to the Lord Jesus Christ, his apostolical benediction, ver. 23, 24.

NEW TRANSLATION.

CHAP. VI. 1 Children, obey your parents in the Lord, for this is *just.* [1]

2 Honour thy father and mother, which is the first commandment (ἐν, 162.) with *a promise,* [1]

3 That it may be well with thee, and *THAT* thou mayest *be long lived in the land.*

4 *Now, fathers, do not provoke* your children to wrath; but bring them up in the *correction* and *instruction* of the Lord.

COMMENTARY.

CHAP. VI. 1 *Children obey* even *your* unbelieving *parents in* every thing consistent with your duty to *the Lord: for this is just.*

2 In particular, the law of Moses saith, *Honour* with obedience, and if need be, with maintenance, *thy father and mother, which,* I observe, *is the first commandment* in the decalogue, *with a promise.*

3 For to this commandment, these promises are annexed: *That it may be well with thee: and that thou mayest be long lived in the land* of Canaan.

4 *Now, fathers, do not provoke your children to wrath,* by cruel usage; (Col. iii. 21.) *but bring them up in that wholesome discipline and instruction, which the Lord hath prescribed;* consisting in moderate correction and affectionate persuasion.

Ver. 1. *This is just.* That children should obey their parents in every thing lawful is right in itself, even although the parents be unbelievers, as it is a proper return for the maintenance and education which they receive from their parents: And as it is enjoined by the laws of every well regulated state.

Ver. 2. *Which is the first commandment with a promise.* In the second commandment there is a promise of mercy to them who keep the commandments in general; but the fifth is the first commandment which hath a promise annexed to it in particular. This observation, concerning the promise in the law to those who honoured their parents, the apostle made, to shew that the honouring of parents is a matter of the greatest importance to the well-being of society, and highly acceptable to God.

5 As the gospel does not cancel the civil rights of mankind, I say to *bond-servants*, *obey your masters*, *who have the property of your body*, *with fear and trembling*, as liable to be punished by them for disobedience: Obey also, *from the integrity of your own disposition*, *as obeying Christ*.

5 (Δουλοι) Servants, (see Col. iii. 22. note) *obey* YOUR *masters* according to the flesh, with fear and trembling, in *the integrity* of your heart, as *to* Christ. [1]

6 Do this, *not* merely *when their eye is on you*, or they are to examine your work, *as those do whose sole care is to please men: but as bond-men of Christ*, *doing the will of God* in this matter *from the soul*; that is diligently.

6 Not (κατ', 230.) with eye-service, as men-pleasers; but, *as servants* of Christ, *do* the will of God from the *soul*; (Col. iii. 22.)

7 *With cheerfulness do your duty* to your earthly masters, *as servants to the Lord* Christ; for in serving them faithfully, ye serve him; *and* therefore do *not* consider yourselves as servants *to men only*.

7 With good-will, *acting as servants to the Lord*, and not to men ONLY.

8 And that ye may be supported under the hardships of your lot, *recollect* what your religion teaches you, *that whatever good action any man does*, *for that*, though he should receive no reward from men, *he shall receive* at the judgment a reward *from Christ*, *whether he be a slave or a freeman*.

8 Knowing, that *whatever* good *WORK any one* doth, *FOR that he shall receive* of the Lord, whether HE BE *a slave*, or *a freeman*. [1] (See Col. iii. 21.)

9 *And masters behave in the same benevolent conscientious manner towards your slaves*; give them all things necessary with good-will, not aggravating the miseries of their

9 And *masters*, do the same things (προς) *to* them, *moderating* threatening, [1] knowing that *the master even of you*

Ver. 5. *As to Christ.* By mentioning three different times in this and the following verses the slave's subjection to Christ, the apostle hath mitigated the hardships of slavery. For he hath shewn, that both the master's power of commanding, and the slave's obligation to obedience, are limited by the law of Christ. See 1 Cor. vii. 21. note.

Ver. 8. *Or a free man.* By this appellation, Guyse understands a servant who is not a slave; *a hired servant.*

Ver. 9.—1. *Moderating threatening.* Απιεντες την απειλην. Some translate this, *forgiving the threatening*, the punishment ye threatened: The Syriac version hath here *Remittete illis delicta.*

2. *Respect*

yourselves, is in heaven, *and respect of* [2] *persons is not with him.* (See Col. iii. 25. note.)

condition by the terror of punishment, but *moderating threatening, knowing that the Lord even of you yourselves is in heaven* on the throne of God, *and* that in judging his servants, *respect of persons is not with him:* He will reward or punish every one according to his real character.

10 Finally, my brethren, be strong (εν, 167.) *through* the Lord, and (εν) *through* the power of his might.

10 *Finally, my brethren, be strong* in the performance of your relative duties, *through* the assistance of *the Lord* Christ, *and through his mighty power* exercised in the government of the world, for the purpose of defending you from your enemies and enabling you to overcome them.

11 Put on the *complete armour* of God, [1] that ye may be able to stand against the *crafty ways* [2] of the devil.

11 *Put on the complete armour, prepared by God for you, that* being covered therewith from head to foot, *ye may be able to stand* firm in the day of battle, *against the subtle me-*

2. *Respect of persons is not with him.* See Rom. ii. 11. note. The apostle's meaning is, that in judging men, Christ will shew no favour to any one on account of his former condition or station, but will punish every tyrannical unjust action by whomsoever committed, whether they lived in or out of his church.

Ver. 11.—1. *Put on the complete armour of God.* By calling the Christian virtues, πανοπλιαν τȣ Θȣ, *the complete armour of God*, the apostle represents the disciples of Christ, whose enemies and persecutors were many, as engaged in a dangerous warfare; and I think, contrasts their virtues, with the complete armour fabled by the heathen poets, to have been fabricated by the gods, and bestowed on their favourite heroes. That armour was vastly inferior to the complete armour of God. For in the first place, The Christian's complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier; whereas the other, is mere fiction. In the second place, The armour said to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the mind of the faithful against all the temptations with which their enemies attack them. In the third place, The complete armour of God, gives strength to the Christian soldier in the battle; and therefore is far preferable to any armour made of metals, which may defend but cannot strengthen, the body of the warrior. See 1 Thess. v. 8. notes.

2. *Against*

thods of the devil, contrived for your destruction.

12 To be thus completely armed, is absolutely necessary. *For we fight not with flesh and blood only*, the idolatrous rulers and other wicked men of the present age, *but with the highest orders of evil angels; with such of them* in particular, *as rule over the blind idolaters of this world, and with* such inferior *wicked spirits*, as by

12 For we wrestle [1] not (πρὸς) *with* flesh and blood [2] *ONLY*, but *with governments*, with powers, [3] *with* the rulers of the darkness of this world, [4] *AND with* (literally, *spiritual things of wickedness*) *wicked spi-*

2. *Against the crafty ways of the devil.* Μεθοδειας. By *crafty ways of the devil*, the apostle means, not simply the temptations which arise from the motions of the flesh, the love of pleasure, the fear of persecution, the contagion of evil example, the solicitations of the wicked, the sophisms of the philosophers and of the unbelieving Jews, and the false glosses of heretical teachers in the church itself; but all these temptations, as prepared and pointed against men by such skilful experienced and malicious enemies, as the devil and his angels. Accordingly it is added in the following verse, "We wrestle not with flesh and blood only, but with governments, with powers, &c. of whom the devil is the head.

Ver. 12.—1. *We wrestle.* As the apostle, by exhorting the Ephesians, ver. 11, 13. to put on the whole armour of God, represented them as about to engage in battle; The *wrestling* mentioned in this verse must mean, not *wrestling* properly so called, but *fighting*. For instead of wrestling clad in armour, the Greeks always wrestled naked.

2. *Flesh and blood*, is an Hebraism denoting mankind in general. Thus, Matth. xvi. 17. "Flesh and blood hath not revealed it to thee, but my Father which is in heaven:" That is, no man hath revealed it to thee. Wherefore, in the verse under consideration, *flesh and blood*, as standing in opposition to governments, and powers, and wicked spirits, signifies *wicked men in general*, who every where opposed the gospel and persecuted its professors.

3. *But with governments, with powers.* These being distinguished from *flesh and blood*, which is an Hebraism for *mankind*, see ver. 12. note 2. cannot be the governments and powers of the earth, but the evil angels, who have these appellations given them here, and Rom. viii. 38. either on account of the power which they exercise, as the rulers of the darkness of this world: Or, on account of the station and authority which they possessed before they were cast out of heaven.

4. *With the rulers of the darkness of this world.* See 1 John i. 6. note 3.—Syriac, *adversus possessores mundi hujus tenebrosi.* Κοσμοκρατορας, *mundipotentes.* God is called Παντοκρατωρ, *omnipotens, Ruler over all*, because of his uncontrolable power in governing the universe. But evil spirits are called Κοσμοκρατορας, *rulers of this world*, because

rits [3] *in the heavenly REGIONS.* [4]

the permission of God, have taken up their residence *in the aerial regions*, that they may the more conveniently assault us. See chap. ii. 2. note 2. and 2 Pet. iii. 5. note 1.

because the dominion which, by the permission of God, they exercise, is limited to the *darkness of this world*, that is, this world darkened by ignorance, wickedness, and misery, and which is the habitation or prison assigned them, until the judgment of the great day, Jude, ver. 6.—By the *rulers of the darkness of this world*, Doddridge understands *the heathen rulers; and by flesh and blood* the lower ranks of mankind.

5. *And with wicked spirits*; Syriac, *spiritus malos*. So the phrase πνευματικα της πονηριας, should be translated: for πνευματικα, *spiritual* is here put for πνευματα *spirits*. See Ess. iv. 20.—Πονηρια, *wickedness*, properly signifies *malice joined with cunning*, and is fitly mentioned as the characteristic of those wicked spirits with whom we fight: And is a quality so much the more dangerous that it exists in beings whose natural faculties are very great.—By *spiritual wickednesses in heavenly places*, Chandler understands, *false pretensions to inspiration in the church*.—The critics observe that the repetition of the preposition προς, *with*, five times in this verse, is very emphatical, as it shews the length and difficulty of the battle.

6. *In the heavenly regions*. Εν τοις επουρανιοις. This I think is the region of the air, because chap. ii. 2. evil spirits are represented as inhabiting the air, which the Hebrews called *heaven*, and *the first heaven*.—The account of the spiritual enemies of mankind given by the apostle in this passage, is agreeable to the doctrine of the other inspired writers; particularly John, who represents the heathen world, given up to idolatry and wickedness, as lying under the dominion of the devil, 1 John v. 19. And without doubt, it was by the suggestions and temptations of evil spirits, that mankind were so universally seduced to idolatry. Wherefore, since the professed design of the gospel was to destroy these evils, it is certain, that the devil and his angels would oppose its progress, by stirring up their adherents to persecute both the preachers and the believers of the new revelation.—The combat which the first Christians were maintaining, against the devil and his subjects, the abettors of idolatry, was with great propriety ascribed to the Ephesians, as their city was the very throne of idolatry, by means of the worship of Diana there performed with the greatest splendour and celebrity of rites, in the most magnificent temple in the world, and with a vast of concourse of priests, votaries, and retainers of all sorts. Besides, magical works, the peculiar contrivance of the devil, seem at the time the apostle wrote this epistle, to have been practised at Ephesus, more than in any other city, or country in the world, Acts xix. 18, 19.

Ver.

13 *For this reason*, that ye wrestle with evil spirits, as well as with wicked men, *take up the complete armour of God*'s providing, *that ye may be able to resist* these malicious adversaries, *in the evil day* of temptation, chap. v. 16. *and they having fully practised every stratagem* to ruin you, that ye may be able *to stand* firm.

13 *For this reason*, take *up the complete* armour of God, that ye may be able to *resist* in the evil day, and *THEY having fully wrought every thing*, to stand.

14 *Stand then, having your loins girded about with truth*, as soldiers are girded with the military belt, *and having on the breast-plate of righteousness*, as a defence against the calumnies with which the wicked attack your reputation.

14 Stand, *then*, having your loins [1] girded about with truth, and having on the breast-plate of righteousness. (See Isa. lix. 17.)

15 *And*, like soldiers who defend their legs and feet with greaves, *have your feet shod with the preparation* necessary for preaching *the gospel of peace.*

15 And *having* your feet shod (ετοιμασιᾳ) with the preparation [1] of the gospel of peace.

16 As soldiers have their shields, which they turn every way, for the defence of their whole body, so, *over your whole body, take up the shield*

16 *Over* all, *take up* the shield of faith, *with which* ye *will* be able to *extinguish* all the fiery

Ver. 14.—1. *Loins girded about with truth.* Since *faith* is mentioned afterwards, as a distinct part of the Christian armour, αληθειᾳ, *truth*, cannot mean in this place, those truths which are the objects of the Christian's faith; but a true or unfeigned profession of the Christian faith, in opposition to that which is hypocritical. For by sincerity in the profession of their faith, the whole faculties of their mind would be invigorated, and themselves put in a constant readiness for action: just as a soldier who is girded with the military belt, is fitted either for fighting or for retreating.

2. *Having on the breast-plate of righteousness.* In the parallel passage, 1 Thess. v. 8. this is called *the breast-plate of faith and love.*—See the note there. Perhaps the apostle in this passage alluded to Isa. lix. 17. where Messiah is said to have put on *righteousness* as a *breast-plate*; that is, by the uprightness of his conduct, and his consciousness thereof, he defended himself from being moved by the calumnies and reproaches of the wicked.

Ver. 15. *The preparation of the gospel of peace*, means, the virtues which in the first age were necessary to those who travelled through the world to preach the gospel, namely fortitude, perseverance, self-government, and peaceableness: For these qualities were a great preservative against the evils to which they were exposed.—Chandler thinks ετοιμασιᾳ should be translated, *activity*.

Ver.

darts [1] of the *wicked one*. [2] (See 1 Pet. v. 9.)

of faith: the firm belief of the doctrines and promises of the gospel: *with which ye will be able to extinguish all the fiery darts*, that is, the most deadly temptations *of the devil.*

17 *And receive* the helmet of salvation, [1] (see 1 Thess. v. 8. note 2. and the sword of the Spirit, which is the word of God [2].

17 *And* as soldiers have helmets to secure their heads against strokes, and swords to annoy their enemies, *receive the helmet* of the hope *of salvation*, which will defend you against the fear of death. *And the spiritual sword, which is the word of God*, that therewith ye may put your enemies to flight.

Ver. 16.—1. *Extinguish all the fiery darts.* Anciently, they used small firebrands in the form of darts and arrows, which they kindled and shot among their enemies. These were called τηλη πεπυρωμενα, *tela ignita, fiery darts.* And in battle they were received by the soldiers on their shields, which were covered with brass or iron, in order to extinguish them, or prevent their effect.

2. *Of the wicked one.* The devil is called ὁ πονηρος, *the wicked one*, by way of eminence, because in him the most consummate malice and cunning are joined. See ver. 12. note 5.

Ver. 17.—1. *And receive the helmet of salvation.* In the parallel passage. 1 Thess. v. 8. it is, *And for an helmet the hope of salvation.* Chandler's note on this is, "The helmet was for the defence of the head. to preserve it from deadly blows. And in like manner *the hope of salvation* built on the promises of God, and arising from the consciousness of integrity, will ward off, or preserve from the fatal effects of all temptations, from worldly terrors, and evils: so that they shall not discover the imagination, or pervert the judgment, or cause men to desert the path of duty to their final destruction." See 1 Thess. v. 8. note 2.

2. *And the sword of the Spirit, which is the word of God.* Here the apostle calls the word of God, *the sword of the Spirit*, because it was given by inspiration of the Spirit; and because the doctrines, promises, and precepts of the word of God, are the most effectual means of putting our spiritual enemies to flight. Of this efficacy of the word of God, we have an illustrious example in our Lord's temptation in the wilderness, who put the devil to flight by quotations from the scriptures of the Old Testament.—Beza observes, that all the parts of the complete armour of the ancients, are elegantly introduced in the apostle's account of the Christian's complete armour. For there is first *the military belt*, called by the Greeks ζωστηρ, and by the Latins *balteus*. This covered the two parts of the breast-plate where they joined. *The breast-plate* was the second article of the

18 And as soldiers distinguish each other by watch-words, let your token of distinction, as fellow-soldiers of Christ, be prayer in the name of Christ. Therefore, *with all supplication* for what is good, *and deprecation* of evil, *pray at all seasons with earnestness: and for this very purpose, watch*, like soldiers on guard, *with the greatest perseverance in prayer, for all the faithful,*

18 (Δια, 119.) *With all supplication and deprecation,* [1] *pray at all seasons* [2] (εν πνευματι, 36.) *in spirit; and for this very purpose, watch* (πασῃ προσκαρτερησει) with all perseverance and *prayer for* all *the* saints [3], (see Col. iv. 2.)

complete armour, and consisted of two pieces; the one reaching from the neck to the navel, and the other hanging from thence to the knees. The former was called θωραξ, the latter ζωμα. Accordingly, in the parallel passage, 1 Thess. v. 8. *the breast-plate* is said to consist of two parts; *faith* and *love*.—Next to the breast-plate were *the greaves*, which made the third article of the complete armour. They were called by the Greeks κνημιδες, and by the Latins *ocreæ*, and made of gold, or silver, or brass, or iron, and were designed to defend the legs and feet against the strokes of stones and arrows. Thus Goliath had *greaves* of brass upon his legs, 1 Sam. xvii. 6.—The fourth article of the complete armour was *the helmet*, which likewise was made of metals of different sorts, and was used to defend the head against the strokes of swords and missile weapons.—Add in the fifth place, *the shield*, and the whole body is completely covered. The shield was sometimes round, and sometimes square, and was made of strong thick leather. Thus the shield of Ajax consisted of seven folds of bulls hides. Sometimes the shield was made of wood, covered with plates of brass or steel.

But besides the defensive armour just now described, offensive weapons were likewise necessary to render the soldier's armour complete; particularly *the sword*, which was used with the right hand, while the shield was held on the left arm. They had darts likewise, or javelins, mentioned ver. 16.

Ver. 18.—1 *With all supplication and deprecation.* The words προσευχης and δεησεως, which I have translated *supplication and deprecation*, seem naturally, as Chandler remarks, "to denote *the asking of what is good*, and the *deprecating what is evil*, from their two roots; the first of which signifies *wishing*, and the latter *fearing*. And this they were to do *in the Spirit*, that is, either with their heart and mind, sincerely and fervently, (Ess. iv. 56.) Or, according as the Spirit of God should excite and move them."

2. *Pray at all seasons in Spirit.* In confirmation of the interpretation in the commentary, I observe, that our Lord himself directed Ananias to distinguish Saul as his disciple, by the watch-word or token of his praying, Acts ix. 11. "Enquire in the house of Judas, for one called Saul of Tarsus, for behold he prayeth in my name."

3. *For this very purpose watch, with all perseverance and prayer, for all*

19 (και, 220.) *Especially* for me, that (λογος) *eloquence* may be given *me in the opening of my mouth, with boldness*, to make known the mystery of the gospel;

16 *Especially for me, that when I open my mouth* in my own defence before my judges, *eloquence may be given me with boldness, to make known the mystery of the gospel*, (chap. i. 8. note,) the doctrine of the gospel hitherto a secret; namely, that men are to be saved through faith, without obeying the law of Moses as necessary to salvation.

20 For which I *execute the office of an ambassador*, (εν αλυσει) *in a chain* 1, that *I may speak boldly* (εν, 168.) *concerning it, as it becometh me to speak.* (See Col. iii. 4.)

20 *For* publishing *which* mystery *I execute the office of an ambassador* of Christ *chained:* I say *that I may speak boldly, concerning* the divine original of the gospel, and concerning the salvation of mankind through faith; *as it becometh me to speak*, who am the ambassador of so great a Prince.

21 *Now* that ye also may know *the things relating to me*, 1 AND *what I am doing*, Tychicus, a

21 *Now that ye* Ephesians *also may know the things which have happened to me, and what I am doing* at present, *Tychicus, a Christian brother, greatly*

all the saints. The first Christians constantly prayed for each other. Thus when Peter was cast into prison, "Prayer was made without ceasing of the church unto God for him," Acts xii. 5. And their prayer was answered; for he was miraculously delivered by an angel. This, with other instances, led the disciples to expect great benefit from the prayers of the faithful. Hence Paul himself often begged the brethren to pray for him, as in ver. 19. See Col. iv. 2. note.

Ver. 20. *For which I execute the office of an ambassador in a chain.* The apostle being accused of no crime against society, but only of heresy in the Jewish religion, Acts xxiv. 5. xxvi. 31. he was allowed at Rome to live in his own hired house, with a soldier who kept him, Acts xxviii. 16. To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm: and the chain being of a convenient length, the two could walk together with ease, whithersoever the apostle's affairs called him. The soldiers who were thus employed, no doubt reaped great benefit from the apostle's conversation and preaching.

Ver. 21.—1. *That ye also may know the things relating to me*, &c. Τα κατ' εμε. We have this expression likewise, Philip. i. 12. The apostle means, that he wished the Ephesians as well as the Philippians and Colossians, to know what success he had had in preaching at Rome, what opposition he had met with, what comfort he enjoyed under his sufferings, what converts he had made to Christ, and in

beloved by me for his many excellent qualities, *and* who besides is *a faithful minister of Christ, will make known to you all things.*

beloved brother, and faithful minister in the Lord, *will* make known to you all things: [a]

what manner the evidences of the gospel affected the minds of the inhabitants of Rome.

2. *Tychicus—will make known to you all things*, &c. This passage is a clear confutation of those who hold, that this epistle originally had a general inscription, and was directed to no particular church. For how could Tychicus be sent "to the saints which are, and to the believers in Christ Jesus" in all countries, to make them know the apostle's affairs, and thereby to comfort their hearts? It is evident, therefore, that this epistle was sent to the saints of some particular place. And who should they be, but the saints at Ephesus, to whom, as Dr Lardner has shewed, by the consent of all the ancient MSS. and versions, it was inscribed?

Tychicus and Trophimus are mentioned, Acts xx. 4. among those who accompanied Paul to Jerusalem. Wherefore, as he was then on his way thither with the collections, which he had received from the Gentile churches for the poor of the saints in Judea, we may suppose that Tychicus and Tropimus were of the number of the messengers, whom the churches had deputed to attend the apostle when he performed that ministry. In the above quoted passage these two are said to be of Asia: "And of Asia Tychicus and Trophimus."—Acts xxi. 19. Trophimus is called an Ephesian. Perhaps Tychicus was of the same city; which may have been the reason why the apostle sent his letter to the Ephesians by him, *that he might comfort their hearts* by making known to them the things which had happened to him in Rome, and what he was doing there. —But whether he was an Ephesian or not, the character given of Tychicus, That he was *a beloved brother, and faithful minister in the Lord*, sheweth that he was deservedly honoured with this commission. The same character Paul gave of Tychicus to the Colossians, chap. iv. 7. "All things concerning me, Tychicus, a beloved brother and faithful minister and fellow-servant in the Lord, will make known to you."—When the apostle, after being released from his first confinement in Rome, visited the churches of Asia, he desired Titus to come to him from Crete when he should send to him Artemas or Tychicus, to supply his place to the Cretian brethren, Tit. iii. 12. "When I shall send Artemas to thee or Tychicus, make haste to come to me at Nicopolis, for there I have determined to winter."—In like manner during the apostle's second imprisonment at Rome, when he desired Timothy to come to him from Ephesus, he wrote to him, 2 Tim. iv. 12. "Tychicus I have sent to Ephesus," probably to direct the church there during Timothy's absence.—These are all the particulars which the scriptures have mentioned concerning Tychicus. They are few in number, but they are sufficient proofs of the great confidence which the apostle

22 Whom I have sent *to* you for *this very* purpose, that ye *may* know our affairs, and THAT he *may* comfort your hearts.

22 *This person*, so estimable on account of his character, *I have sent to you for this very purpose, that ye may know my affairs, and that he may comfort your hearts*, by the account he shall give you of every thing relating to me.

23 Peace *to* the brethren, [1] and love with faith, from God the Father, and the Lord Jesus Christ.

23 After the manner of the priests of old, I bless the church at Ephesus, *Peace be to the brethren* there, *and* mutual *love with* increasing *faith from God the Father, and the Lord Jesus Christ.*

24 Grace BE with all them *who* love [1] our Lord Jesus Christ in sincerity.

24 I give my benediction also to the brethren in Asia, *The favour of God be with all them who love our*

apostle placed in him, on account of his ability, faithfulness, and zeal in the cause of Christ.

Ver. 23. *Peace to the brethren.* It hath been said, that if this epistle was directed to the Ephesians, it is difficult to understand how the apostle contented himself with giving them a general salutation, without mentioning any of his numerous acquaintance and friends, with whom he had been intimate, during his long residence at Ephesus. But the answer is, there are no particular salutations in the apostle's first epistle to Timothy, notwithstanding Timothy was in Ephesus when it was written. And in the second, there are only salutations to Prisca and Aquila, the apostle's fellow-labourers, who were in Ephesus occasionally, and to the household of Onesiphorus, on account of the great respect which the head of that family had shewed to the apostle during his second imprisonment in Rome, 2 Tim. i. 16.—In like manner, there are no particular salutations in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus; because to have sent salutations to individuals, in churches where the apostle was so generally and intimately acquainted, unless there had been some very special reasons for such salutations, it might have offended those who were neglected. On the other hand, to have mentioned every person of note in these churches, would have taken up too much room. In writing to the Romans, the case was different. The apostle was personally unknown to the most of them. And therefore, he could without offence to the rest, take particular notice of all his acquaintance. See Illustrat. prefixed to Rom. xvi.

Ver. 24.—1. *Who love our Lord Jesus Christ in sincerity;* Ἐν ἀφθαρσίᾳ, literally, *in incorruption.* Our love of Christ, like our love of God, is founded in our knowledge of the excellencies of his character, and of the benefits he has conferred on us; and consists in esteem and gratitude. And shews itself by our imitating him, and

our

Lord Jesus Christ in sincerity. And in testimony that all I have written and prayed in this letter, is my real sentiments, I conclude with an *Amen.* Amen 2. (See Pref. sect. iv. at the beginning.)

our obeying his commandments. This is the import of loving our Lord Jesus Christ in incorruption, or in sincerity.

2. *Amen.* This is an Hebrew word, signifying *truth.* With this word the Jews ended all their prayers, and most solemn speeches; in which they were followed by the first Christians, who thus signified, that the things which they had spoken, whether to God or men, were their real sentiments and desires. See 2 Peter iii. 18. note 2.

A

NEW LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

PHILIPPIANS.

ESSAY VII.

On the Mediation of Christ.

ONE cannot view the present state of the world without taking notice of the misery and sin which prevail in it. The earth would be a wilderness, were it not cultivated with great care and labour. It nourisheth a number of plants and animals noxious to man. The fruits forced from it by human labour, are oftentimes destroyed by inclement seasons. Men, its chief inhabitants, are many of them excessively wicked; and their wickedness is productive of much misery to themselves in the present life, and to others who are affected by it. Besides, all of them are naturally liable to a variety of painful diseases and to death.

This disordered state of the world, hath been the occasion of much anxious speculation to those, who, fancying that things might have been so ordered as to exclude all evil, both natural and moral, have considered the admission of sin and misery into any system, formed by an infinitely powerful, wise, and benevolent being, as absolutely impossible. Hence the ancient Persians, and after them the Manicheans, to account for the present disordered constitution of things, affirmed, that the world was the work of two independent infinitely powerful principles, the one good and the other evil.—Others of the Easterns accounted for the evils which are in the world, by supposing that mankind had existed in some prior state, and are punished here for the sins which they committed in their pre-existent,

pre-existent state; and that their punishment is intended to purify and reform them. This was the doctrine of the Pythagoreans, and of some of the Jews, John ix. 1, 2.—But a third sort of reasoners, not satisfied with either of these solutions, maintained that the world hath existed from eternity by successive generations and corruptions, in the manner we see it at present, without any first cause at all. This was the opinion of the Aristotelian atheists.—A fourth sort affirmed, that the world owes its origin to what they termed the fortuitous concourse of atoms; and that it is not governed by any intelligent principle whatever. This was the scheme of the Epicureans, who, to avoid the odium of the populace, pretended indeed to acknowledge the existence of gods, but denied that they made the world, or took any concern whatever in its affairs.

In this uncertainty, or rather darkness, concerning the origin of the world, revelation hath seasonably interposed. For it assureth us that there is but one first cause of all things, who is not only infinitely powerful, but infinitely good: That all the beings in the universe derive their existence from him, are absolutely dependent on him, and subject to his government: That what ever evil exists in the world, is the natural consequence of that freedom of will with which God originally endowed his rational creatures, in order to render them moral and accountable agents: And that the first parents of mankind, abusing their liberty of action, subjected themselves and their posterity to sin and death, by one single act of disobedience: But that for remedying these evils, God was graciously pleased, in his original plan, to appoint the mediation of his Son, whereby the penal consequences of sin are so far prevented, that they do not take place in all cases. For, as many of mankind as are delivered by him from the power of sin shall at length be also delivered from its punishment, and be raised to a degree of perfection and happiness, greater than if they never had sinned. The mediation therefore of Christ, by which God remedies the evils which were introduced into the world through the disobedience of the parents of the human race, hath for its object to deliver mankind, *first*, from the power, and, *secondly*, from the punishment of sin.

SECT. 1. *Of the Mediation of Christ as a Priest, whereby the penal consequences of sin are so far prevented, that they do not take place among mankind universally.*

To prevent the penal consequences of sin from taking place among mankind universally, revelation assureth us, that the Son of God, by the appointment of his Father, made propitiation for

for the sins of mankind by sufferings and death in the human nature; that is, by his sufferings and death he hath rendered it consistent with the character of God, as the moral governor of the world, in certain cases to pardon sinners. For we are told, Rom. v. 12. That "*as by* the disobedience of *one man*, Adam, sin entered into the world, and by sin death—So by the obedience of one man, Christ, righteousness entered into the world, and by righteousness, life;" that is, an opportunity of becoming righteous and of obtaining life, was granted to mankind on account of the obedience of Christ.

To this account of the ruin and recovery of the human species, various objections have been made. And *first*, It hath been loudly urged, That to involve all mankind in sin and misery, on account of a disobedience to which they were nowise accessary, and to bestow righteousness and life, or an opportunity of obtaining these blessings, through an obedience in which they had no concern, are both of them contrary to our natural ideas of the justice and goodness of God.

To this objection, however, it is a sufficient answer to observe, that the very same constitution taketh place in the present state of things. For we see evils brought on the innocent, and favours communicated to the guilty, through actions in which neither the one nor the other had any hand. Thus, the misconduct of kings and rulers bring misery on their subjects, who are not accessary to their follies. The sins of parents, in like manner, bring poverty, diseases, and even death, on their innocent children.—On the other hand, the wisdom and justice of princes are productive of happiness to their people: The virtues also and heroic deeds of parents bring honours and riches to their descendants, which remain with them often to the latest posterity.

This constitution of God, whereby evils are brought on innocent persons, for the faults of others in which they were nowise concerned; and blessings are conveyed to the unworthy, for the good deeds of others to which they contributed nothing, is not repugnant to the ideas which mankind entertain of justice and goodness. For, by universal consent, in all well regulated human governments, without any imputation of injustice, a similar constitution is established by law, through which, on the one hand, children are involved in the punishment inflicted on their parents, for crimes of which the children are entirely innocent; and on the other, are made to share in the honours and rewards conferred on their parents, for virtues, to which the children contributed nothing.

Since then, by the appointment of men, so many evils befal the innocent, and so many benefits come to the undeserving, on account of actions performed by others, in which they had not

the least concern, why should it be thought inconsistent with the justice and goodness of God, as moral governor of the world, to have subjected Adam's posterity to sin and death on account of his offence, notwithstanding they were in no respect accessary thereto? And having subjected them to these evils, it certainly must appear both proper and just, that he should have provided a remedy for them by the obedience of his Son, although the persons benefited by it, contributed nothing to his obedience. Wherefore, the account which revelation hath given of the introduction of sin and misery into the world, and of the method in which these evils are remedied, cannot be found fault with, although in either case, no regard was had to the personal demerit of the individuals affected thereby: But in both, God acted agreeably to the sovereignty of his own will.

To prevent any mistake, however, on this head, let it be observed, that from what hath been advanced, it by no means follows, that mankind are not to be rewarded or punished according to the nature of their own deeds. For, as B. Butler hath observed, Analogy, part ii. chap. 5. sect. 7. "The world's being under the righteous government of God, does indeed imply, that finally and upon the whole, every one, shall receive according to his personal deserts: And the general doctrine of the whole scripture is, That this shall be the completion of the divine government. But during the progress, and, for ought we know, even in order to the completion of this moral scheme, vicarious punishments may be fit and absolutely necessary." And if so, vicarious rewards may also be necessary for the same end.

Secondly, To the foregoing vindication of the account given in revelation of the ruin and recovery of the human species, it may be objected, that the evils, which, according to the present constitution of things, are brought on the innocent by the vices of the guilty, and the benefits which the undeserving receive through the good deeds of the virtuous, are things merely accidental, owing to the natural relations by which mankind are connected: Consequently, that no argument can be drawn from such a constitution, to prove, that it was consistent with the justice and goodness of God, to subject Christ, an innocent person, to sufferings and death, for the sake either of saving the guilty from the penal consequences of their transgressions, or of bestowing favours on the undeserving. True. Such an argument does not follow from that part of the constitution of things just now explained: But it follows from another part of the same constitution, equally original and equally evident. For to use Butler's words immediately following those already quoted: "Men by their follies run themselves into extreme distress, into difficulties which would be absolutely fatal to them

them, were it not for the interposition and assistance of others. God commands by the law of nature, that we afford them this assistance, in many cases where we cannot do it without very great pains and labour and sufferings to ourselves. And we see in what variety of ways, one person's sufferings contribute to the relief of another; and how or by what particular means, this comes to pass, or follows from the constitution and laws of nature which come under our notice: and being familiarized to it, men are not shocked with it." For example, many, by their vices and follies, bring on themselves diseases, and a variety of accidents, which would often prove fatal to them, were it not for the timely assistance afforded to them by others, who, in lending them that assistance, sometimes expose themselves to great dangers, and sometimes subject themselves to long and painful sufferings. Having, therefore, in the present constitution of things, instances of innocent persons suffering voluntarily, by the express appointment of God, extreme evils, for the sake of alleviating or removing the temporal penal consequences of the sins of others, it cannot be thought inconsistent with the justice and goodness of God, in his original plan of the government of our world, to have provided that the eternal penal consequences, which he hath connected with sin, shall not in every case and to every person, inevitably follow their transgression: and even that this deliverance should be accomplished by a person, different from the sinner himself, who, for a purpose so benevolent, voluntarily exposed himself to the greatest sufferings for a time. To object against this appointment, is in reality to object against God's original constitution of nature, and against the daily course of his providence in the government of the world. For, as the before mentioned excellent author hath observed, Anal. part ii. ch. 5. sect. 7. "The world is a constitution or system, whose parts have a mutual reference to each other; And there is a scheme of things gradually carrying on, called the course of nature, to the carrying on of which, God has appointed us, in various ways, to contribute. And when in the daily course of natural providence, it is appointed that innocent people should suffer for the faults of the guilty, this is liable to the very same objection as the instance we are now considering. The infinitely greater importance of that appointment of Christianity which is objected against, does not hinder, but it may, as it plainly is, an appointment of the very same kind, with what the world affords us daily examples of. Nay, if there were any force at all in the objection, it would be stronger, in one respect, against natural providence, than against Christianity. Because, under the former, we are in many cases commanded, and even necessitated, whether we will or no, to suf-

fer for the faults of others. Whereas the sufferings of Christ were voluntary."

Thirdly, To the efficacy of the sufferings and death of Christ, in preventing the future penal consequences of sin, it hath been objected, That we do not understand how they can have any such efficacy. True, we do not understand this; because revelation hath only discovered to us the fact, without explaining the manner in which it is brought to pass. Nevertheless from the silence of scripture, and from our ignorance of the manner in which Christ's sufferings and death operate, in preventing the future penal consequences of sin, it doth not follow, that his sufferings and death have that efficacy, by an arbitrary and tyrannical appointment. They may have it in the way of natural consequence. For, to use B. Butler's words, Anal. part ii. c. 5. sect. 7. "What has been often alledged in justification of this doctrine, even from the apparent natural tendency of this method of our redemption; its tendency to vindicate the authority of God's laws, and deter his creatures from sin; this has never yet been answered, and is, I think, plainly unanswerable; though I am far from thinking it an account of the whole of the case. But without taking this into consideration, it abundantly appears, from the observations above made, that this objection is not an objection against Christianity, but against the whole general constitution of nature. And if it were to be considered as an objection against Christianity, or considering it as it is, an objection against the constitution of nature; it amounts to no more in conclusion than this, That a divine appointment cannot be necessary or expedient, because the objector does not discern it to be so: though he must own that the nature of the case is such, as renders him incapable of judging whether it be so or not, or of seeing it to be necessary though it were so."—Farther, as the same excellent reasoner observes in the same page, Though it is highly right, and the most pious exercise of our understanding, to enquire with due reverence into the ends and reasons of God's dispensations: Yet when those reasons are concealed, to argue from our ignorance, That such dispensations cannot be from God, is infinitely absurd. The presumption of this kind of objection, seems almost lost in the folly of them: And the folly of them is yet greater, when they are urged, as they usually are, against things in Christianity, analogous, or like to those natural dispensations of providence, which are matter of experience. Let reason be kept to, and if any part of the scripture account of the redemption of the world by Christ, can be shewn to be really contrary to it, let the scripture, in the name of God, be given up. But let not such poor creatures as we, go on in objecting against an infinite

infinite scheme, that we do not see the necessity or usefulness of all its parts, and call this reasoning."

Fourthly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected, that it is unnecessary; because sinners being rendered capable of pardon by repentance, God, whose goodness is infinite, will pardon them without any atonement: that is, he will in consequence of the sinner's repentance, prevent the future penal consequences of his sins from befalling him. But, before an objection of this kind is urged, the objector ought to know, whether there are any reasons which make the punishment of sin necessary, under the moral government of God. And if there are such reasons, whether they may be dispensed with in every case where repentance takes place. And what effect the dispensing with these reasons, and the pardoning of the sinner simply on his repentance, would have on the other subjects of God. To the determining of these questions, such a knowledge of the whole plan of God's moral government, and of the relation of its various parts to each other, and of the purposes for which, and the means by which he carries on his government, is necessary, as doth not fall within the comprehension of human reason. In such a state of ignorance, for any one to determine, in opposition to the scheme of salvation made known in revelation, that God may, and will pardon sinners simply on their repentance, seems not a little presumptuous.

Were we to judge of this matter by what happens in the present life, we should be led to believe, that repentance will not, by itself, prevent the penal consequences of sin in the life to come. For when men ruin their fortunes by extravagance, or their health by excess in sensual indulgencies, it is well known, that repentance alone doth not remove these evil consequences of their follies and excesses. In like manner, when individuals incur the penalties of human laws, no wise governor finds it either reasonable in itself, or expedient for the good of the community, to free the criminal from the punishment which the wholesome laws of the state have annexed to such crimes, merely because he hath repented of them. The punishment of criminals is necessary to deter others from committing the like offences. Wherefore, if in the present life, repentance is never found of itself to remove the temporal evil consequences which God hath connected with vice; also, if, men themselves being judges, repentance ought not to prevent the punishment of crimes injurious to society, what reason hath any person, from the present constitution of things, to expect that repentance of itself will prevent those penal consequences which God may have thought fit to annex to vice in the life to come?

come? Much more, what reason hath any one, from the present constitution of things, to expect that repentance and reformation will put the sinner into the condition he would have been in, if he had always preserved his innocence? The prevalence of propitiatory sacrifices in every age and country of the world, certainly sheweth it to be the general sense of mankind, that repentance is not of itself sufficient to procure the pardon of sin; but that something besides is necessary to induce the Deity to be propitious, even to the penitent sinner.

I acknowledge, indeed, that the prevention of the bad consequences of vice, and the removal of these consequences when they happen, which, in the present constitution of things, sometimes takes place through the timely assistance of others, affords a presumption, that the connection between sin and punishment is not so rigid, but that in certain cases it may be broken. This presumption, however, goeth no farther than to afford a slight hope, that punishment, even in the life to come, may possibly be avoided through some foreign assistance. But whether any such assistance be actually provided, and what that assistance is, and by whom it is to be afforded, cannot be known from the present constitution of things. It is God alone who can discover these things to us. Wherefore, if revelation teacheth that God hath been pleased through the vicarious sufferings of his Son, to prevent those penal consequences from coming on sinners in the future life, which in the original constitution of things he hath connected with sin, these things should not be objected against, because they are not discoverable by human reason. The only thing proper for us to do, is to enquire whether it be really a doctrine of revelation, that through the sufferings of Christ the penal consequences of sin are, in the life to come, to be prevented from coming on the sinner, who, having repented of his sins and reformed his conduct, is capable of being pardoned. And if, on enquiry, this is found to be a doctrine of revelation, "Our wisdom is," as Butler observes, "thankfully to accept the benefit, by performing the conditions upon which it is offered, without disputing how it was procured on the part of Christ."

Sect. II. *Shewing it to be a Doctrine of Revelation, that Christ hath made atonement for the Sin of the World, by his Death.*

That Christ hath made atonement for the sins of men by his sufferings and death, is revealed in all those passages of scripture, where his death is represented as a propitiatory sacrifice. For since, according to the ideas, which in every age and nation, mankind have entertained of propitiatory sacrifices, they were believed to have a real efficacy in procuring

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ing the pardon of sin; the scriptures, by calling Christ's death *a sacrifice for sin*, have declared it to have that efficacy; and have taught us to expect pardon, through the efficacy of that sacrifice.

To recite all the passages of the Jewish and Christian revelations, in which the sufferings and death of Christ are spoken of as a propitiatory sacrifice, and the pardon of sin is represented as owing to the efficacy of that sacrifice, would lengthen this essay beyond bounds. The following appear to be some of the principal passages, and therefore they merit the reader's attention, Isa. liii. 6. "The Lord hath laid on him the iniquity of us all.—10. When thou shalt make his soul an offering for sin, he shall see his seed."—John i. 29. "Behold the Lamb of God, which taketh away the sin of the world."—Rom. iii. 25. "Whom God hath set forth as a propitiation through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed through the forbearance of God: 26. For a proof also of his righteousness in the present time, in order that he may be just, when justifying him who is of the faith of Jesus."—Rom. iv. 25. "Who was delivered to death for our offences, and was raised again for our justification."—Gal. iii. 13. "Christ hath bought us off from the curse of the law, having become a curse for us."—Ephes. i. 7. "By whom we have redemption through his blood, even the forgiveness of sins."—Heb. ii. 14. "Since then the children participate of flesh and blood, even he in like manner partook of these, that through death he might render ineffectual him who had the power of death, that is, the devil."—Heb. ix. 25. "Not however, that he should offer himself often, as the high-priest entereth into the holy places every year with other blood. 26. For then he must often have suffered since the formation of the world: but now once at the conclusion of the ages, he hath been manifested to abolish sin-offering, by the sacrifice of himself. 27. And for as much as it is appointed to men once to die, and after that the judgment; 20. So also Christ, being once offered in order to carry away the sins of many, will, to them who wait for him, appear a second time without sin-offering, in order to salvation."—Heb. x. 10. "By which will we are sanctified, through the offering of the body of Christ once."—1 Pet. iii. 18. "For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God."

These passages, with many others which might be mentioned, taken according to their plain meaning, in conjunction with what Christ said to his disciples, when he instituted his supper, to prevent his death and the ends for which he died, from being forgotten in the world; namely, "This is my blood of the

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new covenant which is shed for many for the remission of sins," Matth. xxvi. 28. I say, these passages teach us, That Christ's sufferings and death, " have," as B. Butler expresses it, " an efficacy additional to, and beyond mere instruction, example, and government."

To elude, however, the force of the argument, taken from the account given in the scriptures, of the end for which Christ suffered and died, some have affirmed,

First, That Christ's death is called *a sacrifice for sin*, not because it was really such a sacrifice, but merely in accommodation to the prejudices of mankind, who, from the beginning of the world, expected the pardon of their sins through the efficacy of sacrifice. To this the answer is, 1. We know, that Christ's death is not called a sacrifice for sin, in accommodation to the prejudices of the Jews, and in conformity to the Mosaic phraseology; but that the Mosaic phraseology was founded on the Levitical sacrifices being types or prefigurations of the sacrifice of Christ. So we are assured, Heb. viii. 5. " These serve with a representation and shadow of heavenly things, since Moses, when about to construct the tabernacle, was admonished of God; see, now, saith he, that thou make all things according to the pattern which was shewed thee in the Mount." For from this it appears, That as the tabernacle which Moses finished was a copy of the tabernacle shewed to him on the mount, so the Levitical priesthood, which he appointed, was a type of the priesthood of Christ: and the service of the Levitical priests, which he appointed to be performed in the earthly tabernacle, agreeably to the pattern shewed to him in the mount, was a type of the service of Christ, as an high priest, in the heavenly holy places. The same thing appears from many other passages in the Epistle to the Hebrews. Wherefore, the death of Christ was not called by the inspired writers, *a sacrifice for sin*, in allusion to the Levitical sin-offerings; but these were called *sacrifices for sin*, because they were types, or prefigurations of the real sacrifice of Christ. 2. If, in the account which the inspired writers have given of Christ's death as a sacrifice for sin, they have not alluded to the Levitical sacrifices, it will readily be allowed, that they have far less alluded to the heathen sacrifices. For these not being of divine institution, as the Levitical sacrifices were, if the sacred writers have called Christ's death a sacrifice for sin, in allusion to the heathen sacrifices, they have given to those superstitions an importance to which they were by no means intitled. 3. If Christ, in speaking of his blood as shed for the remission of sin, and his apostles, in ascribing to his death all the efficacy which the sacrifices for sin were supposed, both by the Jews and Gentiles, to possess,

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have not expressed what is true in fact, but only have accommodated their language to the ill-founded prejudices and hopes of mankind, they have deceived us in a matter of the greatest importance. And the Epistle to the Hebrews, which was written professedly to prove that Christ really offered himself a sacrifice for sin, is a pernicious writing; because, by establishing a false fact, it hath led mankind to trust for the pardon of their sins to a lie.

Secondly, To destroy the argument by which Christ's death is proved to be a real sacrifice for sin, taken from the account given of it in scripture, there are some who contend that it is called *a sacrifice for sin*, in a metaphorical sense only; because he died for the confirmation of his doctrine concerning the pardon of sin to be obtained through repentance, and as an example of patience and fortitude in suffering for righteousness sake, whereby his disciples are strongly excited to virtue. The persons of whom I speak, supposing, it seems, that to the pardon of a sinner nothing is requisite but his repentance and reformation, affirm, that Christ's death, by which the reformation and virtue of the world are so effectually promoted, may be called "a sacrifice for the sin of the world," in a metaphorical sense, with as much propriety as prayer, and praise, and almsgiving, are called "sacrifices with which God is well-pleased." But not to insist on what is well known, that prayer, and praise, and almsgiving, are no where called "sacrifices for sin," I reply, 1. That if Christ's death hath no other efficacy in procuring pardon for sinners, but by promoting their reformation and exciting them to virtue; the sufferings and death of any other prophet or martyr may with as much truth and propriety, as the sufferings and death of Christ, be called "a sacrifice for sin;" and the salvation of penitents may as truly be ascribed to their sufferings and death, as to Christ's; at least, in as far as their sufferings added weight to their doctrine; and in proportion to the influence which their doctrine, in conjunction with their example, hath had in exciting others to virtue. Yet, no where in scripture are the sufferings of any prophet or martyr, termed "a sacrifice for the sin of the world;" nor is the salvation of sinners ascribed to any of them; nor are any of them called *saviours*. In particular, the apostle Paul, who, next to his master, suffered the greatest evils for the confirmation of the gospel, and who exhibited an illustrious example of all the virtues both active and passive, hath no where spoken of his own sufferings and death as a sacrifice for sin. He speaks, indeed, Philip. ii. 17. of his willingness to be "poured out upon the sacrifice and service of the faith" of the Philippians. But not to mention, that the *faith* of the Philippians is called *the sacrifice*, the allusion is not to *the sin-offering*,

but to *the meat-offering*, on which oil was commonly poured, Levit. vi. 15. Consequently, the apostle's meaning, stript of the metaphor, is simply, that he was willing to die for the confirmation of the faith of the Philippians, that being made strong it might be rendered acceptable to God, as is evident from 2 Tim. iv. 6. where the same expression is introduced and applied to the apostle's dying: Ἤδη σπένδομαι, "I am already poured out, and the time of my departure hath come." In short, so far was Paul from considering his own sufferings as a sacrifice for sin, that he rejected the idea with abhorrence, 1 Cor. i. 13. "Was Paul crucified for you?"—2. If the efficacy of the death of Christ in saving mankind, consisted only in its being a confirmation of his doctrine, and in its being an illustrious example of courageous suffering for truth, whereby mankind are powerfully excited to virtue, How can those be saved by his death who lived before he came into the world, most of whom never heard that he was to come and die, and could know nothing either of his doctrine or example? In like manner, How can those be saved by his doctrine and death, who, although they have lived since his coming, never have heard of either? And yet, in the scriptures, all who shall be saved from the beginning to the end of the world, are expressly declared to be saved through the efficacy of his death, 1 John ii. 2. "He is the propitiation for our sins; and not for ours only, but for the sins of the whole world."—John xi. 51. "This he spake not of himself; but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God who were scattered abroad."—3. Although it be true that Christ's death hath a powerful influence in promoting the practice of virtue among those to whom it is made known, that influence cannot be the only reason of its being called "a propitiation for the sins of the whole world." To merit that appellation, it must, as was formerly observed, have some efficacy additional to, and beyond mere instruction, example, and government, of which many of mankind are to have the benefit, although they have never heard of Christ's death.—What that influence is, and how it operates in procuring pardon for penitent sinners, God hath no where told us; but its effects he hath clearly enough revealed from the beginning. For, in the sentence which he passed on the serpent after it seduced our first parents, Gen. iii. 15. by foretelling, that "the seed of the woman would bruise the serpent's head," and in so doing have his "own heel bruised," God declared, that the seed of the woman, by dying, would render the malicious contrivance of the devil for destroying the human species, abortive. Accordingly, in the sentences which God passed

passed on Adam and Eve, by saying, that she was "to bring forth children in sorrow;" and that he was "to eat bread in the sweat of his face, till he returned to the ground," God intimated, that he permitted them to live and beget children; and placed them and their posterity, from that time forward to the end of the world, under a law better suited to their weakened nature, than that which they had lately broken; and that he granted them this grace, or favour, on account of the seed of the woman's having his heel bruised when he should bruise the serpent's head. In this *first instance*, therefore, the death of Christ in prospect, had the efficacy to suspend the chief temporal penal consequence of Adam's sin. And by procuring for him, and all his posterity, a new trial under a more gracious law than the first it will, in the *second instance*, prevent the eternal penal consequences of sin, with respect to all who, through faith and repentance, are capable of being pardoned. Such then, according to revelation, is the efficacy of the sufferings and death of Christ as a sacrifice for sin, in preventing the penal consequences of men's transgressions, both in this life, and in that which is to come.

Sect. III. *Of the Mediation of Christ as a Prophet and King, whereby Mankind are delivered from the power of Sin.*

Having described and defended the mediation of Christ as a priest, whereby sinners are freed from the punishment of sin, it remains to treat of his mediation as a prophet and king, by which they are delivered from the power of sin.

After mankind had remained under the guidance of their own reason, as long as was necessary for making them sensible by experience, of its insufficiency to lead them to the knowledge and practice of their duty; and after the most learned heathen nations had actually lost the knowledge of God, and were become excessively corrupted, it pleased God to send his Son into the world, as a prophet divinely commissioned and inspired, to teach them the doctrines and precepts of religion, and to make known to them the rewards and punishments of a future state.

Christ's mediation as *a prophet*, Butler hath described, Analog. p. ii. chap. v. sect. 6. in the following terms: "He published anew the law of nature, which men had corrupted, and the very knowledge of which, to some degree, was lost among them. He taught mankind; taught us authoritatively to live soberly, righteously, and godly, in this present world, in expectation of the future judgment of God. He confirmed the truth of this moral system of nature, and gave us additional evidence of it; the evidence of testimony. He distinctly revealed the manner in which God would be worshipped, the efficacy of re-

pentance, and the rewards and punishments of a future life. Thus, he was a prophet in a sense in which no other ever was. To which is to be added, that he set us a perfect example, that we should follow his steps."

To this mediation of Christ as a prophet, it may perhaps be objected, that it was not necessary, because, by his own immediate operation, God might have communicated to mankind, at their birth, whatever knowledge of the doctrines, and precepts, and sanctions of religion was requisite. True, He could have done this; but the objector should recollect, that to instruct mankind in the knowledge of religion by the mediation of his Son, is analogous to the method in which God instructs them in the knowledge of the things pertaining to the present life. For, notwithstanding he could easily have brought the whole human species into the world, with the knowledge and experience of full grown men, he hath not thought fit to adopt that constitution, but bringeth them all into the world infants, ignorant of every thing; and maketh use of the mediation of their parents and teachers, for conveying to them the knowledge necessary to their conducting the affairs of the present life properly. Just so, God hath not thought fit to bring the human species into the world, endowed with the complete knowledge of spiritual and divine things; but, for their instruction in these matters, maketh use of the mediation of Christ, that is, maketh use of the labours of the holy prophets, apostles, and ministers of Christ, seconded by the influences of his Spirit. And where the instruction of prophets and apostles, and of the ministers of the gospel is withheld, Christ, in the course of his providence, raiseth up in every nation teachers from time to time, whose labours, likewise, he rendereth successful to a certain degree, by the influences of his Spirit. Wherefore, this method of instructing mankind in matters of religion and morality, by the mediation of Christ, being similar to the method in which God instructs them in the matters which relate to the present life, by the mediation of parents and teachers, it cannot be objected against as unworthy of God.

Secondly, For delivering mankind from the power of sin, and leading them to the practice of virtue, God appointed his Son's mediation as *a King*; that is, he hath made him governor of the world, and appointed him to erect a kingdom in it which is not of this world, and authorized him to govern it, not by force, but by methods suited to that rational nature, and that liberty of action, wherewith he hath endowed men; that becoming his subjects willingly they may obey his laws from choice.—This spiritual kingdom Christ hath erected, by uniting into one *church*, or religious community, all those, who, through his mediation as a prophet, being enlightened with the knowledge

ledge of true religion, have received his laws as the rule of their conduct.—To this church Christ hath committed all those revelations which God hath been pleased to make to mankind, both in early and in later times, to be preserved for the benefit of the world.—In this church also, Christ hath appointed the pure spiritual worship of God to be performed publicly, and a standing invitation to religion to be given to sinners to the end of the world, by ministers specially set apart to that office, "to open their eyes, to turn them from darkness to light, and from the power of Satan to God."—This church or religious community, Christ governs not only by laws written on the hearts of individuals, but also by laws written explicitly in his word.—With this church Christ is ever present in an invisible manner; and is gradually enlarging it, and thereby is extending his kingdom through the world; and hath promised to protect it by his providence against its enemies, so that the gates of hell shall never prevail against it in such a manner as to destroy it.—Besides, this outward visible church, consisting of all who are favoured with an external revelation, and who profess to believe that revelation, Christ hath another church or kingdom, which likewise is not of this world, called his *catholic invisible church*, consisting of all persons scattered over the face of the earth, who live in obedience to his laws written on their hearts, and who worship God by those natural acts of piety which right reason dictates. This church also Christ protects by his providence, so that it shall never perish. To the end of the world there shall still be men in every age and nation, who make conscience of knowing and doing the will of God according to the light afforded them by their own natural powers, and by such instructors as from time to time Christ raiseth up to teach them.—Lastly, Though great numbers of mankind, both in his visible church and out of it, do not obey the laws of Christ sincerely, yet as all are bound to obey him, they shall all be judged by him at last: and in such a manner, that his government will issue in infinite and endless happiness to the obedient, but in unspeakable misery to the obstinately rebellious. For Christ is gone "to prepare a place for his people, and will return to take them to himself, that where he is, there they may be also." At which time likewise he will "send everlasting destruction on them who know not God," as well as on them "who obey not the gospel of his Son."

To the mediation of Christ as a king, for the purpose of delivering mankind from the power of sin, and of training them to virtue, it hath been objected, that it is unnecessary, because, as God might have brought every individual of the human species into the world perfect in knowledge, so he might have brought

brought them into the world perfect in virtue; and if, afterwards, any of them had fallen into vice, he might have restored them by an immediate exertion of his own power, without having recourse to such a complicated constitution as the mediation of his Son. True. But it should be considered, that in the natural world nothing is brought to pass by an immediate exertion of the power of God, excepting, what are called *the laws of nature.* All other things are accomplished by the intervention of means. For instance, Whatever hath life, is brought into the world by the instrumentality of parents, although God could have brought them into life merely by willing it. In like manner, he might have supported the life of animals by his own power, without the intervention of means, if he had so pleased. Yet he hath chosen to do it by food, to the production whereof a great variety of means are employed; in each of which, his wisdom, and power, and goodness, are as much exerted and displayed, as they would have been, if the life of animals had been supported by an immediate exertion of his power, without any means.—This being the course which God follows in the administration of his natural kingdom, why should it be thought proper for him to follow a different course in the government of the moral world. As Taylor justly observes, in accomplishing his purposes, in the moral as well as in the natural world, by the instrumentality of means, God hath multiplied and beautifully diversified the displays of his perfections, in such a sensible manner, that the attention of his intelligent creatures is roused, their powers of contemplation are exercised, their admiration and gratitude are excited to a much higher degree, than if every thing in the natural and moral world had been produced without means. In this constitution, therefore, there is the greatest propriety, since it is impossible to turn our eyes to any part of either world, without beholding God in those multiplied and varied exertions of his perfections, by which he accomplisheth his purposes. So that in both worlds God employs means, not because he is deficient either in wisdom or in power, but to multiply the instances of both; and to set these before his rational creatures, as the most engaging subjects of contemplation, and the most powerful motives of action: A method of exerting his perfections more proper in the moral world than even in the natural; because to render men accountable, it is necessary that they be induced by rational considerations, to become virtuous from choice.

Thus, as Butler observes, it appears, that against the mediation of Christ as a prophet and king, their lieth no objection, but what may be urged with equal force against the natural providence of God.

Sect. IV. *Of the Objection to the Mediation of Christ, taken from the Dignity of his Person.*

Notwithstanding all that hath been said in vindication of the mediation of Christ, there still remaineth one objection, which I have not hitherto mentioned, but which I have reserved last of all, to be treated of by itself, because being levelled, not against any one part of the mediation of Christ, but against the whole thereof, it requires to be completely discussed. The objection of which I speak, is that taken from the dignity of the Mediator, and the meanness of the creatures for whom his mediation was appointed.

In scriptures, the Mediator is said to be the only begotten Son of God, the brightness of his Father's glory, and the express image of his person; the Maker of all things in heaven and on earth, visible and invisible; and who having made all things, upholdeth them by the word of his power, and governs the whole as its Lord or proprietor. This great personage is said to have divested himself of the form of God, and to have appeared on earth in the likeness of man, and to have humbled himself still farther, by suffering the painful and ignominious death of the cross as a malefactor; and all for the purpose of saving the sinful inhabitants of this earth, which, in comparison of the immensity of the universe, is as nothing; and who being, as is supposed, the lowest order of God's rational creatures, their salvation, it is affirmed, was an end too inconsiderable to merit that a person of such dignity should assume the human nature, and therein die as a malefactor to accomplish it; and that, after his resurrection, he should continue united to the human nature for ever. These things, it is said, are so astonishing, that our understanding, dazzled and confounded by them, cannot conceive them to be possible.

This objection being considered by infidels as sufficient to overturn the gospel from the foundation, merits our attention; especially as it is plausible, and at times hath occasioned doubts in the minds even of enlightened believers.—To remove this embarrassing objection, let it be observed, that notwithstanding the mediation of so great a person as the only begotten Son of God for the salvation of the human species, may at first sight appear a transaction unworthy of him, on account of the low rank mankind hold in the creation, and on account of the small dimensions of the earth, their present habitation, in comparison with the other orbs, which are supposed to be inhabited, and which compose the great system of the universe, the mediation of the Son of God for the salvation of such creatures, will not appear unworthy of him, if the importance of the human species

cies, as rational creatures, is justly estimated, and the constitution of the earth, their present dwelling place, is duly attended to.

And first, to begin with the earth the habitation of the human species, for whose salvation the mediation of Christ was appointed, it is acknowledged that, in respect of its magnitude, it holds but a middle rank even among the orbs of which our solar system consists. Nevertheless its importance, as the dwelling-place of mankind, may depend, not so much on its relative magnitude, as on the exquisite contrivance of its parts, their nice arrangements, their apt union, and their suitableness to produce the ends for which they were designed. Judging of the earth according to this rule, although it now lieth under the curse of God, and bringeth forth to man nothing spontaneously but thorns and thistles, Gen. iii. 18. it was, in its primitive state, more excellent in many respects than it appears to be at present; as may be gathered from the excellence of its productions before it was cursed of God. Gen. ii. 9. *Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for fruit: the tree of life also in the midst of the garden*, whose fruit, by the operation of God, possessed the noble quality of rendering those who ate of it immortal; just as the present fruits of the earth, by the same operation, keep men alive for a time: also it produced *the tree of knowledge of good and evil*, which may be called *the tree of death*, because its fruit was of such malignancy, that it not only introduced diseases and death into the body of him who ate of it, but also corrupted his mind by inflaming his passions; as our first parents by fatal experience found. Farther, the importance of our globe in the mundane system may be learned from this, that one of the purposes for which the mediation of the Son of God was appointed, is declared in scripture to be, to put the righteous in possession of an habitation similar to the earth in its primitive state, that the illustrious display of the perfections of God which was made in its original constitution, may not perish from the universe. Hence the habitation of the righteous after the resurrection, is called *a new heaven, and a new earth;* and the creation thereof, is termed by the apostle Peter, Acts iii. 21. *The restitution of all things, which God hath spoken*, or promised, *by the mouth of all his holy prophets since the world began.* In this new earth wherein the righteous are to live for ever in an embodied state, there will be no curse to spoil its contexture, or to mar its productions, or to blast its beauty, as in this earth; but it will remain, without any change, an illustrious monument of the great Creator's wisdom, power, and goodness, to all eternity; as was just now observed. And if so, are we not warranted to suppose, that, in the view of God,

God, our earth had a pre-eminence above many other parts of the universe.

2. With respect to the human species, for whose salvation the mediation of Christ was appointed, although their habitation be but of small dimensions, considered in relation to the immensity of the universe, they may be of more account for their numbers, than the inhabitants of any other world in the system, however great its dimensions may be. For who can tell, whether rational beings any where else, propagate their kind, as the human species doth, and whether any where else the constitution taketh place which subsists in our world, in which multitudes die, almost as soon as born, and multitudes live only a few years, then are removed, and their places are filled by new comers, who in like manner die and are succeeded. And, for as much as all who die, whether in early infancy, or in advanced age, are to be brought a second time into life, namely, by a general resurrection, and on that occasion are all to be finally disposed of, according to their different capacities and deserts; I say when *The mystery* or secret purpose *of God* in creating mankind, is in this manner completed, the human species may be found more considerable for their number, than the inhabitants of other orbs whose dimensions are greater, but who do not die. And on account of their immense number, this our species may have been judged by God worthy to be redeemed, or saved from perishing, by the mediation of so great a person as his only begotten Son.

The multiplication of the human kind by generation, which take place in our system, is a thing so wonderful, whether their bodies or their souls are considered, that were it not a matter of daily experience, it would be thought an absolute impossibility. Wherefore, if generation takes place in no other system of rational beings, the human species to which that faculty hath been imparted, may be of more importance in the sight of God, than any other species which doth not possess the same faculty; and on account of their number, the *new earth*, or material habitation, which is to be assigned to them who are saved after they are restored to life, will probably be of greater magnitude, than any earth or material habitation existing at present in the universe.

3. As the human species the inhabitants of this earth, may, in respect of their number, be more considerable than the inhabitants of any other habitable globe, they may be more considerable even in respect of their nature. For as Taylor hath observed, in his key to Romans, No. 133. The human body, though it is now contaminated with disease and subjected to death, having been created in its original state capable of immortality, it may have been the chief of all the organized ma-

terial works of God; the work in which his wisdom and power shine most illustriously. For, as it is composed of a dense or gross fleshly substance, its structure must on that account be the more exquisite, in order to its being united to, and animated by a rational spirit, in such a manner that its organs of sensation should convey to that spirit ideas of things external; and its members being acted upon by the volitions of that spirit, should become fit instruments of its operations during its union with the body. The superior excellence of the mechanism of the human body, may likewise be understood from God's declared resolution to raise the bodies of the righteous at the last day, incorruptible and immortal; which, it is supposed, is the state in which the human body would have been continued by the use of the tree of life, if our first parents had not violated the law of their creation. And, having raised them in this excellent form re-united to their spirits, he will continue them so united for ever, that this most admirable piece of material mechanism may remain an eternal monument of his divine skill in its formation.

Next, with respect to the human spirit, although its faculties are greatly weakened, and their operations are exceedingly obstructed, through the disorder introduced into the human frame by our first parents eating the forbidden fruit, its faculties are of such a nature, and its operations are so excellent, as plainly to demonstrate, not only that man was originally made after the image of God; but that, at the resurrection, when the human spirit is joined to a body fashioned like to the glorious body of Christ, its faculties will appear vastly superior to what they are now supposed to be. Wherefore, in respect of their spirits, the human species may be beings of an order eminently excellent. The sin which hath been, and still is in the world, is no proof of the meanness of the human nature; otherwise, as Taylor justly observes, No. 133. the angels who sinned, will be proved to be as mean and contemptible in their nature as men. As little will the weakness of infancy, the imperfections of our views in the first stages of life, and our being subject to pain, disease, and death, prove us to be an inconsiderable part of the creation; since as the same author remarks, the Son of God experienced in our nature all these disadvantages, and yet lost nothing of his original excellence. In short, for any thing that appears, there may be in the human mind, powers and faculties equal to those of the highest angels, which, in the future state, when the soul is united to its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matth. xiii. 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—The human species, both in respect

respect of their body and spirit, being of a nature so excellent, their preservation must be acknowledged an end not unworthy of the infinite wisdom of God to accomplish, even by so great an interposition as the mediation of his own Son.

4. Although mankind, through the disobedience of their first parents, have been degraded below their natural rank, who, as Taylor suggests, can tell whether the trials which in this degraded state they are exposed to, may not be more severe than the trials allotted to any other species of the rational creatures of God? The corrupted diseased bodies, in which our spirits are lodged, and which have a great influence, not only on our passions, but on our powers of perception and reasoning; the state of infancy and childhood, in which we remain so long subject to animal appetites and passions, without the aids of experience and reason, and in which habits of sensuality are early formed; the pernicious influence of the evil examples which continually surround us; with many other disadvantages, all concurring to render a right conduct in our present state extremely difficult; I say, these things considered, the virtue of beings placed in such unfavourable circumstances, though it be not a perfect virtue, may in some respects excel the more perfect virtue of other beings who are not exposed to such a long and severe course of trial as that to which mankind are subjected. Wherefore, to produce a virtue thus tried, may have been an end not unworthy of the mediation of the Son of God. Especially if we add,

5. That the virtue of beings circumstanced as men are, and exercised under such embarrassing difficulties and temptations, being superior to the virtue of other intelligent creatures, who have not been so exercised and tried, it is far from being unreasonable to suppose with Taylor, that by their trials and acquirements, the redeemed of the human species may be fitted for nobler employments and higher charges than other beings, who, perhaps, were naturally superior to them, but who are their inferiors in this second stage of their existence, not having been exercised and improved as they have been. To use the before mentioned excellent author's words: "Who can tell how widely, such as have honourably passed through the trials of this state, may be dispersed through the universe; how much their capacities shall be enlarged; what offices and trusts will be put into their hands; how far their influence shall extend; and how much their salvation may contribute to the good order and happiness of the universe?" Something of this kind seems to be intimated in those expressions of scripture, in which the redeemed of the human species are represented as made "kings and priests" unto God, even the Father; and in those passages, where it is promised "to him who

overcometh, that he shall sit with Christ on his throne, even as he overcame, and is set down with his Father on his throne." And since we know by revelation, that some of the angels are at present employed as ministering spirits to such of the human race as shall be heirs of salvation, may not the redeemed of the human species, now raised to an high degree of perfection, be themselves employed according to their different capacities, in the like offices to beings of an inferior nature? And notwithstanding the number of mankind, who, from the beginning to the end of the world, are to be thus exalted and rewarded, though great, may be but small in comparison of those who shall perish; this, instead of being an objection to the foregoing conjecture, is rather a confirmation thereof; because, being a proof of the severity of the trial to which mankind are exposed, it enhances the virtue of those who pass through the trial with honour, and sheweth, that notwithstanding their number should be comparatively small, it was not below the dignity of the Son of God, for the sake of saving them, to assume the human nature, and to continue united to it for ever, as an eternal monument of what he did and suffered for their salvation.

6. We may even ask, with Taylor, "Who can determine how far the scheme of redemption may exceed any scheme of the divine wisdom in other parts of the universe? Or how far it may affect the improvement and happiness of other intelligent creatures, even in the remotest regions?" The divine dispensations towards men, may be made known in other systems by revelation, even as the sin and punishment of the angels have been made known to us. Besides, we are told expressly, Ephes. iii. 10. "That now to the governments, and to the powers in the heavenly regions, the manifold wisdom of God is made known through the church." And St Peter assures us, 1 Epistle i. 12. That "these things the angels desire to look into." It is therefore the sense of revelation, that the heavenly hosts study the wisdom and grace manifested in our redemption; and that they increase their stock of knowledge, by contemplating those displays which God hath made of his love in his dealings with mankind. If so, is it unreasonable to suppose, that the mediation of the Son of God for the salvation of men, will be made known to other systems of God's reasonable creatures; to whom also, if they stand in need of it, the benefit of Christ's death may be extended? And although they should not need any atonement, because they have not sinned, the knowledge that such an atonement was required and made for others, may have an influence in supporting God's government, even among them, and in confirming them in their obedience for ever.

7. *Lastly*,

7. *Lastly*, As there is but one God who made and ruleth the universe, however different the methods may be by which he governs his rational creatures dispersed through the immense regions of space, it is reasonable to conclude, that these methods are all connected by some general principle, which hath such influence in them all, as to form one great and effectual plan for promoting the virtue and happiness of the whole. Now, who can tell whether the mediation of Christ for the salvation of the human species, may not be a principle of the kind just now described? And whether it may not contribute to promote the virtue and happiness of all the rational creatures of God to whom it shall be made known, as well as to promote the virtue and happiness of the human species, for whom it was more immediately intended? It is true, we are ignorant at present of the manner in which Christ's mediation will operate among the various systems of God's rational creatures. But when a communication is opened among the different orders of intelligent beings dispersed through the universe, it is reasonable to think that the manner in which the mediation of Christ operateth, in promoting the virtue and happiness of the rational creatures which compose these different systems, will be discovered. And when that period arriveth, the mediation of Christ for the salvation of the human species, will doubtless appear a transaction highly worthy of God to have appointed, and of the Son of God to have accomplished, even by a method so unexpected as his sufferings and death in the human nature.

Upon the whole, from the foregoing views of the human species, which are by no means irrational, this our system, in which the purposes of God respecting us, are brought to pass by trials, and by a scheme of providence, which, for ought we know, have no place any where else in the universe, may exceed all the other systems, so far as to render the scheme of our redemption, and the mediation of so great a person as the only begotten Son of God for accomplishing it, highly worthy of the divine wisdom, notwithstanding the dimensions of the earth, our present dwelling-place, be inconsiderable, compared with the immensity of the creation; and notwithstanding our species may, at first sight, appear inferior to the other rational creatures of God. For, as hath been already shewed, the effects of the mediation of Christ for our salvation, may in many respects be highly beneficial to all God's rational creatures to whom it is made known; to those who inhabit the remotest regions of the universe, and even to such of them as hold the highest ranks in the scale of the creation.

PREFACE

PREFACE

TO THE

PHILIPPIANS.

SECT. I. *Of the Founding of the Church at Philippi.*

PAUL, with his assistants Silas and Timothy, after having preached in most of the countries of the Lesser Asia, were directed by the Holy Ghost to pass over into Europe, in the spring of the year 51, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for their genius and learning. These messengers of God, therefore, loosing from Troas, landed at Neapolis, a city of Macedonia; but making no stay there, they went directly to Philippi, at that time a Roman colony. At Philippi, as the writer of the Acts of the Apostles informs us, chap. xvi. 18. they abode a considerable time and converted many; among whom was Lydia, a native of the city of Thyatira, who now resided in Philippi for the sake of commerce; and the jailor of the prison into which both Paul and Silas were cast. These, with the rest of the converted, afterwards rendered themselves remarkable, by their love to the apostle, and their zeal to advance the progress of the gospel. Feeling themselves unspeakably happy in being brought out of the darkness of heathenism, they conceived, it seems, a strong desire that their countrymen should share in the same felicity. For while the apostle preached in Thessalonica, the metropolis of Macedonia, the brethren at Philippi sent him money twice, that the success of the gospel might not be hindered by its preachers becoming burdensome to the Thessalonians. The same attention they shewed to the apostle, and for the same reason, while he preached the gospel in Corinth, 2 Cor. xi. 9.—These, however, were not the only proofs which the Philippians gave of their good disposition. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in purity, and walked in the holy manner required by its precepts. The Christians at Philippi, therefore, were deservedly much beloved of the apostle. He visited them often as he passed to and from Greece, and in these visits confirmed them in the faith, and gave them much spiritual consolation.

SECT.

SECT. II. *Of the occasion of writing the Epistle to the Philippians.*

The brethren at Philippi, having heard of their spiritual father's imprisonment at Rome, sent Epaphroditus, one of their most esteemed pastors, to that city, to comfort him by making known to him their love, and by supplying him with money, that he might want nothing necessary to render his confinement easy, chap. iv. 18. In making this present to the apostle all the brethren of that church, no doubt, contributed according to their ability; but none more liberally, we may believe than Lydia, who was the apostle's first convert there, and who shewed such attachment to Christ, and such regard to his servants, that she constrained them to lodge in her house, all the time of their first abode at Philippi.—The bishops, likewise, and deacons, (of whom it seems there were several now in that church,) shewed equal forwardness with the other brethren in expressing their respect for the apostle by so seasonable a gift; as may be gathered from his mentioning them particularly in the address of his letter.

This new instance of the Philippians love to their spiritual father, and of their zeal for the gospel, making a deep impression on his mind, he wrote to them the letter in the canon bearing their name, in which he first of all praised them for their faith, and for their earnest desire to contribute to the spreading of the gospel. Next, as news which he knew would be most acceptable to the Philippians, he informed them, that he had preached with great success in Rome, and that his imprisonment, instead of hindering, had furthered the gospel, by making it known even in the palace itself. Then expressed his hopes of being soon released; in which case he promised to visit them; but in the mean time he would send Timothy to comfort them. Also he thanked them in the most handsome manner for their kind remembrance of him, and for their care in supplying his wants. And to make them easy, he told them, that through their liberal gift, he had every thing which his present situation rendered necessary.

From the manner in which the apostle expressed himself on this occasion, it appears that before he received the Philippians present, he was in great want even of necessaries; which may seem strange, considering how numerous and rich the brethren in Rome must have been. But we should remember, that as Paul had not converted the Romans, he did not think himself entitled to maintenance from them: That being a prisoner, he could not work, as in other places, for his own support: That from the churches where enemies and opposers had raised a faction against him, he never would take any thing: And that the

the Philippians were the only church with which he communicated, as concerning giving and receiving. This honour he did them, because they loved him exceedingly, had preserved his doctrine in purity, and always had behaved as sincere Christians.

The excellent character of the Philippians, may be understood from the manner in which this epistle is written. For while most of his other letters contain reprehensions of some for their errors, and of others for their bad conduct, throughout the whole of the epistle to the Philippians, no fault is found with any of them; unless the caution, chap. ii. 3, 4. to avoid strife and vain glory in the exercise of their spiritual gifts, can be called a reprehension. But his letter is employed entirely in commending them, or in giving them exhortations and encouragements, which as Chrysostom long ago observed, "is a strong proof of the virtue of the Philippians, who gave their teacher no subject of complaint whatever." However, though the apostle entertained a good opinion of the Philippians, he by no means wished them to rest satisfied with their present attainments. For he told them that he himself constantly endeavoured to make farther progress in virtue, and ordered them all to walk by the same rule.

The affectionate and encouraging strain in which the letter to the Philippians is written, was owing in part to the good account which Epaphroditus their pastor had given of their behaviour. But, having brought word also, that the Judaizing teachers were endeavouring to introduce themselves among the Philippians, the apostle judged it necessary to put them on their guard against persons, whose whole business was to destroy the purity and peace of the churches. And therefore, in chap. iii. it is observable that the apostle's zeal for the truth, and his great love to the Philippians, led him to speak of these corrupters of the gospel with more bitterness, than in any of his other letters. Perhaps also, he was directed to do so by a particular impulse of the Spirit, who judged it proper that this sharpness should be used for opening the eyes of the faithful, and making them sensible of the malignancy of the false teachers, and of the pernicious tendency of their doctrine.

Sect. III. *Of the Person by whom the Epistle to the Philippians was sent, and of the Time when it was written.*

After Epaphroditus came to Rome, he employed himself with such assiduity in preaching the gospel, and in ministering to the apostle, that through mere fatigue he fell into a dangerous disease, which had well nigh cost him his life. He recovered indeed: But his sickness was of such continuance, and his recovery

very was so slow, that before his health was established, the distress his friends at Philippi were in on his account, was reported to him in Rome, and had made him extremely desirous of returning to them. As soon therefore as it was safe for him to undertake the journey, the apostle dismissed him with this letter, in which he informed the Philippians of Epaphroditus's sickness, and of his longing to return to them. At the same time, bearing testimony to the worthiness of his character, and to his faithful services in the gospel, he not only made apology to the Philippians for their pastor's long absence, but recommended him more than ever to their esteem, and secured him an affectionate reception when he should return. See chap. ii. 25. —30. These circumstances would have proved Epaphroditus the bearer of this letter, although the apostle had not said expressly, ver. 25. "that he judged it necessary to send unto them Epaphroditus."

As to the time when the epistle to the Philippians was written, it is generally believed to have been towards the end of the apostle's confinement. For when he wrote it, he had good hope of being released, chap. i. 25. ii. 24. but did not expect to be set at liberty immediately. For said he, chap. ii. 19. "I hope in the Lord Jesus to send Timothy to you soon, that I also may have good courage when I know your affairs." Wherefore, since Timothy was to bring him an account of the affairs of the Philippians, the apostle certainly expected his return before he himself was released; or at least before he left Italy. From Heb. xiii. 23. we learn, that Timothy was actually sent to Philippi, consequently we may suppose that the apostle, who was released according to his expectation, waited for Timothy's return at some place in Italy, that they might set out together for Judea. And the apostle's release happening as is generally believed in the spring of A. D. 62. the epistle to the Philippians may have been written in the summer or autumn of A. D. 61.

PHILIPPIANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Philippians, with their bishops and deacons, his apostolical benediction, St Paul thanked God for their conversion; declared his persuasion that God would preserve them in the faith to the end of their lives, through the confirmation which the gospel would derive from his sufferings; expressed the most tender affection for them; and prayed God to bestow upon them spiritual blessings, that they might be filled with the fruits of righteousness, ver. 1—11.—In the next place, lest they might have been afraid that his long imprisonment had been hurtful to the gospel of Christ, he assured them that it had contributed to advance that good cause, ver. 12.—insomuch that the gospel was now known in the palace itself, ver. 13.—That the indulgence shewn to him had made many of the brethren more bold in preaching than formerly, ver. 14.—Yet they were not all actuated by laudable motives, ver. 15.—For some preached publicly, merely to enrage the priests and magistrates against him, as the ringleader of the Christians, ver. 16.—But he told the Philippians, he knew that this, through the direction of the Spirit of Christ, would rather contribute to his enlargement, ver. 19.—At the same time he declared his resolution boldly to defend the gospel when brought before the emperor, even although it were to bring death upon himself, ver. 20.—To be continued in life, he told them, would promote the cause of Christ, but to die would be more for his own advantage, ver. 21.—Therefore he was in a strait whether to choose life or death, ver. 23.—Only knowing that his continuing in life would be more for their interest, ver. 24.—he was persuaded he should still live, ver. 25.—In which case he promised to visit them, ver. 26.—In the mean time he exhorted them all to behave suitably to the gospel. And in particular, strenuously to maintain the true doctrine of the gospel, both against the unbelieving Jews and against the heathens, ver. 27.—And to be in no respect terrified by their threatenings, ver. 28.—But to suffer cheerfully for their faith in Christ, ver. 29.—After the apostle's example, ver. 30.

NEW TRANSLATION.

CHAP. 1. 1 Paul and *Timothy*,[1] *servants*[2] of Jesus Christ, to all the saints (48.) in Christ Jesus *who* are *in* Philippi, with the bishop and deacons :[3]

COMMENTARY.

CHAP. I. 1 *Paul and Timothy, servants of Jesus Christ* in the gospel, *to all the believers in Christ Jesus who are in Philippi, with the bishops and deacons :*

Ver. 1.—1. *Paul and Timothy.* See preface to 1 Thessalonians, sect. 2. where the reason of Paul's inserting Timothy's name in the inscription of several of his epistles, although he was no apostle, is explained.—For Timothy's history and character, see pref. to 1 Tim.

2. *Servants of Jesus Christ.* Δουλοι, literally *bondmen, slaves.*—This appellation was given to the chief ministers of the Eastern princes.—Wherefore, it may be considered as an honourable title, as was observed Rom. i. 1. note 1. Or, this appellation Paul and Timothy took perhaps to express the labours and hardships which they were undergoing in the service of Christ.—In writing to the Philippians, Paul had no occasion to assert his apostolical authority. There were no dissentions among them, and all of them loved and obeyed him sincerely as an apostle of Christ.

3. *With the bishops and deacons.* The Syriac translator hath rendered this : *Senioribus et ministris.* That the apostle ordained bishops and deacons in all the churches which he planted I think evident from Acts xiv. 33. where they are called by the general name of *elders.* That there were such at Ephesus, appears from Acts xx. 17. 28. where the *elders* of that church are expressly called *bishops.* Farther, Galat. vi. 6. *The instructor* is mentioned as a stated office in the church : And 1 Thess. v. 12, 13. *The presidents* are spoken of : And Col. iv. 17. Archippus is said to have received *a ministry in the Lord* among the Colossians.—The apostle did not mention the bishops and deacons in the inscription of his other epistles. But there were reasons for mentioning them in this epistle, and for omitting them in the rest. It was a letter of thanks to the church at Philippi for the present of money they had sent him ; and in making the collections for that purpose, the bishops and deacons may have shewn such forwardness as merited this mark of respect and gratitude. His letters to the other churches were all concerning points of faith and practice ; and therefore they were not addressed to the bishops and deacons, lest they might have imagined these writings were their property, and that it belonged to them to communicate what part of them to the people they thought fit ; or at least to interpret them according to their own fancy : a claim which the bishops in aftertimes set up. To prevent that abuse, and to give the people the property of his inspired epistles, and to teach them to read them, and to judge for themselves concerning their true meaning, they were all inscribed to the churches, or to the saints in gene-

2. *May grace be to you and peace from God, our* common *Father*, whether we be Jews or Gentiles, *and from the Lord Jesus Christ*, by whom the Father dispenses these blessings.

3 *I thank* the true *God, who is the object of my worship, as often as I think of you*, (Rom. i. 8. note 1.)

4 *Always in every prayer of mine for you all, with joy making prayer* to God that he would bestow on you every blessing.

5 In particular, I thank God *for your perseverance in the gospel from the first day till now*, ye having neither through fear of persecution relapsed unto heathenism, nor through the hearts of false teachers gone over to Judaism.

2 Grace *to* you, and peace (Rom. i. 7. notes 3, 4.) from God our Father, and FROM the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,[1]

4 (Always in every prayer of mine for you all, with joy, making *prayer*.)

5. (Επι, 190.) For your fellowship [1] in the gospel from the first day *till* now:

ra'. Besides, though they were first delivered to the bishops, or presidents of the particular churches for whose use they were designed, it was not left to them to communicate the contents of these letters to the people by word of mouth; but they were ordered to read them in the apostle's own words to all the holy brethren, 1 Thess. v. 27. and such as chose it, might, no doubt, take copies of them for their own use.

Ver. 3. *Upon every remembrance of you.* Επι παση τη μνειᾳ ὑμων. This Pierce thinks should be translated, *For all your kind remembrance*, namely *of me*. And in his note he saith, "Paul seems to thank God, not for his own remembrance of them, or the mention made of them to him, but for their remembrance of him, and the kind supplies they had sent him."

Ver. 5. *For your fellowship in the gospel.* The apostle thanked God for the attention with which the Philippians heard the gospel; and for the readiness of mind with which they embraced it: and for their perseverance in the profession of it, in opposition both to the heathens and to the Jews: for I think all this is included in the phrase, *fellowship in the gospel*.—The Greek commentators by κοινωνια εις το ευαγγελιον, *fellowship in the gospel*, understand the presents of money sent by the Philippians to the apostle, whereby he was enabled to preach the gospel to the Thessalonians without expence. This sense of the phrase Pierce hath adopted. And it must be acknowledged that good works of this sort are called by Paul κοινωνια, 2 Cor. viii. 4. Yet as the readiness of mind with which the Philippians received the gospel, and their stedfastness in the possession of it, were subjects of thanksgiving which better deserved to be often mentioned by the apostle in his prayers, than their present

6. Being *persuaded* of this very thing, that he *who* hath begun in you a good work, will *be completing* IT until the day of Jesus Christ :[1]

6 And that ye will persevere I have no doubt ; *being persuaded of this very thing, that God who hath begun in you a good work* of faith and love, *will be completing it till the day of death ;* when Christ will release you from your trial, (Pref. 2 Thess. sect. iv.)

7 *As* it is *just* for me to think this (ὑπὲρ, 307.) *concerning* you all, because I have you in my heart, *both in* my bonds *and MY defence*, and confirmation of the gospel ;[1] *ye all being joint* partakers of my grace.

7 I express my charitable persuasion of your perseverance with the more boldness, *as it is reasonable for me to entertain this hope concerning you all, because I have your perseverance sincerely in view, both in my sufferings, and in my defence* before the emperor, *and in the confirmation of the gospel* by miracles : *Ye all being* thus *joint partakers* of the benefits *of my grace* of apostleship faithfully executed.

8 For God is my *witness that I vehemently* long after you all, *with* the bowels of Jesus Christ. (See Ess. iv. 34.)

8 Ye cannot doubt that in the whole of my conduct I have your perseverance in view : *For I call God to witness that I vehemently love you all, with an affection like that wherewith Jesus Christ loved mankind.*

present of money to him, though very liberally bestowed, I have no doubt that it is what he meant by their *fellowship in the gospel*. Besides this interpretation agrees better with the context than the other. See ver. 6. note.

Ver. 6. *Who hath begun in you a good work, will be completing it until the day of Jesus Christ.* According to Pierce, the *good work* of which the apostle speaks, is that which the Philippians performed, by sending his money once and again while he preached in Thessalonica, Philip. iv. 16. But the hope and wish which he here expressed, that God who had begun that good work in the Philippians, would continue completing it until the day of Jesus Christ, forbids this interpretation. For so far was the apostle from wishing to have more money from the Philippians, that he wrote to them, chap. iv. 18. " Now I have all things and abound. I am filled, having received from Epaphroditus the things sent by you."

Ver. 7. *Because I have you in my heart, both in my bonds, and my defence and confirmation of the gospel.* Here the apostle declared that his sincere desire of the perseverance of the Philippians, and of all his other converts, in the true faith of the gospel, animated him both to suffer imprisonment, and to defend his own character, and to confirm the doctrine of the gospel with boldness, before the emperor to whom he had appealed, because he knew they all would reap great benefit

9 *Moreover this I pray, that your* good work of *love* to Christ and to all mankind, *still more and more may increase through* your increasing *knowledge* of the doctrines of the gospel, *and* through your increasing *sense* of the excellency of its precepts;

10 *In order that ye may approve the things which are excellent; and that ye may continue sincere* in the profession and practice of the gospel, *and without occasioning others to stumble* by your apostacy, *until the day of Christ;* the day of your death.

11 And then like trees of righteousness planted of the Lord, Is. lxi. 3. be *laden with the fruits of righte-*

9 And this I pray, that your love *still more and more* may abound[1] *through* knowledge, (και παση αισθησει) and *all MORAL feeling:*

10 *In order that* ye may approve *the* things *which* are excellent;[1] *AND* that ye may be sincere,[2] and without *occasioning stumbling*,[3] *until* the day of Christ;

11 *Filled* with the fruits of righteousness, which ARE *through* Jesus

benefit from his executing his apostolical office with faithfulness; and in particular, that it would contribute to the perseverance of the Philippians in the faith of the gospel, through the assistance of Christ, of which he had expressed the strongest persuasion.

Ver. 9. *Your love still more and more may abound.* The Philippians hath shewed great love to mankind in so earnestly desiring the conversion of the Thessalonians. Here the apostle prayed that their love to mankind might still more and more abound.

Ver. 10.—1. *That ye may approve the things which are excellent.* Εις το δοκιμαζειν υμας τα διαφεροντα. This Pierce thinks should be translated, *That ye may try the things which differ*; the apostle's meaning being "that the Philippians should compare his doctrine and course of life and the Judaizers together, that they might judge to which of them to adhere."

2. *And that ye may be sincere.* Ειλικρινεις, from ειλη or ελη, the shining or splendour of the sun, and κρινειν, Parkhurst's Dict. Properly it denotes such things as on being examined by the brighest light, are found pure and without fault. In the New Testament it is applied both to men's temper of mind and to their conduct: Elsner hath shewed that it is used in that sense also by heathen writers. Having said, ver. 9. *This I pray, ινα, that your love may yet more and more abound*, &c. he adds a new petition in this verse, *ινα, that ye may be sincere*: for the word προσευχομαι, *I pray*, must be understood as repeated. This is shewed by adding the word *and* in the translation.

3. *Without occasioning stumbling.* This transitive sense, απροσκοπος, hath 1 Cor. x. 32. Απροσκοποι γινεσθε, *Be ye no occasion of stumbling, neither to the Jews, nor to the Greeks, nor to the church of God.* See 2 Cor. vi. 3.

Ver.

Christ, *to* the glory and praise of God.

12 *Now I wish you to know*, brethren, that the things *which have befallen* me[1] have *turned* out rather *to* the *advancement* of the gospel.

13 (Ὥστε, 330.) *For* my bonds, (ἐν, 164.) *on account* of Christ, are *become* manifest in the *whole* palace, [1] and IN all other PLACES. [2]

ousness, which are produced *through* faith in *Jesus Christ to the glory and praise of God*, who by that faith makes men fruitful in righteous works.

12 *Now* lest ye should be grieved at my confinement, thinking the cause of Christ will suffer thereby, *I wish you to know, brethren, that the things which have befallen me, have turned out rather to the advancement of the gospel* than to its hinderance.

13 *For my bonds on account of* preaching *Christ*, and not on account of any crime, *are well known in the* whole palace, and in all other places of the city, by means of the persons I have converted in the palace and elsewhere.

Ver. 12. *The things which have befallen me.* Τα κατ' εμε, literally *the things relating to me:* The apostle means his being sent a prisoner to Rome, and his being kept in bond there, together with all the evils which had befallen him during his confinement.

Ver. 13.—1. *Are well known in the whole palace.* Πραιτωριῳ. In Rome *the prætorium* was the place where the prætor determined causes. More commonly, however, it signified a place without the city, where the prætorian cohorts or regiments of guards were lodged. In the provinces, the governor's palace was called *the prætorium*, Mark xv. 16. both because the governors administered justice in their own palaces, and because they had their guards stationed there. Of this use of the word, we have an example, Mark xv. 16. See also Acts xxiii. 35. Wherefore, though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote, were done in Rome, he uses the word *prætorium* in the provincial sense to denote *the emperor's palace*, because he wrote to persons in the provinces.—The knowledge of the true cause of the apostle's confinement, may have been spread through the palace by some Jewish slaves in the emperor's family, who happening to hear Paul in his own hired house, were converted by him. At this time Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, *De vita sua*, who tells us he was introduced to the empress Poppæa by means of a Jewish comedian.—Such of the slaves in the palace who had embraced the gospel, whether heathens or Jews, would not fail to shew the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment; that it was for no crime,

14 *And many of the brethren in the Lord,* (πεποιθοτας,) *being assured* of the truth of the gospel *by my* courage in suffering *imprisonment for it, have* themselves *become much more bold,* than before, *to preach the gospel without fear.*

14 And many of the brethren in the Lord, *being assured* by my bonds, *have become* much more bold to speak the word [1] without fear.

15 But they are not all equally sincere: For *some indeed even from envy* of my success, and from *a contentious disposition, and some also from good will* to the cause itself, *preach* Jesus *Christ* as the king expected by the Jews.

15 Some, indeed, even *from* envy and strife, and some also *from* good will, preach Christ. [1]

crime, but only for preaching a new scheme of doctrine. And as it was now fashionable among the Romans to indulge a passion for philosophy; and many of them had a strong curiosity to be informed of every new doctrine which was broached, and every strange occurrence which had happened in the provinces, it is not unreasonable to suppose that the brethren in the palace would explain the Christian religion to the emperor's domestics, and relate to them the resurrection of its author from the dead; and that some of them who were of high rank, strongly impressed with their religion, embraced the gospel. These, with the persons who converted them, are *the saints of Cæsar's household*, mentioned chap. iv. 22. as saluting the Philippians.

2. *And in all other places.* The Christians at Rome were numerous before the apostle's arrival: But their number was greatly increased by his preaching, and by the preaching of his assistants. It is no wonder then, that in all places of the city, the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known.

Ver. 14. *The Word.* The Alexandrian, Clermont, and other MSS. together with the Syriac and Vulgate versions, read λογον τȣ Θεȣ, *the word of God.*

Ver. 15. *Some indeed even from envy and strife—preach Christ.* By *Christ* here, we are not to understand that corrupt gospel which the Judaizers preached, who made circumcision necessary to salvation. For of that gospel the apostle would not say, as he does ver. 18. *I rejoice that Christ is preached.* Neither would he call it *the word*, as in ver. 14. Wherefore, by *preaching Christ* I think he meant, their preaching Jesus as the Christ, that is, as the long expected Messiah, or King of the Jews. Of all the doctrines of the gospel this was the most offensive to the Romans; for which reason the unbelieving Jews commonly made use of it, to enrage the heathen rulers against the Christian preachers; Acts xvii. 7. "These all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus. 8. And

16 *Now they who from strife preach Christ, DO IT* not sincerely, *thinking* to add affliction to my bonds.

16 *Now they who from contention preach Christ, do it not with the holy design* of advancing the cause of Christ, *but thinking to encrease the miseries of my imprisonment*, by enraging the magistrates against me as drawing the people from their allegiance to Cæsar.

17 But *they who PREACH from* love, *DO IT SINCERELY*, (See ver. 16.) knowing [1] that I am *placed* for the defence of the gospel. [2]

17 *But they who preach from love, do it with the holy design* of spreading the gospel, not regarding the evils which may befal me, well *knowing that I am placed* here *to defend the gospel* by suffering, as well as by preaching.

And they troubled the people and the rulers of the city when they heard these things." According to this sense of preaching Christ, what the apostle saith, ver. 16. is easily understood: *They who from strife preach Christ, do it not purely thinking to add affliction to my bonds.* The Judaizing teachers preached Jesus truly, saying, as Paul himself said in the synagogue of Thessalonica, Acts xvii. 3. *This Jesus whom I preach to you is the Christ.* But they did this not purely, but with an intention to enrage the Roman magistrates against Paul their prisoner, as the ringleader of the Christians, that being put to death they might without opposition inculcate the necessity of circumcision.

It seems, the liberty, which the apostle at this time enjoyed in Rome, of preaching in his own hired house, and the indulgence granted to him in other respects, emboldened many to preach the gospel in Rome more publicly than they had hitherto done. But the motives which animated some of these preachers were not holy. They envied the apostle's success, and wished to rival him in recommending their own corrupt form of the gospel. Besides, being enraged against him as an enemy to the law, they hoped, by preaching Jesus as Christ the king of the Jews, to provoke the Roman magistrates to put Paul to death. Thus they preached Christ both from envy and from strife.

Ver. 17.—1. *Knowing.* The Judaizers thought to add affliction to the apostle's bonds, ver. 16. but were disappointed. Whereas, they who preached purely, knew certainly that the apostle was sent to Rome to defend the gospel by suffering for it.

2. *For the defence of the gospel.* As the apostle's imprisonment was occasioned by the hatred which the unbelieving Jews bare to him, on account of his preaching salvation to the Gentiles through faith, without requiring them to obey the law of Moses, some are of opinion, that *the gospel*, in this passage, means the doctrine of salvation through faith without obedience to the law. But although

18 *What then?* (See Essay iv. N° 98.) *am I grieved* because the Judaizing brethren preach the gospel with an intention to increase my sufferings? No. *For in whatever manner, whether hypocritically, or sincerely Christ is preached even in this* that Christ is preached *I rejoice, yea and will rejoice.*

19 *For I know that this* preaching of Christ, instead of increasing my afflictions, *will turn out to me for deliverance through your prayer, and*

18 What then? *AM I SORRY? No. But in whatever manner*, whether in pretence or in truth, [1] Christ is preached, *even in this I rejoice*, yea, and will rejoice. [2]

19 For I know that this *will* turn out to *me for salvation* [1] through your prayer, and (επιχο-

that doctrine is in other passages called *the gospel*, I rather think *the gospel*, in this verse, means what the apostle had expressed, ver. 15. *by preaching Christ*, preaching him as the king expected by the Jews. For the preaching of Christ in this sense, might, as the apostle supposed, be done by some *from strife*, with a view to render him obnoxious to the Roman magistrates; an end which they could not accomplish by preaching salvation through faith: And others might preach Christ from love, although they foresaw it would increase the apostle's affliction, because they knew he was appointed to defend the gospel by his sufferings, as well as by his preaching. He therefore added, ver. 18. That from whatever motive Christ was preached as Messiah the prince, it was matter of rejoicing to him.

Ver. 18.—1. *Whether in pretence, or in truth.* Because *truth* is here opposed to *pretence*, it doth not follow, that *preaching Christ in pretence*, means preaching false doctrine concerning Christ. For the apostle could not rejoice that Christ was preached in that manner. *Truth* and *pretence* here, relate not to the matters preached, but to the views of the preachers. The Judaizers preached the truth concerning Christ, when they affirmed him to be the Jewish Messiah. But they did this, not sincerely to bring the Jews to believe on him, but to provoke the magistrates to put Paul, the chief preacher of that doctrine, to death. Others, however, preached Christ as the Jewish Messiah, sincerely, intending to bring both Jews and Gentiles to believe on him. But from whatever motive Christ was preached, according to his true character, it was matter of joy to the apostle.

2. *Even in this I rejoice, yea, and will rejoice.* The love which the apostle bare to Christ, had extinguished in his mind resentment, pride, self-love, and all other evil passions; in so much, that his greatest joy resulted from the advancement of the gospel, even though it was promoted by his enemies.

Ver. 19. *Will turn out to me, εις σωτηριαν, for salvation.* This is one of the instances in which the word σωτηρια, *salvation*, is used by the inspired writers, for deliverance from temporal evils. See Acts

vii.

ἐπιχορηγίας, the leading) *the direction* of the Spirit of Jesus Christ.

20 *Agreeably* to my earnest expectation and *hope*, that in nothing I shall be ashamed, but THAT with all boldness, as *at all times*, so now also, Christ *will* be magnified in my body, whether *by* life, or by death.[1]

21 For to me to live IS Christ, (καὶ, 205.) *but* to die IS gain.

22 *Now*, if I live in the flesh, [1] this IS the fruit of my work. (Καὶ, 211.) Yet what I *should* choose I *do not know*.

the direction of the Spirit of Jesus Christ, who will stir up some who are converted by these preachers, to use means for my release.

20 I say so, *agreeably to my earnest expectation and hope, that in no part of my conduct I shall be ashamed; But that with all boldness* preaching the kingship of Christ *as at all* former *times, so now also* in presence of the emperor, *Christ will be magnified in my body, whether by* preserving my *life*, that I may publish still more extensively his authority as king; *or by* allowing me to be put to *death* for the confirmation of that doctrine.

21 *For to me to live is* for the honour of *Christ* who preserves me, and for the advancement of his cause; *but to die will be gain* to myself.

22 *Now if I live in the flesh* afflicted and persecuted, *this* which I have mentioned concerning the honour of Christ, and the advancement of his cause, *is the fruit of my work* in the flesh. *Yet what I should choose* whether life or death, *I do not know*.

vii. 25. xxvii. 34.—In this verse, the apostle expressed an hope that when the preaching of Christ as the king of the Jews came to be reported in the palace, the emperor's domestics, who were Christians, would take occasion to explain the spiritual nature of Christ's kingdom, and make all in the palace sensible, that Paul was no enemy to Cæsar, nor a mover of sedition; and so contribute to his release.

Ver. 20. *Christ will be magnified in my body*, &c. The apostle's meaning is, that the power of Christ would be magnified in his body, either by delivering him from so great a danger of death, or by enabling him to suffer martyrdom with fortitude.

Ver. 22.—1. *Now if I live in the flesh.* In the scripture style, *flesh* includes the idea of weakness and affliction. Ess. iv. 43. Wherefore, *to live in the flesh*, is to live burdened with those afflictions to which men are subject by means of the body.

2. *Yet what I should choose, I do not know.* The original word γνωρίζω, commonly signifies *to make known.* But here, as in Job xxxiv. 25. LXX. it signifies simply *to know*; as it doth likewise in

23 *For I am straitened of the two, having a strong desire to be with Christ, because that is by much far better* for me, than to continue in life, bearing the toils and evils to which I am daily exposed while preaching the gospel.

24 *Nevertheless, to abide in the body is more needful for you* and the rest

23 For I am *straitened of the* two, having a *strong desire* to depart, [1] and *be* with Christ, (Γαρ, 90.) *because THAT is by much far better.* [2]

24 (Δε, 100.) Nevertheless, to abide in the

a passage of Isocrates, Ad Nicoclem, which Pierce hath quoted in his note on this verse. The apostle knew that it was far better for him, in respect of immediate happiness, to be with Christ, than to remain in the flesh. Yet he was in a strait what he ought to choose, because his life, though burdensome to himself, was very necessary to the Philippians, and to all the Gentile churches, of whose privileges he was the strenuous defender.

Ver. 23.—1. *Having a strong desire,* εις το αναλυσαι, *to depart.* The simple word λυειν, signifies, *to loose from a port,* and the compound word αναλυειν, *to return to port.* Hence it is used to express one's *returning from a feast,* Luke xii. 36. And because on such occasions people were commonly joyful, the stoics, whose philosophy taught them to die chearfully, made use of the word αναλυειν, to signify *to die;* in which sense it is used likewise, 2 Tim. iv. 6. Or it may be translated, *to return*; namely, to God.

2. *And be with Christ, which is,* πολλω μαλλον κρειτσον, *by much far better.* Vulgate, *Multo magis melius.* This is the highest superlative which it is possible to form in any language.—From what the apostle saith here, we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection. For if he had known of any such state, he would have thought it better to live and promote the cause of Christ and of religion, than by dying to fall into a state of absolute insensibility. —Besides, how could he say that he had a desire to be with Christ, if he knew he was not to be with him till after the resurrection? See 2 Cor. v. 8. note. Rom. xiv. 9. note 2.—The use of philosophy, it hath been said, is to teach men to die. But, as Fielding has observed, one page of the gospel is more effectual for that purpose, than volumes of philosophy. The assurance which the gospel gives us of another life, is to a good mind a support, much stronger than the stoical consolation, drawn from the necessity of nature, the order of things, the emptiness of our enjoyments, the satiety which they occasion; and many other such topics, which, though they may arm the mind with a stubborn patience in bearing the thought of death, can never raise it to a fixed contempt thereof, much less can they make us consider it as a real good, and inspire us with the desire of dying; such as the apostle on this occasion strongly expressed.

Ver.

flesh, is more needful for you.

25 And, *being firmly persuaded of this*, I know that I shall *live* [1] *and abide some time* with you all, (εις την υμων προκοπην και χαραν της πιστεως, 19.) for *the advancement of the joy of your faith.*

26 AND that your *boasting concerning me in Christ Jesus, may abound through* my coming again to you. [1]

27 Only (πολιτευεσθε) *behave ye worthy of the* gospel of Christ: that, whether *coming and seeing you*, or *being absent*, I *shall*

who have embraced the gospel; on which account I am willing to forego my own interest.

25 *And being firmly persuaded of this*, that it is for your advantage that I live a while in the body, *I know that I shall live and abide sometime* occasionally *with you all, in order to the advancement of the joy* arising from *your faith*, which will be strengthened by my deliverance from confinement, and by my continuing my apostolical labours among you, as opportunity offers.

26 *And that your boasting, concerning me as an apostle of Christ Jesus, may be the greater through my coming again to you:* For it will shew that I have defended the gospel successfully before my judges, and will afford me a further opportunity of instructing you.

27 *Only*, in gratitude to God for advancing your faith and joy by continuing me in life, *behave suitably to the gospel of Christ, that whether coming and seeing you, or being*

Ver. 25. *I know that I shall live, and abide some time with you all.* His expectation of living, is a proof that the apostle wrote this letter towards the end of the second year of his imprisonment. See also chap. ii. 24. Perhaps his hope arose from his knowing, that the Christians in Cæsar's household were now endeavouring to procure his release. Or it might be discovered to him by revelation that he would be released.—In the commentary, I have explained συμπαραμενω πασιν υμιν, thus, *I shall abide some time* occasionally *with you all;* because, as Pierce observes, it is not to be thought that the apostle meant to tell the Philippians, that he would fix his abode with them, and leave off travelling among the churches which he had planted.

Ver. 26. *That your boasting concerning me in Christ Jesus, may abound through my coming again to you.* When the Philippians boasted in Paul as a chief apostle of Christ, the Judaizers, as Pierce observes, affirmed, perhaps, that his long imprisonment was a proof of his being deserted of Christ. If so, his coming to them again would effectually overturn that argument, and shew that their boasting in him as an approved apostle, was well founded.

Ver.

absent I shall hear of your affairs I may find that ye stand firm in one mind, and as animated with one soul, jointly wrestling for the faith of the gospel against the Jews who would seduce you to obey the law; and against the heathens, who by persecution endeavour to make you relapse into idolatry.

hear of your affairs, *I MAY FIND* that ye stand fast in one spirit, [1] with one *soul, jointly contending* [2] for the faith [3] of the gospel;

28 *And* shew that ye are *not terrified in any shape by* the unbelieving Jews and Gentiles *your adversaries*, though numerous and powerful: *which* fortitude *to them indeed is a demonstration of your damnation*, because they consider it as obstinacy in error, *but to you* it is a clear proof *of* your *salvation, and that from God* himself.

28 And *not terrified in any thing* by your adversaries: which *to them indeed is a demonstration* of perdition [1], but to you of salvation, and that [2] (ἀπὸ) *from* God.

29 *For to you, this with respect to Christ hath been graciously given* by

29 For *to* you (τὸ ὑπὲρ Χριστοῦ, 71. 310.) *this with*

Ver. 27.—1. *That ye stand fast in one Spirit.* Beza's note on this clause is, "*Standi* verbum athletis convenit gradum servantibus, a quibus sumpta est translatio:" then adds, "by *the Spirit*, I understand the Holy Spirit." But the subsequent clause doth not suit this interpretation.

2. *Jointly contending.* Συναθλοῦντες. This word denotes the action of the combatants in the Olympic games, called Ἀθληταὶ, *Athletæ*. It signifies the greatest exertions of courage and strength.

3. *For the faith of the gospel.* So τῇ πίστει, is rightly translated in our English version; being the dative of the object, and not of the instrument. By *the faith of the gospel*, some understand *the doctrine of salvation by faith, without obedience to the law of Moses.* But I think the apostle's expression is to be understood in a more general sense, for the whole of the gospel taken complexly, which the unbelieving Jews and heathens endeavoured to overturn, not only by argument, but by persecuting the Christians.

Ver. 28.—1. *Which to them indeed is a demonstration of perdition.* The firmness with which the Philippians refused to obey the law of Moses was considered, not only by the unbelieving Jews, but by the Judaizing Christians, as a proof of their damnation.—In like manner, the resolution with which the Christians refused to join the heathens in their worship, was considered by the heathens as an obstinacy in atheism which would bring on them eternal punishment in Tartarus.

2. *And that.* Καὶ τοῦτο, supply πρᾶγμα, *and that thing*, that clear proof. See Ephes. ii. 8. note 2.

Ver.

respect to Christ [1] *hath been graciously* given, [2] not only to believe on him, but also to suffer for *him*.

30 Having the *very same* conflict [1] *as* ye saw [2] in me, and now hear TO BE in me. [3]

God, *not only to believe on him, but also to suffer for him;* so that being thus enlightened and strengthened of God, ye can have no doubt of your salvation.

30 Your sufferings, though common, are not light. *Ye sustain the very same persecution as ye saw me suffer in your city, and now here I suffer* in Rome.

Ver. 29.—1. *This with respect to Christ.* So the clause τὸ ὑπὲρ Χριστοῦ, may be translated: the article τὸ being put for the demonstrative pronoun, Ess. iv. 71.—Or ὑπὲρ Χριστοῦ, may be translated, *for Christ*, that is, for the honour of Christ.

2. *Hath been graciously given*; or, *given as a favour.* So ἐχαρίσθη properly signifies. St Paul wished the Philippians to consider their sufferings for Christ as an honour, and to rejoice in them. Thus it is said of the apostles, Acts v. 41. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

Ver. 30.—1. *Having the very same conflict.* Ἀγῶνα. This is the generic name by which the Greeks expressed all the different combats in their sacred games. And because in these combats the athletes struggled long and hard for victory, the word was applied to express any sort of evil to which men exposed themselves in the course of their pursuits.

2. *As ye saw.* Οἷον εἴδετε, *As ye see.* But the present is put for the past time. See Ess. iv. 13.—The conflict which the Philippians saw in the apostle, was that which he sustained on account of the damsel who had the spirit of divination, and whose masters got the apostle scourged and put in the stocks. Besides, on his second coming to Philippi, after his long residence at Ephesus, he suffered other afflictions, of which the Philippians also were witnesses, 2 Cor. vii. 5.

3. *And now hear to be in me.* Of the apostle's present conflict with the unbelieving Jews, the Judaizing teachers, and the heathen magistrates, in Rome, the Philippians had heard a full account from some of the brethren who had come from Rome to Philippi.—The very same conflict the Philippians themselves sustained; for they were persecuted for the gospel; and their bitterest persecutors were their own countrymen.

CHAP. II.

View and Illustration of the Matters contained in this Chapter.

THE apostle in the preceding chapter having exhorted the Philippians to walk worthy of their Christian profession, by maintaining the faith of the gospel, and by living in concord by

with one another, he, in the beginning of this chapter besought them all, by every thing most affecting in the Christian religion, to complete his joy, ver. 1.—by being alike disposed to maintain the faith of the gospel, and by cultivating the same mutual love, and by minding one thing, namely, the promoting the honour of Christ, ver. 2.—And for that purpose, he counselled them in the exercise of their spiritual gifts, to avoid strife and vain glory, and to cultivate an humble disinterested temper of mind, ver. 3, 4.—after the example of Christ, ver. 5.—who though he was in the form of God, and knew that he was entitled to like worship with God, ver. 6.—divested himself of these honours, and took the form of a servant, by becoming man, ver. 7.—In which state he humbled himself still farther, by suffering death, even the death of the cross, for the salvation of the world, ver. 8.—But on that account, God hath exalted him in the human nature, to the dignity of *Saviour*, which is above every dignity possessed by angels in heaven, or by men upon earth, ver. 9.—and in the same nature hath exalted him to the office of *Lord*, or governor, over every thing in heaven, and earth, and hell, ver. 10.—But all to the glory of God the Father who exalted him, ver. 11.

After proposing this great example of humility, obedience, and reward, the apostle very properly exhorted the Philippians to work out their own salvation, by imitating Christ's humility and obedience, ver. 12.—Not discouraged with the difficulty of the undertaking, because God worketh in men both to will, and to work effectually, ver. 13.—Then mentioned certain duties, to which the Philippians were to be especially attentive: ver. 14—16.—Assuring them, if it were necessary for the perfecting of their faith and holiness, that he was willing to die for them, ver. 17, 18.

Next he informed them, that he hoped to be able to send Timothy to them soon; who, by bringing back word of their perseverance in the faith, and of their progress in holiness, would comfort him in his bonds, ver. 19—23.—and that he was firmly persuaded he should come himself to them, ver. 24.—In the mean time he judged it necessary to send Epaphroditus with this letter, ver. 25.—Because he longed to see them, being grieved that they had heard of his sickness, ver. 26.—of which the apostle gave them a particular account; ver. 27.—and told them that he had dismissed Epaphroditus, as soon as he was fit for the journey, that they might rejoice on seeing him again, ver. 28.—Having thus apologized for their pastor's long absence, the apostle exhorted the Philippians to receive him with joy, and to esteem him highly, ver. 29.—on account of the zeal and diligence he had shewed in the work of the gospel, and in ministering to the apostle's necessities, ver. 30.

NEW

NEW TRANSLATION.

CHAP. II. 1 (Ουν) *Wherefore*, if THERE BE any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, (see Rom. xv. 30.) if any bowels (34.) and *tender* mercies,

2 (Πληρωσατε, see Col. ii. 9. note 1.) *Complete* ye my joy *BY THIS*, (ινα) that ye be *alike disposed*, [1] having the same love, *joined in soul, minding one thing* [2].

COMMENTARY.

CHAP. II. 1 *Wherefore*, since ye saw me suffer in your city for the gospel, and hear that I am now suffering for it in Rome, *If there be any consolation in Christ* to them who suffer for him, *If* such receive *any alleviation of their griefs from the love which their brethren bear to them, If any relation be established among the disciples of Christ by their partaking of the gifts of the Spirit, If* there be in his disciples *any affectionate sympathy, and tender feelings of compassion* towards the afflicted for his sake,

2 *Ye* ought to *complete my joy* who have suffered so much to make you partakers of these blessings: And do it *by this, that ye be alike disposed* to maintain the faith of the gospel, *having the same* sincere *love* towards one another, and being *united in soul*, so as to *mind* this *one thing*, the honour of Christ your master.

Ver. 1. *If there be any consolation in Christ.* This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in Christ, 2 Cor. i. 4.

Ver. 2.—1. *That ye be alike disposed.* Beza supposing το αυτο φρονητε, to be the same with το εν φρονουντες, in the end of the verse, considers the former phrase as a general direction, of which, the clauses which follow, are the particulars. But, in my opinion, the direction in the beginning of the verse refers to ver. 27. of the preceding chapter, where the Philippians were exhorted *with one soul jointly to contend for the faith of the gospel*; whereas their *minding one thing* refers to their avoiding strife and vain glory in the exercise of their spiritual gifts, as mentioned ver. 3. of this chapter. See the following note.

2. *Minding one thing.* The word φρονειν, sometimes denotes an act of the understanding, Acts xxviii. 22. "We desire to hear of thee, α φρονεις, what thou thinkest."—Gal. v. 10. "That ουδεν αλλο φρονησετε, ye will think nothing differently."—Sometimes it denotes an act of the will. Philip. iv. 2. "Euodia I beseech, and Syntyche I beseech, το αυτο φρονειν, to be of the same good disposition."—Philip. ii. 5. τουτο γαρ φρονειτω, "Let this disposition be in you which was even in Christ." Hence the Greeks used the word φρενες, to denote *the affections*.—Farther, as an operation of the will, φρονειν, signifies to set one's affections on an object, so as to use every means

3 For which end *do nothing* in the exercise of your spiritual gifts, *through strife or vain glory, but by a humble behaviour* towards every one, shew that ye *reckon others better than yourselves*, especially if they fill higher stations, or possess more eminent gifts.

3 *Do nothing* through strife or vain-glory; [1] but *in humbleness* of mind *reckon one another* better [2] than *yourselves*.

4 *Look not every one on his own good qualities* only, so as to fancy that he ought to regard his own interest preferably to that of others: *But every one* should *also* look *on the good qualities of others*, and advance their interest.

4 Look not every *one* on his own things, but every *one* also on the things of others.

5 *Wherefore*, in your behaviour towards others, *let this* humble benevolent *disposition be in you which was even in Christ Jesus*,

5 (Γαρ, 93.) *Wherefore*, let this *disposition* [1] be in you which was *even* in Christ Jesus;

6 *Who*, before he was made flesh, *being in the form of God, did not think*

6 Who being in the form [1] of God, *did not*

in one's power to obtain it, Col. iii. 2. Τα ανω φρονειτε, "Set your affections on things above," and endeavour to obtain them.—Philip. iv. 10. "I rejoiced that now at length, ανεθαλλετε το ὑπερ εμου φρονειν, ye have made your care of me to flourish again." In such cases φρονεω, hath the same meaning with φροντιζω, *curo*. See Tit. iii. 8.

Ver. 3.—1. *Do nothing through strife, or vain glory.* This, with what follows, was written to caution the Philippians against strife and vain glory in the exercise of their spiritual gifts; faults which the brethren at Corinth and Rome had fallen into.

2. *But by humility reckon one another better than yourselves.* The apostle does not mean that we should reckon every person without distinction, superior to ourselves in natural talents, acquired gifts, or even in goodness; but that we should, by a humble behaviour, acknowledge the superiority of those who are above us in station, or office; or who we are sensible excel us in gifts and graces. For general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.

Ver. 5. *Wherefore let this disposition.* &c. Τουτο γαρ φρονεισθω εν ὑμιν ὁ και εν Χριστῳ, literally, *Let this be desired by you, which was* desired *even by Christ.* See ver. 2. note 2.

Ver. 6.—1. *Who being in the form of God.* As the apostle is speaking of what Christ was before he took the form of a bond-man, *the form of God*, of which he is said, ver. 7. to have divested himself when

think it robbery [2] to be *like* [3] *God.*	*it a robbing God* of his glory, *to be like God,* an object of worship to angels and men in his original state.

when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither Erasmus's opinion, that *the form of God* consisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles, is well founded. For Christ did not divest himself either of the one or the other, but possessed both all the time of his public ministry.—In like manner, the opinion of those, who by *the form of God* understand the divine nature, and the government of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God. And with respect to the government of the world, we are led by what the apostle tells us, Heb. i. 3. to believe he did not part even with that; but in his divested state still upheld all things by the word of his power. Wherefore, the opinion of Whitby and others seems better founded, who by *the form of God*, understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16. and by which he manifested himself to the patriarchs of old, Deut. v. 22, 24. and which was commonly accompanied with a numerous retinue of angels, Psal. lxviii. 17. and which in scripture is called the *similitude*, Numb. xii. 8.—the *face*, Psal. xxxi. 16.—the *presence*, Exod. xxxiii. 15.—and the *shape* (John v. 37.) *of God.* This interpretation is supported by the term μορφη, *form,* here used, which signifies a person's external shape, or appearance, and not his nature, or essence. Thus we are told, Mark xvi. 12. that Jesus appeared to his disciples in *another*, μορφη, *shape*, or *form*: And Matth. xvii. 2. Μεταμορφωθη, "He was transfigured before them;" his outward appearance, or form, was changed. Farther, this interpretation agrees with the fact. *The form of God*, that is, the visible glory, and the attendance of angels above described, the Son of God enjoyed with his Father before the world was, John xvii. 5. and on that, as on other accounts, he is "the brightness of the Father's glory," Heb. i. 3. But he divested himself thereof when he became flesh. However, having resumed it after his ascension, he will come with it in the human nature to judge the world. So he told his disciples, Matth. xvi. 27. "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward," &c. Lastly, this sense of μορφη Θεϖ, is confirmed by the meaning of μορφην δϖλϖ, ver. 7. which evidently denotes the appearance and behaviour of a bond-man, not that Christ was actually any person's bond-man, or slave.

2. *Did not think it robbery.* Ουκ ἁρπαγμον ηγησατο. Whitby observes, that Heliodorus in his Ethiopics, uses the word ἁρπαγμον to denote *a thing to be immediately seized, as extremely desirable.* And therefore he translates the clause, *He did not covet to appear as God.*

7 The form of God, with the worship due to God, Christ might have retained. *Nevertheless he di-*

7 (Αλλα, SI.) *Nevertheless, he divested* [1] *himself when he took* (μορφην δουλου)

—Pierce affirms, that ἁρπαγμον, the word in the text, is used by no author but Paul, and by him only in this place. And therefore, in the persuasion that the scope of the passage requires ἁρπαγμον to have the same signification with ἁρπαγμα, he translates, or rather paraphrases the clause thus: "He was not eager or tenacious in retaining that likeness to God," of which he was in possession. In support of this interpretation, he observes, that if any thing future had been signified here, the expression would have been εσεσθαι, and not ειναι. He also observes, that the apostle is not cautioning the Philippians against coveting what they were not in possession of; but exhorting them, after the example of Christ, to give up for the benefit of others, what they were in possession of, or had a right to. These observations, which are very just, prove that ἁρπαγμον, cannot, as Whitby contends, denote a thing to be seized as desirable; for Christ being in possession of *the form of God*, if *the being equal with God* is the same with possessing the form of God, he could with no propriety, be said to *seize, or even to covet the being equal with God*. Pierce, therefore, is of opinion, that ἁρπαγμον signifies *a prey*, or something already in one's possession, and which he is eager in retaining. Accordingly, as was mentioned above, he translates the passage, "Who being in the form of God, was not eager or tenacious in retaining," το ειναι ισα Θεῳ. But, since in the passages of Heliodorus quoted by Whitby, the word used is ἁρπαγμα, not ἁρπαγμος, which, according to its etymology, signifies, as Scapula observes, *ipsa rapienda actio*, *direptio*, I think our translators, who have rendered ἁρπαγμον, *robbery*, have given to this contested word its true signification, and thereby have rendered the sense of the passage clear and consistent, as follows: "Christ being in the form of God, did not think it a robbing God of his glory, to be like God, an object of worship to angels and men:" Which glory he actually possessed, before he was born in the likeness of man. But he divested himself thereof, and of the form of God, when he took the form of a bond-man.

3. *To be like God.* So το ειναι ισα Θεῳ, literally signifies. For Whitby hath proved in the clearest manner, that ισα is used adverbially by the LXX to express *likeness*, but not *equality*, the proper term for which is ισον. So that if the apostle had meant to say, *equal with God*, the phrase would have been ισον Θεῳ, as we have it, John v. 18. ισον ἑαυτον ποιων τῳ Θεῳ, *making himself equal with God*.—Elsner contends, that το ειναι ισα Θεῳ, is the same with τιμην εχειν ισα Θεῳ: a phrase found, Odyss. xi. ver. 304. τιμην δε λελογχασι ισα θεοισι: and in other passages quoted by Parkhurst, voce ισος. According to this interpretation, the apostle's meaning will be, that the Son being in the form of God when he made the world, and appeared to the patriarchs and prophets, he thought it his right, and no derogation

the form of a *bond-man* [2], (γινομενος, Gal. iv. 4. note 2.) *being born* in the likeness [3] of men.

vested himself of both, *when he took the form of a bondman* by *being born in the likeness of men*, and contented himself with the honour due to a man eminently good in the lowest station of life.

tion from the honour due to God, that he then received from angels and men, like worship with God. This sense, however, results more naturally and clearly from the translation which I have given of the clause, *He did not think it robbery to be like God*, namely as an object of worship to angels and men. That this is the true meaning of the clause, το ειναι ισα Θεῳ, I think evident, because if μορφῃ Θεϛ, signifies *the nature of God*, and ισα Θεῳ, the being *equal with God*, the apostle hath said of Christ, "Who having the same nature and perfections with God, thought it no robbery to be equal with God in nature and perfections." But this is a tautology, which cannot be imputed to so accurate a writer as St Paul.—Farther, that το ειναι ισα Θεῳ, signifies *to be like God* as an object of worship, appears from ver. 9, 10. where the exaltation of Jesus after he had divested himself of the form of God, and of the being like God as an object of worship, by being born in the likeness of men, is said to consist in this, that angels of every denomination, and men whether living or dead, shall worship him as Saviour and Lord. For that is evidently the meaning of, "At the name of Jesus every knee shall bow of things in heaven," &c. Wherefore, though he parted with the form of God, and the worship due to him as God, by becoming man, the Son lost nothing in the issue. *The form of God*, that is, the whole honour and glory which belonged to him as God, was restored to him in the human nature, after his ascension, with the addition of the new dignity of *Saviour* of mankind.—This account of the matter is consonant to what Christ himself hath told us, John v. 22. "The Father judgeth no man, but hath committed all judgment to his Son: 23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him."

Ver. 7.—1. *He divested himself.* Εαυτον εκενωσε, literally, *he emptied himself.* The word κενοω, signifies to turn the inhabitants out of a house, city, or country; to make it empty, to lay it waste. Hence it is used, 1 Cor. i. 17. to express the depriving the doctrine of salvation through the cross of Christ, of its efficacy, as a revelation from God.—Christ divested himself both of the form of God, and of the worship due to God, when he was born in the likeness of men. See ver. 6. notes 1. 3.

2. *When he took the form of a bond man.* So μορφην δουλε λαβων, literally signifies. The apostle doth not mean that Christ, whilst he lived on earth, was an actual bond-man, or even a servant to any person whatever, but that he acted as a bond-man; he served all among whom he lived, with the greatest assiduity, agreeably to what he

8 *Moreover, being* on earth *in fashion as a man*, subject to all the evils incident to men, *he humbled*

8 And being [1] *in* fashion [2] as a man, [3] he humbled himself, *becom-*

he said of himself, Luke xxii. 27. *I am among you as, ὁ διακονων, he who serveth*: Also, that as a bond-man he had no property, lived in poverty, was treated with the greatest contempt, especially by those in higher stations; and that at length he died the death of a condemned slave; being publicly scourged and crucified.—It is worthy of notice, that Isaiah likewise hath called Christ God's *servant*, chap. xlii. 1. *Behold my servant, παις μου, whom I uphold.*

3. *Being born in the likeness of men.* Ομοιωματι ανθρωπων γενομενος. This does not imply that Christ had only *the appearance* of a man; for the word ὁμοιωμα, often denotes *sameness* of nature. Thus Adam is said, Gen. v. 3. to beget a son, κατα την εικονα αυτου, *in his own image*; and Christ, ὁμοιωθηναι, *to be made like his brethren in all things*, by partaking of flesh and blood, Heb. ii. 14—17.—Or, *in the likeness of men*, may mean, *in the likeness of sinful men*, as it is expressed, Rom. viii. 3. made subject to all those pains, diseases, and evils which sinful men endure.—But Pierce is of opinion, that *the likeness of men*, in which Christ was born, belonged only to the το ἡγεμονικον, that is, *to his rational spirit, wherein he was vastly more than man.—The word*, or Λογος, according to Pierce, *being transcendently superior to the most noble soul that ever inhabited any other human flesh*, he thought with Apollinaris, that the *Logos* supplied the place of the human soul in Christ's body. But I prefer the first mentioned sense of the phrase, *likeness of men*, not only because it hath that sense in other passages of scripture, but because, if I mistake not, in that expression the apostle alluded to, Dan. vii. 13. where the coming of the Son of God in the flesh, and his receiving the universal kingdom in the human nature, are foretold in a vision, by *the coming of one like the Son of man in the clouds of heaven*, &c. The antithesis in this passage is elegant. Formerly Christ was *in the form of God*: But when born into the world, he appeared *in the form of a bond man*, and *in the likeness of men*, and *in fashion as a man.*

Ver. 8.—1. *And being.* So και ευρεθεις, may be translated here. For as Estius tells us in his note on 1 Pet. ii. 22. *Neither was guile found in his mouth. To find*, is an Hebraism for *to be.* Of this we have an undoubted example, Matth. i. 18. *When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost*, that is, *she was with child.* For if she had been found with child of the Holy Ghost, either by Joseph, or by any other person, Joseph would not have thought of putting her away.

2. *In fashion.* The word σχημα, includes all the particulars of one's outward appearance; such as his figure, looks, air, clothing, and gait. It is applied likewise to things inanimate, 1 Cor. vii. 31. *The form σχημα, of this world passeth by.*

3. *As*

ing obedient (μεχρι) *to* death [4], (δε, 102.) even the death of the cross.

9 (Διο και) *And therefore*, God (ὑπερυψωσεν) hath *exceedingly* exalted him, [1] and *hath bestowed himself* still farther by *becoming obedient to death, even the* ignominious *death of the cross*, the punishment of a slave.

9 *And therefore*, in reward of his humility, (John v. 27.) obedience, and love of righteousness, (Heb. i. 9.) *God hath exceedingly exalted him*

3. *As a man.* According to Grotius, the apostle's meaning is, that Christ was in fashion like the first man Adam, having dominion over all the parts of nature. But in this sense the expression does not suit the case in hand. For Christ had a much more extensive empire over the creatures than Adam. He commanded the wind and the sea, and they obeyed him; he created food for thousands; he cured diseases by saying to them, *depart*, and he raised the dead to life; none of which Adam ever pretended to do.—Knatchbul thinks this clause should be translated, *Being found in fashion as a servant*, or *slave*, because ανθρωπος, *man*, is sometimes used by the LXX. to denote *a servant* or *slave*. But this translation makes the clause a repetition of the affirmation in the preceding verse, without any variation. Whereas the apostle's intention is to explain the clause which immediately goes before, by telling us that according to his outward appearance, and in every thing pertaining to him, Christ was really a man in the lowest station of life. For here, as in some other passages of scripture, the particle ὡς expresseth *reality*.—See Prelim. Essay iv. 310.

4. *He humbled himself, being obedient to death.* The reasoning in this passage is beautiful. The Son of God did not proudly continue in his high station, but descended from it for a while, and placed himself in the lowest condition among men, serving every one with the humility and assiduity of a bond-man. Then in obedience to his Father, John vi. 38. he finished his services, by suffering the painful and ignominious death of the cross as a malefactor, for the salvation of the world. Having this great example of humility and benevolence set before them by their master, his disciples, who are above their brethren in station, should not on every occasion behave as their superiors, but laying aside their dignity, they should cheerfully perform in person to their inferiors, those offices of kindness and humanity which their distress requires; especially when the assistance wanted by their inferiors, is of such an urgent nature that it admits of no delay.

Ver. 9.—1. *God hath exceedingly exalted him.* The person here said to be exceedingly exalted, is the same who humbled himself to death. And he is exalted in the very nature in which he died.—Wherefore, by becoming man, and by consenting to be united to the human nature for ever, the Son of God lost nothing in the issue. Nor is this all; besides restoring to him the visible glory and dignity which he formerly possessed, ver. 11. God conferred on him a

dignity

in the human nature, by placing him at his own right hand as governor of the world, *and hath bestowed on him a name* expressive of a dignity, *which is above every name* belonging whether to angels or men, even the name of Jesus, or Saviour:

on him a name [2] which is above every name; [3] (see Eph. i. 20, 21.)

dignity entirely new, the dignity of *Saviour* of the human race; and hath obliged all the different orders of intelligent beings throughout the universe, both good and bad, to acknowledge his dignity as *Saviour*, as well as *Lord*.—Pierce is of opinion that the word ὑπερύψωσε, implies God's exalting Christ, after his humiliation, to a dignity higher than that which he possessed before his humiliation.

2. *And hath bestowed on him a name.* Ἐχαρίσατο. From the import of the word *bestow*, the Socinians argue, that Christ was not entitled in his own right to the honour which he obtained, but received it as a favour from God. However, it is well known that the word χαρίζεσθαι, signifies not only *to give a thing gratuitously*, but also (rem gratam facere,) *to do a thing which is acceptable*, Acts iii. 14. xxv. 11. and even *to give* simply, Acts xxv. 16.

3. *Which is above every name.* The *name* which is above every name, is the name of *Jesus*, mentioned in the beginning of the next verse. This name is above all the names of dignity possessed by angels and men, because of the power and authority which is annexed to it. "Thou shalt call his name Jesus, because he shall save his people from their sins." Even the name of *Creator* is inferior to this name; in as much as it was a greater exertion of goodness in the Son of God, to save men by his humiliation and death, than to create them. And since Christ did not take this great name by his own authority, but received it from God, no one can doubt that the dignity of *Saviour* of the world which it expresses, truly belongs to him; and that he possesses all the power and excellence belonging to that high character.—Estius contends that *the name above every name*, which was bestowed on Christ at his exaltation, was the name of *God's Son*. But seeing by inheriting that name, as the apostle tells us, he was originally made *better than the angels*, Heb. i. 4. he must always have possessed it, by virtue of his relation to the Father.—Whereas the name *Jesus*, being the name of an office executed by the Son after he became man, it implies a dignity not natural to him, but acquired. And therefore, having in the execution of that office, done on earth and in heaven all that was necessary for the salvation of mankind, the name *Jesus*, or *Saviour*, which his parents by the divine direction gave him at his birth, was confirmed to him in a solemn manner by God, who, after his ascension, ordered angels and men to honour him, from that time forth, as *Saviour*, and *Lord*, Heb. i. 6. Thus understood, the names *Prince*, *Emperor*, *Monarch*, *Government*, *Power*, *Throne*, *Dominion*, and every other name of dignity possessed by angels or men, is inferior to the name *Jesus*, which

God

10 That at the name of [1] Jesus every knee should bow, of THINGS in heaven and *of* THINGS *upon* earth, and *of* THINGS under the earth; [2]

10 *That at the name of Jesus every knee should bow, of things in heaven;* the angelic hosts must do honour to him as Saviour; *and of things upon earth;* men must do the same; *and of things under the earth;* all who are in the state of the dead must do this:

11 And *every* tongue should confess [1] that Jesus Christ is Lord, to the glory of God the Father.

11 *And every tongue should confess that Jesus Christ is Lord* of all, as well as Saviour, and thereby advance *the glory of God the Father,* who hath made him in the human nature, governor and judge of all.

12 (Ὥστε, 331.) Wherefore, my beloved, (καθὼς, 203.) *since* ye have always obeyed, [1] not (ὡς,

12 *Wherefore my beloved* disciples, *since* in imitation of Christ, (ver. 8.) *ye have always obeyed* God, *not when I was present only* to put you in mind

God bestowed on his Son, on account of his having accomplished the salvation of the world by his humiliation.

Ver. 10.—1. *That at the name of Jesus,* (see the preceding note,) *every knee should bow, of things in heaven.* The word ἐπουρανίων, signifies good angels of all ranks and denominations, who though they cannot bow the knee as men do, yet pay to the great Saviour, the same homage or worship which men express by bowing the knee. The apostle here quotes or alludes to Isa. xlv. 23. where Messiah saith, "Unto me every knee shall bow."

2. *And of things under the earth.* The word καταχθονίων in this verse, answers to Homer's ὑπαινέρθε, Iliad Γ. line 278. which signifies *the shades below.* By this word, therefore, the apostle denotes the souls of those who are in the state of the dead, over whom also Christ reigns, Rom. xiv. 9. Perhaps it even includes the evil angels in Tartarus, (2 Peter ii. 4.) who shall be constrained to acknowledge Jesus, as Lord, Governor, and Judge, of the universe: unless they are comprehended in the expression *things on earth,* on account of their having their present residence in the air. See Ephes. ii. 2. note 2.

Ver. 11. *And every tongue confess.* This likewise is an allusion to Isa. xlv. 23. "Unto me every knee shall bow, and every tongue shall swear." See Rom. xiv. 11. note 2. Whitby says, that by "things in heaven, and things on earth, and things under the earth, and every tongue," the apostle means, *all the nations of mankind.*—But this is thought by others, a sense too limited to answer the apostle's purpose, which is to display the greatness of Jesus in the human nature, by the subjection of angels, men, and devils to him, as Lord, Governor, and Judge of the universe.

Ver. 12.—1. *Always obeyed, not when in my presence only.* Pierce,

of what he requires, *but now much more in my absence, with fear and trembling* on account of the difficulty of the matter, and the loss ye will sustain if ye are negligent, *strongly work out your own salvation*, by imitating Christ in his humility and disinterestedness, ver. 5.

13 To this diligence ye have the greatest encouragement. *For it is*

320.) *when* in my presence only, but now much more in my absence, with fear and trembling, [2] *strongly* work your own salvation.

13 For it is God *who inwardly worketh* in you [1]

who thinks the apostle is speaking of the Philippians always having obeyed *him*, construes the passage in the following manner: "Since ye have always obeyed me with fear and trembling, not in my presence only, but much more in my absence, work out your own salvation:" and supposes there is here an insinuation, that their former obedience encouraged him to give them this exhortation.—By *fear and trembling*, Pierce understands *the greatest humility and concern*.

2. *With fear and trembling*, *strongly work*, or *fully work*; so the original word signifies.

Ver. 13.—1. *It is God who inwardly worketh in you*, &c. According to the Arminians, and moderate Calvinists, the word ἐνεργῶν translated *inwardly worketh*, does not in this passage signify any irresistible operation of the deity on the minds of men, but a moral influence only. For of Satan it is said, Ephes. ii. 2. that ἐνεργεῖ *he inwardly worketh in the children of disobedience*. And, Rom. vii. 5. we have *the effectual working* of sinful passions in our members: And 2 Thess. ii. 11. ἐνέργειαν *the strong working of error*. These passages, they think, no one understands of a physical, but of a moral working, which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them strongly to work their own salvation, since the whole is done by God himself. Besides, they think, *the inward working of God* in men, to will and to work, without impinging on their freedom, may be explained in the following manner:—First, by the operation of his Spirit, God gives them *enlightened eyes of the understanding*, Ephes. i. 18. whereby they are enabled to discern the truth of the doctrines and promises of the gospel, and to perceive the beauty of virtue and the deformity of vice, and to form just notions of the consequences of the one and of the other.—Secondly, He occasions these just views of things to recur frequently, and with such force as to engage their attention: The consequence of which is, that the love of virtue and the hatred of vice being gradually inspired, those pleasures of the present life, which cannot be enjoyed with innocence, are despised by those in whom God thus worketh. Also such an earnest desire of the happiness of the life to come is excited

in

(ὑπὲρ εὐδοκίας) *from benevolence* [2] both to will [3] and to work effectually.

God who, by his Spirit, *inwardly worketh in you from* mere *benevolence*, *both to will and to work effectually* what is good.

in them, as leads them to a virtuous conduct.—Thirdly, When men are in danger of falling into sin through strong temptation, the Spirit of God, by rousing their conscience, restrains them. Or, if they fall into sin, the Spirit of God brings them to repent, by the condemnations and painful stingings of their own conscience.—Fourthly, every circumstance of men's lot being ordered by God, he either suits their trials to their strength, or he gives them assistance in proportion to the greatness of their trials; so that he never suffers men to be tempted above what they are able to bear.—The Arminians having thus explained the manner in which God by his Spirit worketh in men to will and to work their own salvation, observe, that notwithstanding the operations of the Spirit of God have a powerful influence in restraining men from sin, and in exciting them to virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the Antediluvians, Gen. vi. 3. "My Spirit shall not always strive with men:" And from the apostle's command, *not to quench the Spirit*, nor to *grieve him*; for these things, they say, imply, that the operations of the Spirit of God may be resisted, consequently, that in the affair of their salvation, men are free agents, and must themselves co-operate with the Spirit of God; which, they affirm, the apostle's exhortation in the passage under consideration, evidently supposeth.

2. *From benevolence* Ὑπὲρ εὐδοκίας. The word εὐδοκια sometimes signifies *good-will*, or *benevolence*; as here, and Luke ii. 14. "Glory to God in the highest, and on earth peace, εὐδοκια good-will towards men."—The motive which induced God to work inwardly being described here, the preposition ὑπὲρ, is rightly translated *from*.—Pierce, who translates the preceding clause thus, *work out one another's salvation*, or happiness, saith the meaning of this clause is, *God worketh in you, both to will and work from benevolence*; making benevolence the principle from which men are to work out each others happiness.

3. *Both to will and to work effectually.* It is no just objection to this translation of το ενεργειν, that in the first clause of this verse, ενεργων signifies, *inwardly worketh*. For ενεργειν hath both significations; and in scripture it is not uncommon to find the same Greek word used in the same sentence, in different senses. Thus Matth. viii. 22. *Let the dead bury their dead.*—In the clause under consideration, the apostle distinguishes between *willing* and *working*, because many have good inclinations which they do not fulfil, Rom. vii. 15—20. Likewise, he distinguishes between God's working and our working.—According to the Pelagians God is said to work in men both to will and to work effectually, because he had bestowed on them at their creation a natural ability of willing and working their

14 *Do all things*, all good offices to each other, *without murmurings and without disputings:* Be not like discontented servants, who murmur against their master's commands as oppressive, nor like disobedient children, who dispute their father's injunctions as unreasonable:

14 Do all things [r] without murmurings and (διαλογισμων) disputings:

15 *That ye may be unblameable* in the eye of God, *and untainted with* the vices of the world, *the children of God not meriting rebuke* on any account, notwithstanding ye live *in the midst of a wicked and obstinate race* of idolaters: *among whom*, by your knowledge of the true God, *shine ye like* the *luminaries* which enlighten *the world.*

15 That ye may be *unblameable* and (ακεραιοι) *untainted*, the *children* of God, *unrebukable* in the midst of a crooked and perverse *generation:* among whom, *shine ye* [1] *as luminaries* [2] in the world,

16 *Holding forth* to all men, both in word and behaviour, *the doctrine of* eternal *life*, made known to you in the gospel. This I desire, even on my own account, *for a* subject of *rejoicing to me in the day of judgment*, because it will prove *that I have not travelled* through the world *in vain, neither have preached the gospel in vain.*

16 Holding forth the word of life [1] *for a rejoicing to me* (εις) in the day of Christ, that I have not run (εις κενον) in vain, neither *have* laboured in vain.

own salvation effectually: and their working consisteth in their exerting that ability properly. But to this it may justly be objected, that God's having originally communicated to us an ability to will and to work effectually, is not so strong an encouragement to us to work out our own salvation, as the knowledge that God affords special assistance to the sincere, to enable them to work out their own salvation.

Ver. 14. *Do all things.* By some commentators, this is explained of *obedience* in general. But the apostle, I suppose, had in his eye the obedience recommended ver. 3, 4, 5.

Ver. 15.—1. *Among whom shine ye.* I suppose, with Erasmus, that φαινεσθε is the imperative, because it is usual to deliver precepts in that mode. See Col. iii. 18. Heb. xiii. 13. If the common translation, *ye shine*, is retained, it will express the efficacy of the faith and holiness of the Philippians, in giving light to all around them.

2. *As luminaries*, φωστηρες, *in the world.*—Φωστηρες is the name given to the sun and moon by the LXX. Gen. i. 16.

Ver. 16. *Holding forth the word of life.* Beza thinks this is an allusion

17 *And* if I *even be poured out* [1] upon the sacrifice and *offering* [2] of your faith, I *am glad*, and rejoice with you all.

18 (Supply κατα.) *AFTER the same manner, be ye also glad*, and rejoice with me.

19 (δε, 103.) *Now*, I *hope* in the Lord Jesus to send *Timothy to you soon*, that I also may *have good courage* when I know your *affairs*.

20 For I have no *one* like *disposed*, [1] who will

17 *And if my blood be even poured out upon the sacrifice and offering of your faith*, as a libation to render it acceptable to God, *I am glad* to die for that end, *and rejoice with you all*, in the confirmation which your faith will receive thereby.

18 *After the same manner be ye also glad*, when ye suffer for the gospel, *and partake with me in the joy* of fidelity to Christ.

19 *Now I hope* to be able, *through* the goodness and power of *the Lord Jesus, to send Timothy to you soon, that I also may be encouraged* under my affliction, *when I know your affairs*; and particularly, that ye are stedfast in the faith and practice of the gospel.

20 Him I have chosen to send, *because I have no person* here at pre-

allusion to those towers which were built at the entrance of harbours, and on which fires were kept burning, to direct ships into the port. Thus understood, the allusion is beautiful. For the doctrine and holy lives of the faithful, must in those early ages, have had a great influence on unbelievers, to direct them into the safe harbour of the gospel.

Ver. 17.—1. *And if I even be poured out on the sacrifice.* The apostle, considering the faith of the Gentiles as an offering to God, speaks of his own blood as a libation, like that of the wine and oil poured on the meat offerings, to render them acceptable to God, Exod. xxix. 40, 41. This costly libation, Paul was most willing to pour on the offering of the faith of the Gentiles, to render it more firm, and of consequence more pleasing to the deity.

2. *The sacrifice and offering of your faith.* Properly the words θυσια and λειτουργια signify, the one *a sacrifice*, and the other, *the performance of any public service*, (see ver. 25.) especially that which pertaineth to the worship of God. Rom. xv. 16.—The apostle represents himself as a priest, whose office it was to prepare the faith of the Gentiles for being offered as a sacrifice, or free will offering, to God, and actually to offer it. See Col. i. 28. note 3. Accordingly the Gentiles are called προσφορα *an offering*: which is the name that was given to free-will offerings when laid on the altar. Behold, says Beza, an image of the charity of Christ, shining in this resolution of his servant Paul, who here truly acted the apostle!

Ver. 20.—1. *I have no one, ισοψυχον, like disposed.* Hammond saith this word literally signifies, *equal to one's soul*, ισον τη ψυχη, so

may

sent *so much of my own disposition:* no person who hath so ardent a zeal for the spreading of the gospel, consequently, *who will be so anxious sincerely to advance your interests:*

21 *For all* the teachers here, *seek their own* pleasure and profit, *and not the things belonging to Christ Jesus.*

22 *But* I need not commend that worthy person to you: *ye know the proof* which he gave *of his good disposition* at Philippi, *that in the affectionate, diligent, and submissive manner, in which a son* serveth *with a father* in any business, *so he hath served with me in the* work of the *gospel.*

sincerely take care of your affairs: [2]

21 For all [1] seek their own, not the things *of Christ Jesus.*

22 But ye know (δοκιμην, Rom. v. 4. note.) the proof of him, that as a son *WITH* (from the following clause,) *a father,* [1] so he hath served with me in the gospel.

may be translated, as in the margin of our bibles, *So dear to me.*—Thus Achilles says of Patroclus ισον εμοι κεφαλη. But as Timothy's being beloved of the apostle, was no reason for his taking earnest care of the affairs of the Philippians, I agree with Pierce in thinking ισοψυχον should be translated, *like disposed*: especially if his observation be well founded, that St Paul never uses ψυχη for the *seat*, or *principles of thought*, but often for *that of the affections*: between which and πνευμα he seems to make the same distinction, which the Latins do between *animus* and *anima*. See 1 Thess. v. 23. note 2. Heb. iv. 12. Philip. i. 27.—It appears from Acts xxvii. 1. that Aristarchus and Luke accompanied the apostle to Rome. And during his confinement there, other faithful assistants came to him who were equally well disposed with Timothy to take care of the Philippians' affairs. We must therefore suppose, that at the time the apostle wrote this, these faithful teachers were not in Rome; having gone away for a little while on some business. For surely the apostle could not say of them, *all seek their own, not the things of Christ Jesus.*

2. *Who will sincerely take care of your affairs.* The ministers of the gospel, like Timothy, ought to do every thing in their power for promoting, not only the eternal, but even the temporal happiness of their people.

Ver. 21. *For all seek their own not the things of Christ Jesus.* See ver. 20. note 1. The *all* of whom the apostle here speaks, were the teachers who preached Christ from envy and strife, as mentioned chap. i. 16. Perhaps also he had in his eye those who preached from good will; but who being pusillanimous, chap. i. 14. were not fit to be sent to the Philippians.

Ver. 22. *As a son with a father, so he hath served with me in the gospel.* From this, as Doddridge observes, we learn the kind of intercourse

23 (Μεν ουν) *Well then*, I hope to send *him immediately*, [1] so soon as I shall see how it will go with me.

24 (Πεπ, 98.) *However*, *I am fully persuaded by* the Lord, that *even* I myself shall *soon come*. [1]

25 (Δε, 100.) Yet I *thought* it necessary to send to you Epaphroditus, my brother, and *fellow-labourer*, and fellow-soldier, [1] but your messenger, [2] and *a minister* to my *want*. [3]

23 *Well then, I hope to send him* to you *immediately, so soon as I shall see what the issue of my appeal* to Cæsar *will be.*

24 *However,* though I am willing to be poured out on the sacrifice of your faith, *I am fully persuaded by* what *Christ* hath revealed to me, *that* I shall not be put to death at this time; but being released, *even I myself shall soon come* to you.

25 *Yet I thought it necessary* for your consolation, immediately *to send to you Epaphroditus, my brother and fellow-labourer, and fellow-soldier* in the warfare of the gospel, *but your* (αποστολον) *messenger*, who brought me your present, *and one who* during his abode with me, *has been a minister to my want.* See chap. iv. 16, 19.

tercourse which should subsist between the younger and the more aged ministers of the gospel. The young ought to listen to the counsels of the aged, with the respect which is due from a son to a father; and the aged ought to love and patronise the young, and study by their instruction and example, to qualify them for supplying their places in the church when they are gone.

Ver. 23. *Well then, I hope to send him immediately.* If, as I have supposed, ver. 20. note 1. Aristarchus, Titus, and Luke, were absent at this time from Rome, Timothy's presence with the apostle was the more necessary. But as he daily looked for their return, he hoped to be able to send him to Philippi, as soon as he should know how it would go with him.—Since the apostle spake, ver. 20. of Timothy's taking care of the affairs of the Philippians, he meant to send him for that purpose, as well as to bring him an account of their state, ver. 19. Perhaps they were at that time more distressed by their enemies than ordinary.

Ver. 24. *That even I myself shall soon come.* The apostle added this, lest the Philippians might have been too much afflicted by what he had said concerning his death, ver. 17.

Ver. 25.—1. *Epaphroditus my brother,—and fellow-soldier.* He calls himself and Epaphroditus, *fellow-soldiers of Jesus Christ*, to shew how full of danger the work of the gospel was in that age, to those who executed it faithfully; and that the sincere preachers of the gospel, together with the martyrs who sealed it with their blood, formed a noble army commanded by Christ, which was successfully warring

26 This resolution I formed, *Because he longed to see you all, and was exceedingly grieved, because ye had heard he was sick* in Rome, as he knew the news would afflict you exceedingly.

27 *And indeed his sickness brought him nigh to death; but God had mercy on him, and not on him only, but on me also, that I might not have sorrow upon sorrow,* by the death of this excellent person, who had undertaken so long a journey on my account, and was so dear to me for his faithful services.

26 For he longed after you all, and was *exceedingly grieved,* [1] because *ye* had heard that *he was* sick.

27 (Και γαρ, 94.) *And* indeed he was sick nigh *to* death: [1] but God had mercy on him; and not on him only, but on me also, *that I might not have* sorrow upon sorrow. [2]

warring against idolaters, and the other powers of darkness who were in opposition to God.

2 *Your,* αποστολην, *messenger;* literally, *your apostle,* which, according to Blackwell, means *your bishop.* For he thinks, St Paul at this time conferred that office on Epaphroditus. But the term *apostle,* no where else has this meaning.

3. *And a minister to my want.* Pierce thinks, if the apostle had meant that Epaphroditus was *a minister to his want,* he would have said, λειτουργον τη χρειᾳ μου. But as he hath said, λειτουργον της χρειας μου, he supposeth, that χρειας μου signifies *my office;* a sense which χρεια hath, Acts vi. 3. and that the meaning is, *a minister,* or performer *of my office.* Epaphroditus instructed the Philippians and directed their spiritual affairs, as the apostle had done during his residence among them.

Ver. 26. *And was exceedingly grieved.* Erasmus saith the word αδημονειν signifies, *to be almost killed with grief.* This shews the goodness of Epaphroditus's heart. It grieved him exceedingly to hear of the sorrow which the news of his dangerous sickness had occasioned to the Philippians.

Ver 27.—1. *And indeed he was sick and nigh to death.* Those who possessed the power of miracles could not exercise it according to their own pleasure, but according to the direction of the Holy Ghost: otherwise Paul would most certainly have healed Epaphroditus, who, as is insinuated ver. 30. had fallen into this dangerous sickness, through the fatigue which he underwent in assisting the apostle. Miracles of healing were generally wrought for convincing unbelievers.

2. *That I might not have sorrow upon sorrow*: That the sorrows of my imprisonment, might not be encreased by the addition of my grief for the death of Epaphroditus. Perhaps it is here insinuated, that in answer to the earnest prayer of the apostle, God recovered Epaphroditus.

Ver,

28 *Wherefore I have sent him the more speedily*, (Vulg. festinantius,) that *seeing* him again, ye may rejoice, and that I may be *the more without sorrow*.

29 Receive him, therefore, in the Lord with all *joy*, and *have such persons in great estimation*:

30 Because (διὰ) *in* the work of Christ [1] he *drew* nigh *to* death, not regarding HIS life, *that he might fully supply the want of your* service toward me.

28 *Wherefore*, to free you from your anxiety, *I have sent him sooner* than I would otherwise have done, *that seeing him again* in health, *ye may rejoice, and that I* myself *may be freed from* the *sorrow* which I felt for your anxiety on his account.

29 His long absence was owing, not to want of love to you, but to bad health: *Receive him, therefore, as a teacher faithful to Christ, with all joy, and have such* worthy *persons in great estimation*:

30 *Because* through his assiduity *in the work of Christ*, and in ministering to me, *he was brought nigh to death* by sickness, *not regarding his* own health and *life, that he might fully supply* to me *the want of the assistance ye would have given me*, had ye been here present with me.

Ver. 30. *Because in the work of Christ he drew nigh to death.* By *the work of Christ*, the apostle means Epaphroditus's frequent preaching in Rome, and in the neighbouring cities and villages, his carrying the apostle's messages and instructions to the disciples, and his personal attendance on the apostle when he was not otherwise employed; the fatigue of which services brought on him a sickness which endangered his life.

CHAP. III.

View and Illustration of the Matters contained in this Chapter.

ST PAUL wrote the most of his epistles to confute the erroneous doctrines and practices of the Judaizing teachers, who, in the first age, greatly disturbed the churches; more especially by their affirming, that unless the Gentiles were circumcised after the manner of Moses, they could not be saved. But, as these teachers artfully suited their arguments to the circumstances and prejudices of the persons whom they addressed, the controversy hath a new aspect in almost every epistle. And the apostle's reasonings, in confutation of their doctrine, comprehended a great variety of particulars, for explaining and establishing the doctrines of the gospel, highly worthy of the attention of Christians in every age.

Among the Philippians, as among the Corinthians, the Judaizers supported their erroneous doctrines, chiefly by magnifying their own character and authority as teachers. This appears from their appealing to their circumcision, as a proof of their right descent from Abraham; and from their calling themselves *the circumcision*, to intimate, that they were the keepers of the former revelations, and the only objects of the divine favour. Moreover they boasted of their knowledge of the ancient revelations, and of the care with which they observed the divine law. And on all these accounts, they hoped the Philippians would pay more regard to their opinions in matters of religion, than to Paul's, whom they affected to despise, because he was born among the Gentiles; by which they said his descent from Abraham was at least rendered uncertain. Withal, supposing him to have been educated at Tarsus, they affirmed, that his knowledge of the ancient revelations was superficial and erroneous: and that having apostatized from the institutions of Moses, it was little wonder that he now represented these institutions as of no avail in the sight of God.

His confutation of the pretensions of these wicked men, and of the calumnies by which they endeavoured to lessen his authority, the apostle introduced with telling the Philippians, that to write the same things to them, concerning the false teachers and their pretensions, which he had written to other churches, and which he had ordered Epaphroditus to represent to them, was by no means troublesome to him, seeing it was safe for them, ver. 1.—Wherefore, as he had written to others, so he now wrote to them, to beware of the Judaizers, whom he called *dogs*, a name which the Jews in contempt gave to the Gentiles; and *evil workmen*, or *labourers*, on account of their corrupting the gospel. And because the unbelieving Jews boasted in the appellation of *the circumcision*, as importing, that they alone, of all mankind, were acceptable to God, the apostle desired the Philippians to beware of them, calling them the *excision*, to shew that they were soon to be destroyed. This bitterness in speaking against the unbelieving Jews and Judaizing teachers, the apostle used, I suppose, by the direction of the Spirit, to make the Philippians shun their company and conversation, and to put them on their guard not to allow them any footing in their church, ver. 2.—Next he assured the Philippians, that the disciples of Christ are *the circumcision*: they are persons acceptable to God, because they possess the inward qualities signified by circumcision, and worship God in spirit, and boast in their relation to Christ as his disciples, and not in their fleshly descent from Abraham; nor in any rite pertaining to the flesh. At the same time, to shew the falsehood of the calumnies

calumnies which these deceivers spread abroad concerning the apostle's extraction, he told the Philippians, that if any particular teacher among them had confidence of acceptance with God, on account of his descent and privileges as a Jew, he himself had more cause for such confidence than that teacher: by which they might know, that if he spake in a slighting manner of these things, it was not from envy as being destitute of them, ver. 4.—For he was circumcised on the eight day after his birth: He was a branch from the stock of Israel: He belonged to the honourable tribe of Benjamin, which did not join in the defection under Jeroboam: Though born in Tarsus, he was an Hebrew, descended from Hebrew parents: And was educated a Pharisee, a sect which was acknowledged to have the most perfect knowledge of the law, ver. 5.—These particulars the apostle mentioned also in his epistle to the Corinthians, 2 Cor. xi. 22.—And to make the Philippians still more sensible of his title to have confidence in the flesh, he told them, that from his earliest years, he was so exceedingly zealous of the law, and of the traditions of the fathers, that he persecuted the Christians as enemies to both. And with respect to his own obedience to the law, he assured them that it was altogether blameless, ver. 6.—Wherefore, whatever honour the false teachers could claim on account of their knowledge of the law, and of the care with which they obeyed its precepts, that honour was more justly due to him. Nevertheless, all these things, which indeed formerly he considered as the greatest advantages, he now looked on as things to be cast away, because they were of no use in the justification of sinners, ver. 7.—Nay, he regarded all human attainments as things to be cast away, when set in competition with the excellency of the knowledge of Christ Jesus his Lord; and had actually thrown them all away, that he might obtain justification through him, ver. 8.—Not by his own righteousness, which never could merit justification; but by a righteousness of faith, ver. 9.—so termed, not because faith is itself a perfect righteousness, but because it is the only principle that can lead men to that measure of righteousness of which they are capable: And in particular, to suffer with Christ for the truth, ver. 10.—Which righteousness will be rewarded with a glorious resurrection from the dead, ver. 11.—These blessings of faith counted for righteousness, and of resurrection from the dead, the apostle had not yet received; but he represents himself as striving to lay hold on them. And by comparing his exertions for that purpose, with the exertions of those who contended in the games, he gives us a lively picture of the labour and difficulty of the Christian course, ver. 12, 13, 14.—Then he exhorted the Philippians to follow his example, in striving to obtain justification and eternal life by faith, ver. 15,

16, 17.—And pronounced all who sought to be justified by the sacrifices and purifications of the law of Moses, enemies to the death of Christ, ver. 18.—And assured them, that their end would be perdition, because their only view in teaching such a method of justification was to gratify their own lusts, ver. 19. —Whereas the teachers of truth, and their disciples, had no temptation to pervert the gospel; because they lived in a pure and heavenly manner, and looked for the coming of Christ from heaven, ver. 20.—to re-fashion their present body, (which was humbled, or made mortal by sin,) into the likeness of his own glorious body, at the resurrection, ver. 21.

The apostle's method of confuting the Judaizers in this epistle is worthy of notice. He doth not, as in his epistles to the Romans, to the Galatians, and to the Hebrews, bring arguments from the writings of Moses and the prophets; but to the assertions of the Judaizers, he opposes his own affirmations as an inspired apostle; expresses a just abhorrence of the teachers who corrupted the gospel; and vindicates his own character and qualifications as an apostle. This method he followed, because he knew it was sufficient for establishing the Philippians, who, from the beginning, knew him to be a true apostle of Christ, loved him as their spiritual father, and were sure he would not deceive them.—In those epistles, in which he confuted the errors of the Judaizers, by arguments from the writings of Moses and the prophets, St Paul made the churches to which they were sent, and all who should afterwards believe, sensible, not only that he was an apostle, but a learned Jewish doctor, who was well acquainted with the ancient scriptures, and who understood their true meaning.

COMMENTARY.

CHAP. III. 1 *Now, my brethren, rejoice in the Lord;* that is, in your knowledge of the doctrines of the gospel. See chap. iv. 4. note. *To write the same things to you,* which I have written to other churches, and which I have desired Epaphroditus

NEW TRANSLATION.

CHAP. III. 1 *Now,* [1] my brethren, rejoice in the Lord. To write the same things to you, to me indeed IS not *troublesome, and* for you IT IS safe. [2]

Ver. 1.—1. *Now.* Το λοιπον, in this passage, cannot signify *finally,* as our translators have rendered the word, since the apostle is only entering on the main subject of his letter. Το λοιπον is put for κατα το λοιπον, *as for what remains,* namely, to be written. Properly it is a form of transition; and is translated, 1 Cor. i. 16. *besides.*—I have rendered it *now,* to mark the introduction of a new subject.

2. *For you it is safe.* The condemnation of the errors of the Judaizers

to tell you, *to me indeed, is not troublesome, and for you it is safe.*

2 Beware of dogs. [1] Beware of (κακους εργατας,) Vulg. malos operarios,) evil *labourers.* [2] Beware of (την κατατομην,) the *excision.* [3]

2 *Beware of dogs;* I mean malicious furious bigots. *Beware of false teachers;* those especially mentioned, ver. 18. *Beware of the unbelieving Jews,* who, though they call themselves the circumcision, may more properly be called *the excision,* because ere long God will destroy them.

daizers, which the apostle was about to write in this chapter, he had already written in his epistles to the Ephesians, and to the Colossians. Also he had desired Epaphroditus to tell the same things to the Philippians by word of mouth. But as they were matters of great importance, he did not grudge to write them in this letter, because, if they were only communicated to them by Epaphroditus verbally, all the Philippians might not have had an opportunity of hearing them: or they might have misunderstood them. Whereas, having them in writing, they could examine them at their leisure, and have recourse to them as often as they had occasion.

Ver. 2.—1. *Beware of dogs.* The apostle calls the bigots among the unbelieving Jews, *dogs,* because they barked against the doctrines of the gospel, and against its faithful teachers, and were ready to devour all who opposed their errors. Our Lord used the word *dogs,* in the same sense, when he commanded his apostles *not to give that which is holy to dogs.* Perhaps the unbelieving Jews are called *dogs* likewise, to signify that in the sight of God they were now become as abominable for crucifying Christ and persecuting his apostles, as the idolatrous heathens were in the eyes of the Jews, who to express their detestation of them, called them *dogs.*—Rev. xxii. 15. the atrociously wicked are called *dogs; without are dogs.*

2. *Beware of evil labourers.* So the word εργατας is translated, Matth. xx. 1.—As the apostle honoured those, who faithfully assisted him in preaching the gospel, with the appellation of his *fellow-labourers,* we may believe, that by *evil labourers* he meant *false teachers,* called also, 2 Cor. xi. 13. *deceitful labourers;* because, instead of building, they undermined the church of Christ by removing its foundation.

3. *Beware of the excision.* The word κατατομη, is formed by the apostle in ridicule of the unbelieving Jews, and the Judaizing teachers in the Christian church, who called themselves η περιτομη, *the circumcision.* For περιτιμνειν *to circumcise,* properly signifies to cut off all around whatever is superfluous. But κατατεμνειν, from which κατατομη is derived, signifies *secare a summa ad infimam, lacerare, to cut, to rend.* The former operation is performed to render a thing more polished and perfect; the latter to destroy it. Wherefore κατατομη *the excision,* the appellation given to the unbelieving Jews and Judaizing

3 The Judaizers, being destitute of the qualities signified by circumcision, have no title to the name, and should be shunned. *But we are the* true *circumcision, who worship God in spirit* and in truth, *and boast in Christ Jesus* as our Saviour, *and have no reliance on* our descent from Abraham, nor on any rite pertaining to *the flesh.*

4 *Though indeed,* if salvation were to be obtained by these things, *I might have confidence even in the flesh. Nay if any other* teacher *have confidence in the flesh, I have more reason* for such confidence than he hath.

5 I am no proselyte: *My circumcision was on the eight day* after my birth. My progenitors were not proselytes, for *I am* one *of the descendants of Israel, of the tribe of Benjamin:* And though born in Tarsus, I am *an Hebrew descended from* parents who were *Hebrews: And with respect to the law,* I was educated in Jerusalem *a Pharisee,*

3 (Γαρ, 98.) *But* we are the circumcision, [1] *who* worship God *in spirit,* and *boast* in Christ Jesus, *but* have no confidence in the flesh. (See Col. ii. 11. note 2.)

4 Though *indeed* I might have confidence *even* in the flesh. (Ess. iv. 43.) *NAY* if any *other think to have confidence* in the flesh, I more.

5 *MY circumcision WAS on* the eighth day. *I AM of the offspring* of Israel, OF the tribe of Benjamin, [1] an Hebrew of the Hebrews: *with respect to* the law, a Pharisee.

daizing teachers, is finely contrived to express the pernicious influence of their doctrine; perhaps also to signify the destruction which was coming on them as a nation.—The account given of these wicked men, Rom. xvi. 18. Gal. vi. 12. Tit. i. 11. shews, that they deserved all the harsh names given them in this place.

Ver. 3. *We are the circumcision.* We the disciples of Christ, who have the superfluous excesses of passion and evil desire cut off from our hearts, and who worship God spiritually, alone deserve the honourable appellation of *the circumcision*, that is of *circumcised persons.* See Ess. iv. 17.

Ver. 5.--1. *Of the tribe of Benjamin.* It is an observation of Theodoret, that the Benjamites were more honourable than the four tribes which descended from Bilhah and Zilpah, Sarah's handmaids or slaves. They were more honourable likewise, on account of their adherence to the law of Moses, when the ten tribes were seduced to idolatry by Jeroboam.

2. *An Hebrew of the Hebrews.* The Jews who lived among the Greeks, and who spake their language, were called *Hellenists*, Acts vi. 1. ix. 29. xi. 20. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy, Acts xvi. 1. But those who were born in Judea, of parents rightly descended from

6 *With respect to* zeal, persecuting the church; *with respect to* the righteousness which *is by law*, [1] *I am unblameable.*

6 *With respect to* my zeal for the law, and for the traditions of the elders, it was great; as I shewed by *persecuting the church. And with respect to the righteousness*, *which* the Jews affirm *is* to be obtained *by law*, *I am unblameable*; having observed its precepts with the greatest care from my youth.

from Abraham, and who receiving their education in Judea, spake the language of their forefathers, and were thoroughly instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists; and to mark the excellence of their lineage, education, and language, they were called *Hebrews*; a name the most ancient, and therefore the most honourable, of all the names borne by Abraham's descendants. For it was the name given to Abraham himself by the Canaanites, to signify that he had come from the other side of the Euphrates. *An Hebrew*, therefore, possessing the character and qualifications above described, was a more honourable person than *an Israelite*, as that name marked no more but one's being a member of the commonwealth of Israel, which a Jew might be, though born and bred in a foreign country. Paul indeed was born at Tarsus in Cilicia; yet being an Hebrew of the Hebrews, who received his education in Jerusalem, and spake the language used there, and understood the Hebrew in which the ancient oracles of God were written, he was a Jew of the most honourable class, and was far preferable to the Judaizing teacher at Philippi, if, as Mr Pierce conjectures, and the apostle himself seems to insinuate, he was only an Hellenist Jew.—The reader no doubt observes, that all the privileges hitherto mentioned by the apostle, were derived from others; but those he is going to mention, were of his own acquisition.

Ver. 6. *The righteousness which is*, εν νομῳ, *by law.* The greatest part of the Jews firmly believed, that the righteousness required in the law, consisted chiefly in observing its ritual precepts. And therefore, if a person was circumcised, offered the appointed sacrifices, observed the sabbaths, and other festivals enjoined by Moses, made the necessary purifications in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society; or if he committed any such, was punished for them according to law, he was, as the apostle expresseth it, *With respect to the righteousness which is by law*, *unblameable.*—Farther, as the ritual services enjoined in the law, were not founded in the nature of things, but in the command of God; and as, according to the law, atonement was made for some transgressions by these services, they were, on account of their being done from a regard to the divine will, considered as acts of piety more acceptable to God than even the performance of moral duties.—In the third place, as these ritual services

7 *Nevertheless, what things were* reckoned *gain to me* by the Jews, who thought them such a righteousness as entitled one to salvation, *these*, after I embraced the gospel, *I reckoned loss:* things to be thrown away as ineffectual for justification; and did throw them away *for Christ*, that through him I might be saved.

7 *Nevertheless*, what things were (κεφδη) gain [1] to me, *these* I counted (ζημιαν) loss [2] for Christ.

8 These, I say, I counted loss:

8 *Nay most certainly al-*

vices were both numerous and burdensome, and recurred so frequently, that they gave almost constant employment to the pious Israelites, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to justification and eternal life.—All these erroneous opinions Paul entertained, whilst he continued a Pharisee. But he relinquished them, when he became a Christian, as he informs us, ver. 7.

Ver. 7.—1. *What things were gain to me.* Κεφδη, properly signifies *the gain*, or profit which is made by merchandise, or otherwise.—The things which the apostle formerly reckoned gain to him, but which, since his conversion, he counted loss, were those mentioned in the note on ver. 6. and not his "living in all good conscience before God." For he who said to the Corinthians, 2 Cor. i. 12. "Our boasting is this,—that with the greatest simplicity and sincerity we have had our conversation in the world," could not say of any degree of moral righteousness he had attained by the grace of God, that *he counted it loss*; unless he thereby meant, that it was to be thrown away, as of no use in procuring him justification meritoriously. See ver. 8. note 1.

2. *Those I counted loss for Christ.* The word ζημια, signifies loss incurred in trade; and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship, and the people on board. In this sense the word is used by Luke, Acts xxvii. 10, 21. and by Thucydides, Xenophon, and others. Accordingly, Scapula explains it by *damnum, jactura.* The term thus understood, gives a beautiful sense to the passage. Saith the apostle, in making the voyage of life for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain, or advantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did, for the sake of gaining salvation through faith in Christ, as my only Saviour.

Ver.

so, I count all things [1] *to be* loss (ver. 7. note 2.) for the excellency of the knowledge of Christ Jesus [2] my Lord; for whom I have *thrown away* all things, [3] *and reckon them to be dung*, [4] that I may *gain* Christ,

9 And be found in him, [1] not *holding* mine own righteousness which is (ἐκ) *from law*, but that which is thro' the faith

Nay, most certainly I count all human attainments and distinctions to be loss, things to be thrown away, *for the sake of the excellent knowledge of Christ Jesus my Lord, for whom I have* actually *thrown over board all things, and reckon them but dung, that* (κερδήσω) *I may gain* salvation through *Christ*, as the profit of my voyage:

9 *And* at the end thereof, *be found* a believer *in him* as Saviour, *not holding mine own righteousness which is from law*, as the means of my salvation, *but that* righteousness

Ver. 8.—1. *I count all things to be loss.* Having said in the preceding verse, that his privileges as a Jew, and his righteousness which was by the law, which he formerly thought gain, he now counted loss, he adds in this verse, that he counted all the things, for which men value themselves, and on which they build their hope of salvation, such as their natural and acquired talents, their fame, their knowledge, their moral virtues, and even their good works, to be loss; things to be thrown away as ineffectual in procuring for them a meritorious justification.

2. *For the excellency of the knowledge of Christ Jesus.* The apostle counted all things loss, not only because they were ineffectual in procuring for him a meritorious justification, but because in themselves they are of little value in comparison with the excellent knowledge of Jesus as Saviour, and of the method of salvation through him; with which the apostle was so ravished, that all other knowledge, and every human attainment, he despised as things not worthy of his care, while voyaging to eternal life.

3. *For whom I have thrown away all things.* Doddridge was of opinion, that Paul was excommunicated by the Jews in Jerusalem, and spoiled of his goods: a treatment which some others met with, who were not so obnoxious to the Jews as Paul was, after he deserted their party and became a Christian. Heb. x. 33, 34.

4. *And reckon them to be dung.* Σκύβαλα, *de rebus vilissimis dicitur, frugum, animantium, et horum excrementis*, as Gataker hath shewed, Miscell. Postuma, c. 43.—The apostle's meaning is, that he considered all the things in which he formerly gloried, as of no more value in procuring a meritorious justification, than the filth of the streets which polluteth those who handle it.—The prophet Isaiah hath spoken in the same manner of the legal righteousness, on which the Jews put the greatest value, chap. lxiv. 6. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

Ver. 9.—1. *Found in him.* This expression Pierce explains by Locke's note on Gal. iii. 27. "By taking on them the profession of

which is through the faith enjoined by Christ, even *the righteousness which is from God by faith;* that being the only righteousness of which a sinner is capable.

10 *And* that I *may know Christ*, (ver. 8.) experimentally as my Saviour, *and the power of his resurrection* in confirming my faith in him as my Saviour, *and the fellowship of his sufferings, being conformed to his death*, by dying, as he did, a martyr for truth.

of Christ, *the righteousness* (εκ Θεϑ) *from* God [2] (επι) by faith [3].

10 *AND may know* [1] him and the power of his resurrection, [2] and the fellowship of his sufferings, *being conformed* [3] to his death,

the gospel, they had, as it were, put on Christ: so that to God looking on them, there appears nothing but Christ. They were, as it were, covered all over with Christ, as a man with the clothes he hath put on."

2. *The righteousness from God.* We have the phrase δικαιοσυνη Θεϑ, often in scripture. But the phrase την εκ Θεϑ δικαιοσυνην, is used, I think, only in this passage. It is opposed to, εμην δικαιοσυνην την εκ νομϑ, *mine own righteousness, which is from law*, a phrase found in other passages, particularly Gal. iii. 21. *Verily, righteousness would have been*, εκ νομϑ, *by*, or *from law*. Wherefore, since the *righteousness from law*, is that righteousness which is obtained according to the tenor of law, *the righteousness from God by faith*, is that righteousness which comes from God's counting the believer's faith for righteousness, and from his working that faith in his heart, by the influences of his Spirit.

3. *By faith.* Επι τη πιϑει. Estius thinks this may be translated, *upon faith*; to signify, that the righteousness which cometh from God, is built upon faith as its foundation, just as believers are said to be built upon the foundation of the apostles and prophets. But though this sentiment be true, *righteousness upon faith*, is an expression altogether unusual; for which reason the common translation ought to be retained.

Ver. 10.—1. *And may know him.* Our translators, whom I have followed here, supposed that the infinitive τϑ γνωναι, is put for the subjunctive, and that it answers to ἐυρεθω, ver. 9. But Bengelius, because the article is in the genitive case, is of opinion, that τϑ γνωναι, is governed by τη πιϑει, in the end of the preceding verse; consequently, that the translation should be, *By the faith of knowing him, and the power of his resurrection, and the fellowship*, &c. But *the faith of knowing him*, is an unusual expression.—See Ess. iv. 9.

2. *And the power of his resurrection.* Its power in confirming my faith in him, and my hope of salvation through him. Hence God is said, 1 Pet. i. 3. to have "begotten us again to a living hope, through the resurrection of Jesus Christ from the dead."

3. *Being*

11 (Ει, 127.) *That any how* (καταντησω εις, 150.) *I may arrive at* the resurrection *from* the dead. [1]

11 *That any how*, at the end of the race, *I may arrive at the resurrection from the dead:* obtain a body like to Christ's glorious body, which is the peculiar privilege of the sons of God, Rom. viii. 23.

3. *Being conformed to his death.* Grotius observes, that the construction begun, ver. 9. ευρεθω μη εχων, *may be found not having*, must be continued here in the following manner, ευρεθω συμμορφουμενος, *may be found conformed to his death.*

Ver. 11. *That any how I may arrive at the resurrection from the dead.* This is the literal translation of Ει πως καταντησω εις εξαναστασιν νεκρων.—The apostle changeth his allusion from a voyage to a race, and likening himself to one who runs a race, he represents *righteousness by faith, and resurrection from the dead*, its consequence, as the prize for which he was running. His running consisted in his having fellowship with Christ in his sufferings, and in being conformed to his death. And as in the Olympic race, the prize for which the athletes contended, was placed on a tripod at the goal, he expresses his obtaining the prize, by a word which signifies his arriving at it: καταντησω εις την εξαναστασιν νεκρων.—It is generally supposed, that the apostle is speaking of the spiritual resurrection, as he doth, Rom. vi. 11. Ephes. ii. 5. v. 14. But in these passages, the spiritual resurrection is represented as the immediate consequence of faith. Whereas the apostle, in ver. 12. of this chapter declares, that he had not yet received the prize for which he was running, nor yet was made perfect; but he pursued, if verily he might lay hold on it. For these reasons, I think the resurrection from the dead which he was endeavouring to obtain, was not the spiritual resurrection. That resurrection he had obtained already, being eminent for his faith and holiness. As little was it the resurrection of the body in general, as shall be shewed immediately. But it was the resurrection of the just; the resurrection of his body, fashioned like the glorious body of Christ, as mentioned ver. 21. This, with righteousness from God by faith, was the prize for which the apostle ran. But neither of these, he knew, would be bestowed on him, till he had finished the race. He therefore speaks of them as future; and of himself as continuing to run, that he might obtain them, ver. 12.—In the sacred writings, the word used to denote the resurrection, is αναστασις, which is commonly followed by the preposition εκ. In this passage the preposition is compounded with the word, so as to make εξαναστασιν. Wherefore, την εξαναστασιν νεκρων, is rightly translated, *the resurrection from the dead.* Since the apostle represents the resurrection from the dead, of which he is speaking, as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but, as was before observed, it is the resurrection of the body, re-fashioned like to the glorious body of Christ, mentioned ver. 21. which is a

12 *For I have not yet received* the prize, as having finished the race, *nor yet am I made perfect* by being

12 (Ουχ ὁτι, 256.) *For I have not yet received,* [1] *nor yet am I made perfect.* [2]

privilege peculiar to the sons of God, and that by which they are to be distinguished from the wicked at the judgment. See 1 Thess. iv. 16. note 2.

Ver. 12.—1. *For I have not yet received:* So ουχ ὁτι ηδη ελαβον, must be translated, to accord with what goeth before. Besides, the negative particle hath a similar position in other passages: for example, 2 Cor. v. 4. στεναζομεν βαρουμενοι εφ' ω ου θελομεν εκδυσασθαι; which, notwithstanding the position of the negative particle, must be translated, "being burdened, we groan, ουκ εφ ω, not because we wish to be unclothed." Rom. viii. 12. "Well then, brethren, οφειλεται εσμεν ου τη σαρκι, we are not debtors to the flesh, to live according to the flesh." See also Rom. x. 19.—What the apostle had not yet received, was *righteousness from God by faith*, mentioned ver. 9. and *a blessed resurrection from the dead*, mentioned ver. 11. which, taken together, he terms *the prize*, ver. 14. Now of the former, as well as of the latter, it may be said with truth, that believers do not receive it in the present life. In the present life, it is promised indeed to believers, but not bestowed on them till their trial is finished, and sentence pronounced concerning their whole behaviour, at the general judgment.

2. *Nor yet am I made perfect.* This, Pierce thinks, was observed in opposition to the Judaizers, who fancied that *perfection* was to be obtained by obeying the law of Moses, Gal. iii. 3. "Are ye so foolish, that having begun in the Spirit, νυν σαρκι επιτελεισθε, ye now make yourselves perfect by the flesh?"—Others, however, are of opinion, that by using the word τετελειωμαι, the apostle alluded to the prizes bestowed on the victors in the Grecian games. For, as of these prizes, some were more valuable than others, being rewards of victories in contests more difficult and honourable, they were termed τελεια νικητηρια, *perfect rewards*, or *prizes*; and the persons who obtained them, were said τελειουσθαι, *to be made perfect.*—These higher prizes were crowns of leaves, some of trees, and some of herbs. But the inferior prizes were tripods, shields, cups, &c. The former were greatly preferred to the latter, not for the materials of which they consisted, but for the honours and privileges of which they were the symbols.—Le Clerc however affirms, that no passage from any ancient author can be produced, in which τελειωθηναι, *to be made perfect*, signifies to be rewarded with the prizes in the games. But, although the Greeks did not use the word in that sense, it may have it here; as it is well known that the apostle hath affixed to some Greek words, meanings, which, though uncommon, are analagous to their ordinary significations. Accordingly, we find him using this very word, τελειωθωσι, Heb. xi. 40. to denote our being completely rewarded in the life to come.—See note 1. on ver. 15. of this chapter.

3. *But*

But *I pursue*, [3] (ει, 127.) *that* (και, 218.) *verily I may lay hold on* (sup. τυτο) *THAT* for which (και) *indeed I was laid hold on by* Christ Jesus.

13 Brethren, *I do not reckon myself to have laid hold on THE PRIZE*, (from ver. 14.) But *one* thing I DO, *not minding indeed the things behind ME, but exceedingly stretching myself forward to the things* before *ME.*

14 I *follow* (καταδιωκω) *along* the mark, [1] (επι, 191, 2.) *to* the prize of

completely rewarded. *But I pursue, that verily I may lay hold on that* righteousness which cometh from God by faith, and that glorious resurrection, ver. 11. *for* obtaining *which indeed I was laid hold on by Christ Jesus*, when he appeared to me, and forced me to run for it.

13 *Brethren, I do not reckon myself to have laid hold on the prize*, as having finished the race *But one thing I do, not minding indeed the things behind me;* the progress I have already made; *but* (επεκτεινομενος, mid. voice,) *exceedingly stretching myself forward to the things before me;* the part of the course yet to be run over;

14 *I follow* in the course *along the mark:* I run on in the marked out course of faith and holiness, *to the*

3. *But I pursue, that verily I may lay hold on.* Διωκω ει και καταλαβω. These are agonistical phrases, as is evident from Lucian's application of them to the games. Hermotim. p. 564. Διωκοντες ω καττλαβον. *Persecuti, non assecuti sunt.*—Καταλαμβανειν, *to lay hold on*, in the agonistical style, is *to lay hold on the prize*, when it was delivered to the conquerors, by the judges of the games.—In the subsequent clause, this word whose proper signification is, *to take a fast hold of a thing*, is elegantly used by the apostle, to denote Christ's laying hold on him, as he was going to Damascus to persecute his disciples, and his forcing him into the stadium to run, that he might lay hold on righteousness from God, and a glorious resurrection, called *the prize of the calling of God from above.* See ver. 14. note 2.

Ver. 14.—1. *I follow along the mark.* Κατα σκοπον διωκω. By some this clause is translated, *I follow on towards the goal, for the prize.* But Pierce says, he hath not found any good authority to prove, that σκοπος hath the signification of τερμα, the goal; for which reason, he retains the common translation, *the mark.* The space in which the racers were to run, being marked out by a line called Καμπη, (see ver. 16. note.) that line might well be denominated σκοπος, *the mark*, from σκοπεω, *I look;* because, in running, the athletes were to look at it frequently, lest they should run out of the prescribed bounds. Hence the propriety of the expression, κατα σκοπον διωκω, *I follow along the mark*: for κατα, signifies *along*, as is plain from the manner in which it is used in Euclid's Elements. According to this signification of the expression, the apostle's meaning is, that in running for the prize of righteousness by faith, and of a blessed

prize of the calling of God from above by Christ Jesus; the prize of righteousness and eternal life, proposed to me when God called me from heaven by Christ Jesus, to run this race.

15 *As many, therefore, as wish to be perfect* by receiving the prize, *let us think this* the proper method of obtaining it. *And if ye think differently* from me *concerning any* other *point, even that God will discover to*

the *calling of God from above* [2] *by* Christ Jesus.

15 *As many, therefore, as WISH TO BE* perfect, [1] (Ess. iv. 1.) *let us think this.* And if *ye think differently concerning* any thing, *even that God* (οπε-

a blessed resurrection, he kept within the prescribed bounds: he suffered all the persecutions and afflictions, which God the judge of the race appointed him to suffer, without stopping, or flagging. He was even willing to die a martyr for the truth, that he might be conformed to Christ in his death. This was not the case with the false teachers, mentioned ver. 18. who were enemies of the cross of Christ, and who corrupted the gospel to avoid suffering.

2. *The prize of the calling of God from above.* Το βραβειον της ανω κλησεως τ Θ εν Χριστω Ιησ. It is hardly possible, in a literal translation, to reach the full meaning of these words. At the games, the judges sat on an high seat; and from thence, by an herald, summoned the combatants into the stadium, 1 Cor. ix. 27. note 3. In allusion to this elevated situation of the judges, the apostle terms God's calling him by Christ to run the Christian race, ανω κλησις, *a calling from above.* And because it was accompanied with a power which he could not resist, he calls it, ver. 12. *Christ's laying hold on him.*— That the prize, which God from above called the apostle to run for, was righteousness by faith, together with eternal life, its consequence, is evident, not only from ver. 9, 11. where these blessings are represented as the prize for which he ran; but also from 2 Tim. iv. 8. where, in allusion to the distribution of the crowns by the judges of the games, he terms the prize for which he ran, "a crown of righteousness, which the Lord, the righteous judge, will give me at that day:" and from James i. 12. where it is called *a crown of life.*— From the description which the apostle gives, ver. 13. of his stretching all the members of his body, while running the Christian race, and from his telling us, that he followed on with unremitting strength and agility, till he arrived at the prize which was placed at the end of the course, we may learn what earnestness, diligence, and constancy in the exercises of faith and holiness, are necessary to our faith's being counted to us for righteousness at the last day.

Ver. 15.—1. *As many therefore as wish to be perfect.* Beza is of opinion, that τελειοι, in this passage signifies *full grown men*, in opposition to *children*; and therefore he translates it by the Latin word *adulti;* and thinks the apostle uses the word in that sense, to denote persons completely instructed in the Christian doctrine. But the translation I have given agrees better with the sense of the passage; especially

καλυψει) *will discover to* you [2].

16 *However, to what* we have *come,* (στοιχειν) *let us go by the same line,* [1] let us mind the same thing.

17 Brethren, be *joint imitators of me, and* (σκοπειτε) *look steadily on them who so walk* as ye have us [1] for an *example.*

you who wish to be perfect; he will make you sensible of your error.

16 *However, to whatever* part of the course *we have come, let us go on by the same line, let us mind the same thing:* While running, let us go on in the same course of doing, and suffering for the gospel, and have in view the same prize of righteousness by faith.

17 *Brethren be joint imitators of me,* in striving to lay hold on the prize of righteousness by faith, and by suffering for the gospel; *and look steadily on those* teachers *who so walk*

especially as the apostle declares, ver. 12. that he was not yet made perfect by receiving the prize. See ver. 12. note 2.

2. *If ye think differently concerning any thing, even that God will discover to you.* Here the apostle is thought by some, to have had the weak, but sincere Jewish converts in his eye, who, by the prejudices of their education, were led to think the rites of the law of Moses obligatory on them, even under the gospel. Their error he knew God would discover to them; not by any particular revelation made to them for that purpose, but by destroying the temple and expelling the nation from Canaan. For these events would convince them, that God no longer required the disciples of Christ to observe the rites of Moses.—But I rather think this passage hath a more general meaning; namely, that such of the Philippians as sincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the apostle concerning any important article of faith, would have their error discovered to them, not by a particular revelation, but by the ordinary influences of the Spirit, agreeably to Psal. xxv. 12. "What man is he who feareth the Lord, him shall he teach in the way that he shall choose."

Ver. 16. *By the same line,* namely the line by which I go, ver. 14. Hammond in his note on 1 Cor. ix. 24. tells us from Julius Pollux that the word κανων denotes a white line by which the course in the stadium was marked out, including the whole space between the starting place and the goal; and that those who ran out of that space did not contend lawfully. The runners in endeavouring to pass one another were in danger of going out of that space.—Parkhurst, *(in voce)* says Aquila uses κανων for a measuring or marking line, Job xxxviii. 5. And I observe, that the apostle, 2 Cor. x. 15. uses the word κανων for that portion of the world, which was marked out by Christ to his ministers to preach in. See 2 Cor. x. 13. note 2.

Ver. 17. *As ye have us for an example.* By using the word *us* the apostle includes Timothy who joined him in this epistle; and I think Silas also, who assisted him in converting the Philippians.

Ver.

in holiness, self-denial, and suffering, *as ye have us for an example* of these virtues.

18 *For many* teachers *walk* very differently, *who I have often said to you, and now even weeping I repeat it, are enemies of the cross of Christ,* both by teaching that men are pardoned only through the Levitical sacrifices, and by refusing to suffer with Christ for the truth, ver. 10.

19 *Of these* evil labourers (ver. 2.) *the end is perdition,* because *their God is their sensual appetites,* which to gratify is the object of all their actions. Nay, so profligate are they, that *they glory in things which cause shame to them, and mind earthly things* only, without any regard to the other world: So that ye should not imitate them.

20 *But our conversation,* which ye ought to imitate, *is for* obtaining *heaven;* our thoughts, affections,

18 For many walk, [1] *who I have often said to* you, *and now* even weeping, *I say* ARE *enemies* of the cross of Christ;

19 Whose end IS *perdition,* whose god IS *the belly,* [1] and WHOSE glory IS in their shame, [2] who (φρονουντες) mind earthly things. [3] (See Col. iii. 2.)

20 (Γαρ, 98.) *But* our conversation [1] is (εν, 164.) *for* heaven, (εξ ου)

Ver. 18. *For many walk.* He speaks here of the Judaizing teachers, mentioned chap. i. 16. as preaching Christ insincerely, and with a view to add affliction to the apostle's bonds. And the description which he gives of their debauched manners, is agreeable to what is said of them elsewhere, particularly, 2 Cor. xi. 13, 15, 20. 1 Tim. vi. 5.

Ver. 19.—1. *Whose god is the belly.* The apostle gives the same character of the Judaizing teachers, Rom. xvi. 18. Tit. i. 11. And therefore it cannot be doubted, that he is speaking here of them and of their disciples, who we may well suppose, resembled their teachers, not in their principles only, but in their manners also.

2. *Whose glory is in their shame.* These false teachers not only lived in gluttony, drunkenness, and lasciviousness, but they gloried in these vices, and in the money which they drew from their disciples, although all these things were most shameful.

3. *Who mind earthly things.* Pierce supposes that in this expression, the rites of the law of Moses, which were of an earthly nature, are included.

Ver. 20.—1. *But our conversation is for heaven.* As the verb πολιτευεσθαι, from which πολιτευμα is derived, signifies *to behave* in general, see Philip. i. 27. the common translation, which is that also of the Syriac and Vulg. versions, may be retained. But Le Clerc affirms, that πολιτευμα and πολις being words of the same significa-

tion

from whence also we [2] look for the Saviour, [3] the Lord Jesus Christ.

21 (Ος μετασχηματισει, Who *will refashion* our *humbled* body, [1] (εις το γενεσθαι αυτο συμμορφον) *in order that it may become of a like form with* his glorious body, according to *that strong* working, *BY WHICH* he is able *also*

cares, and hopes, are all directed to the obtaining of heaven; *from whence also we look for the Saviour, the Lord Jesus Christ*, to come and carry us thither, according to his promise, John xiv. 3.

21 *Who*, to make us capable of the enjoyments of heaven, *will new make our body, which is humbled* into a state of mortality by the sin of the first man, *that it may become of a like form with his glorious body*, in which he now liveth; and this transformation of our body, he will accomplish (κατα την ενεργειαν τε δυνασθαι

tion, the clause ought to be rendered, *Our city*, namely, the new Jerusalem, *is in heaven*. Beza, however, and others translate it, *Our citizenship is in heaven*; so that we do not, like the persons mentioned, ver. 9. *mind earthly things*. See Col. iii. 1—3. This, it must be acknowledged, is a good sense of the passage, provided it is authorized by the original.

2. *From whence also we look for*. Though the antecedent ερανους is in the plural number, the relative ὁ is fitly placed in the singular, because it respects the meaning rather than the form of its antecedent. See Ess. iv. 66. 2. Peirce thinks this solecism may be removed, by supposing that τοπε is understood; εξ ὁ τοπε from which place we look for the Saviour to come.—The apostle, by a common figure of speech, ranks himself with those who are to be alive at Christ's second coming. See 1 Thess. iv. 15. note.

3. *The Saviour*. Estius has quoted a passage from Cicero to shew the great meanings contained in the word σωτηρ *Saviour*. But they are meanings contemptible, compared with those implied in the name *Jesus* answering to σωτηρ *Saviour*. The transcendant excellence of which great name the apostle hath set forth, chap. ii. 10, 11.

Ver. 21.—1. *Who will refashion*, &c. Ος μετασχηματισει το σωμα της ταπεινωσεως ἡμων εις το γενεσθαι αυτο συμμορφον (See chap. ii. 8. note.) τω σωματι της δοξης αυτε. Literally, "Who will refashion the body of our humiliation, in order that it may become of a like form with the body of his glory." The *body of our humiliation*, is our body humbled into a state of mortality by the sin of the first man; and it is contrasted with *the body of Christ's glory*; or the glorious incorruptible body, in which he now lives as Saviour, and universal Lord. Like to this glorious body of the Saviour, of which an image was given in his transfiguration, (see 1 Cor. xv. 43. note 2.) the bodies of those who now have their conversation for obtaining heaven, shall be new made when Christ returns. So that here, as Rom. viii. 23. the redemption of the body from corruption by a glo-

αυτου,) *agreeably to that strong working, by which he is able also to subdue all wicked men and devils*, at length, *to himself*, by punishing them as they deserve.

to subdue all things *to* himself. [2]

rious resurrection, is represented as the especial privilege of the righteous.

2. *Whereby he is able to subdue all things to himself.* Here, from Christ's being able to subdue all wicked men and evil angels, by converting such of the former as are capable of conversion, and by punishing the rest along with the evil angels, the apostle justly concludes, that he is able, by the same power, to refashion the humbled fleshly body of the saints, so as to make them of a like form with his own glorious body.—It deserves to be remarked, that Christ is here said to subdue all things to himself by his own strong working, notwithstanding the same subjection of all things is ascribed to the Father, 1 Cor. xv. 25. Heb. ii. 8. For removing this difficulty, see 1 Pet. iii. 18. note 2. where Christ's resurrection, as ascribed to the Father, to the Spirit, and to Christ himself, is explained.

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

TO the foregoing condemnation of the doctrines and practices of the Judaizers, the apostle, as the application of his discourse, subjoined in the beginning of this chapter, an exhortation to the Philippians to stand firm in the belief of the doctrine of Christ, and in the constant practice of his precepts.

In what follows, St Paul proceedeth to a new subject. Euodia and Syntyche, two Christian women of note in Philippi, having differed in some points of doctrine or practice, the apostle besought them to lay aside their disputes, and be united to each other in affection, ver. 2.—And to bring about their reconciliation, he requested a person in Philippi, whom he calls his *true yoke fellow*, to help them to compose their differences; because they were sincere in the belief of the gospel, and had formerly assisted himself, and Clement, and other faithful preachers in the work of Christ, ver. 3.—Next, he gave the Philippians directions concerning their temper and conduct as Christians. They were to cherish spiritual joy, moderation, freedom from anxious cares, and to be often employed in prayer, ver. 4—6.—All these virtues they were to practise, according as they had learned them from him, and had seen them exemplified in him, ver. 8, 9.—Then, in very polite terms, he thanked

thanked the Philippians for their affection to him, expressed by the care they had taken to supply his wants, ver. 10.—But lest from the warmth of his gratitude, they might fancy that he had been out of measure distressed with his poverty, he told them, that the want of the necessaries of life, were not evils unsupportable to him; for he had learned in every state to be content; and was able to bear all sorts of distress, through Jesus Christ, ver. 11—13.—Yet he commended them for attending to his state, ver. 14.—and told them he accepted their present the more willingly, because they were the only church he had received any thing from while he preached in Macedonia; ver. 15.—From which they would see, that he was not covetous of gifts; and that he received their present, only because he sought from them pious actions, as the fruit of his labours among them, which in the end would abound to their own advantage, ver. 17.—Knowing, however, that it would give them joy, he told them, that through their liberal gift sent by Epaphroditus, he now had every thing he wished, and was filled with comfort, ver. 18.—Withal, to encourage them in such good works, he assured them, that God would supply all their wants abundantly, ver. 19.—In which persuasion he addressed a short doxology to God, ver. 20.

The apostle having, in this handsome manner, thanked the Philippian church for their present, he desired the bishops and deacons to salute every saint at Philippi in his name. And sent them the salutation of the brethren who were with him at the writing of this letter, ver. 21.—adding, that all the saints in Rome saluted them, but chiefly they of Cesar's household, ver. 22. For the gospel being made known in the palace, by means of the apostle's bonds, chap. i. 12, 13. it had made such an impression on some of the emperor's domestics, that they embraced and professed the Christian faith. Having therefore friends in the palace, the apostle hoped to be released through their good offices, chap i. 25. ii. 24. Nor was he disappointed in his expectation. For, after having been confined for two years, he was set at liberty.—St Paul concluded this epistle as usual, with his apostolical benediction, sealed with an *Amen*, to shew his sincerity in all the things he had written, ver. 23.

COMMENTARY.	NEW TRANSLATION.
CHAP. IV. 1 *Wherefore, my brethren, whom I greatly love, and*	CHAP. IV. 1 *Wherefore* [1] my brethren, *belov-*

Ver. 1.—1. *Wherefore my brethren*, &c. This being the conclusion and application of the discourse in the preceding chapter, it ought not to have been separated from it.—See 1 Cor. xv, 58. where the discourse and the chapter end with a similar exhortation.

whom I long exceedingly to see, and who are to be *my joy and crown,* since ye know that Christ will refashion your body, and bestow on you the prize of righteousness, *so stand firm in* the doctrine of *the Lord, O beloved,* as I have taught you.

2 *Euodia I beseech, and Syntyche I beseech,* to lay aside their disputes, and *to be possessed of the same friendly disposition* towards each other, *which the Lord requires* in his servants.

3 *And I entreat thee also, faithful yoke-fellow* in the work of Christ, *to help these women* (Euodia and Syn-

ed and exceedingly longed for, [2] my joy and crown, [3] (see 1 Thess. ii. 19. note.) so stand *firm* in the Lord, *O beloved.* [4]

2 *Euodia* I beseech, *and Syntyche I beseech, to be* of the same mind [1] in the Lord.

3 And (ερωτω) I entreat thee also, true yoke-fellow, [1] help (αυταις)

2. *Exceedingly longed for.* Επιποθητοι. The Hebrews gave this appellation to things which they greatly valued, and which were the objects of their strongest desire. In this place, the word expresses likewise the apostle's longing to see the Philippians.

3. *And crown.* St Paul often compared his labours in the gospel to the combats in the games. Here, by an elegant and bold figure, he calls his Philippian converts, *his crown,* in allusion to the crowns with which the victors in the games were rewarded. His meaning is, that their conversion and perseverance, would procure him much honour and a great reward at the judgment.

4. *O beloved.* It is scarce possible to express affection more strongly than the apostle hath done in this short verse, by the various tender epithets which he bestowed on the Philippians; not in flattery, but from the real feelings of his heart, penetrated, not only with gratitude for their attention to him in his distress, but with esteem on account of the excellence of their character and behaviour.

Ver. 2. *To be of the same mind in the Lord.* Το αυτο φρονειν. Because the word φρονειν, signifies *to care for,* as well as *to think,* Whitby is of opinion, that the apostle exhorted these women to promote the gospel with one soul; and supports his opinion by this argument, that no one can be of the same judgment with another, merely by intreaty.

Ver. 3.—1. *True yoke-fellow.* From 1 Cor. vii. 7, 8. it is more than probable that Paul was never married. But Eusebius, Hist. iii. 30. tells us, the ancients thought otherwise. And therein they have been followed by some of the moderns, who suppose the apostle's wife was here addressed. But the gender of the adjective, which is masculine, συζυγε γνησιε, shews that this *yoke-fellow* was a male: Whereas if the apostle had addressed a female, he would have written γνησια. Erasmus indeed affirms, that the Greek vocatives, though masculine in their termination, are sometimes feminine in their

these women, *who*, (εν, 164.) *for the gospel have combated* [2] *together with me, and with Clement,* [3] *and the rest of* my fellow-tyche) to compose their differences; *who* are worthy of this mark of attention, because they *courageously maintained the truth of the gospel along with me and Clement, and the rest of*

their signification. But in this he is contradicted by Estius.—Beza, following Theophylact, gives it as his opinion, that this *yoke-fellow*, was the husband either of Euodia or of Syntyche; and that these women were female presbyters. I also think the husband of one of these women was meant here; and that he is called *true yoke-fellow*; on account of his excellent character as a husband.—Others suppose the jailor was addressed by the title of *true yoke-fellow*, because being one of the apostle's chief converts at Philippi, he had assisted him in the gospel.—Mill thinks Epaphroditus was the apostle's *yoke-fellow*, and that the women to be helped by him at Philippi, had laboured with the apostle and Clement in Rome. But on this supposition, Epaphroditus at the time the apostle wrote, must have been at Philippi, contrary to Philip. ii. 28.—If none of the above suppositions is admitted, some one or other of the bishops or deacons mentioned chap. i. 1. may have been addressed by the title of *yoke-fellow*.—And with respect to Euodia and Syntyche, I think they laboured with the apostle and Clement at Philippi, either when he planted the church there, or in some of the visits which he afterwards made to the Philippians. It is true, Clement by his name, appears to have been a Roman; yet, as Philippi was a Roman colony, he may have been converted there, and may have assisted the apostle soon after his conversion, or in some after period.

2. *Who for the gospel have combated together with me.* Probably some Judaizing teacher at Philippi, had endeavoured to draw Euodia and Syntyche to his party. But these zealous women having steadily opposed his corrupt doctrine, the apostle calls it very properly, "a combating together with him, and with Clement, and with the rest of his fellow-labourers."—Or, these women, as Theophylact thought, may have been aged widows, whose office it was to instruct the younger of their own sex; and who may have met with much trouble and persecution, both from the unbelieving Jews and Gentiles, while they faithfully discharged their duty.—That there were anciently in the church, aged widows employed to teach the younger of their own sex the principles and precepts of the gospel, appears from 1 Tim. v. 15. And that the suffering of persecution for the gospel, required as great an exertion of courage as the Grecian games, is intimated Heb. x. 32. where it is termed αθλησιν παθηματων, *a combat of sufferings*.

3. *And with Clement.* The ancient Christian writers tell us, that this is the Clement who afterwards became bishop of the church at Rome, and who, to compose some dissentions which had arisen in the church at Corinth, about their spiritual guides, wrote an epistle to the Corinthians which is still extant.

4. *Whose*

my fellow-labourers at Philippi; *whose names* I am persuaded *are in the book of life*, as persons to be saved.

4 Instead of being much grieved with the evils to which ye are exposed, *Rejoice in the Lord always:* and as this temper is highly becoming Christians, *I say a second time, Rejoice ye.*

labourers, whose names ARE in the book of life.[4]

4 Rejoice in the Lord *always:* [1] *I say* (παλιν, 270.) *a second time, rejoice ye.* (See ch. iii. 1. 1 Thes. v. 16. note.)

4. *Whose names are in the book of life.* In scripture there are two books mentioned, in which men's names are said to be written. 1. A book in which the names of those are written whom God allows to live on earth. Of this Moses speaks, Exod. xxxii. 32. *If not, blot me I pray thee out of thy book which thou hast written.* Also, Isaiah, chap. iv. 3. *Every one written among the living in Jerusalem.* —2. A book in which the names of those who are to inherit heaven and eternal life, are written. Of this book our Lord speaks, Luke x. 20. *Rather rejoice because your names are written in heaven.* Also the apostle, Heb. xii. 23. *First born who are written in heaven.*— This book is called, Rev. xiii. 8. *The book of life of the Lamb.* And Rev. xxi. 27. *The Lamb's book of life.*—Of this book Christ likewise hath spoken, Lev. xxii. 19. *If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city.* To this book Malachi refers, chap. iii. 16. *A book of remembrance was written for them that feared the Lord, and that thought upon his name.*—These things, however, are not to be taken literally. They are metaphors formed on the customs of men, to signify God's purpose, concerning the persons whose names are said to be written in these different books. Wherefore, when the apostle saith concerning his fellow-labourers, that *they are written in the book of life*, he refers to the second mentioned book; and only expresses his charitable belief concerning them, that being faithful labourers, they were to be rewarded with eternal life.

Ver. 4. *Rejoice in the Lord.* Since our joy is to be in the Lord, it must flow from a sense of our relation to him as his disciples; and from our belief of the great discoveries which he hath made to us in the gospel, concerning the counsels of God for our salvation, concerning his own beneficent government of the world for the good of his church, and concerning his return to judge the world in righteousness, and to render to every one according to his deeds. This joy must flow also from our belief of the promises, which Christ hath made to us, concerning the pardon of sins, the assistances of his Spirit, the efficacy of his power to preserve us from the snares of the Devil, the resurrection of the body, the life everlasting of the righteous, the creation of the new heavens and new earth for the righteous to dwell in, and their eternal felicity in that happy country.—The apostle exhorted the Philippians to rejoice always in the Lord, not only because

5 Let your moderation [1] be known *to* all men. [2] The Lord is *nigh.*

6 Be *anxiously solicitous about* nothing, but in every thing by prayer and (δεησει) *deprecation,* with thanksgiving, [1] let (τα αιτηματα) your requests be made known *to* God.

7 And the peace (Rom. i. 7. note 4.) of God, [1] which *surpasseth*

5 *Let your moderation be evident to all men.* For *the Lord is nigh* you, both to mark how ye behave, and to assist you against your oppressors.

6 Resigning yourselves to the disposal of God, *Be anxiously solicitous about nothing: but in every difficulty, by prayer* for what is good, *and deprecation* of what is evil, *with thanksgiving* for mercies received, *make known your desires to God,* who if he sees it fit, will grant your requests. Or if not, these devout exercises will enable you to bear with patience, whatever affliction God allots to you.

7 *And* in this course of humble resignation, *the* hope of the *peace of God,* which is the portion of his

because the discoveries and promises of the gospel are a permanent source of joy to believers, but because the joy flowing therefrom was able to support them, both under the fear and the feeling of the sufferings to which they were then exposed.

Ver. 5.—1. *Let your moderation be known.* Το επιεικες, here stands for, ἡ επιεικεια: Ess. iv. 20.—*Moderation* means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others, sweetness of disposition, and the entire government of the passions. See Tit. iii. 2. James iii. 17.

2. *To all men.* The apostle desired the Philippians to make their moderation evident to all men, because thereby they would effectually recommend their religion to their persecutors. In this sentiment Peter agreed with Paul, 1 Pet. ii. 12.

3. *The Lord is nigh.* Εγγυς, signifies *nigh,* either in respect of *place* or *time.* Here I understand it of *place.* The Lord is beside you, observing your behaviour. If it is understood of *time,* the meaning is, the Lord will soon come and destroy the Jewish commonwealth; so that the power of one class at least of our enemies, will shortly be at an end.

Ver. 6. *With thanksgiving.* On this Beza remarks, that David after beginning his prayers with complaints and tears, generally ended them with thanksgivings.—The exhortation in this verse implies, not only that the afflicted have many mercies for which they ought to give God thanks, but that they ought to be thankful for their very afflictions, because they are the means by which the Father of their spirits maketh them partakers of his holiness, in order to fit them for living with himself in heaven for ever.

Ver.

children, and *which* is a blessing so great that it *surpasseth all human comprehension, will guard your affections, and your understanding, through Christ Jesus*, against the fear of suffering, and of death.

8 *Finally, brethren*, that I may recommend virtue to you in all the different forms in which it hath been set forth, *Whatever things are conformable to truth, whatever things are honourable, whatever things are* all understanding, *will guard* [2] your hearts, and *your* minds (ἐν, 167.) through Christ Jesus.

8 Finally, brethren, [1] *whatever* things are true, *whatever* things ARE *venerable*, *whatever* things ARE just, *whatever* things ARE pure, *whatever* things

Ver. 7.—1. *The peace of God.* This I take to be the happiness which God has prepared for the righteous in the life to come; called also, *the rest of God.* And to that interpretation the characters here given of the peace of God agree: it is so great that it surpasseth human understanding to comprehend it; and the hope of enjoying it, is the most effectual preservative of the affections and thoughts from sin. Others by *the peace of God*, understand the peace arising from reconciliation with God through Jesus; others the peace which God himself possesses in the enjoyment of his infinite perfections. In this latter sense of the phrase, the apostle's meaning is, that the pleasures which good dispositions afford, have a great efficacy in making men stedfast in the profession of religion.—The phrase *peace of God*, is used only here and Col. iii. 15. where it signifies *the peace which God enjoys.*

2. *Will guard your hearts and your minds* Φρουρησει. This is a military term, expressive of the watching of soldiers in a fortified town, which is besieged by enemies without, and which has mutinous inhabitants within. It is elegantly used on this occasion, to denote the efficacy which the firm expectation of the happiness of heaven, hath to subdue the passions of the human heart, and to fortify the thoughts against the suggestions of the devil, and the sophistry of wicked men.—Beza observes that the apostle divides the soul into two parts, Καρδια, and νοημα, *heart* and *mind.* The former is the seat of the will and affections; the latter the seat of reason and memory. Wherefore *the guarding of the mind*, is the securing it, not only against the false reasonings of infidels, sceptics, and wicked men, but against the fiery darts of the devil; those evil thoughts which the devil suggests, to seduce men to sin.

Ver. 8.—1. *Finally, brethren*, &c. The Greek philosophers were as keen as the moderns, in their disputes concerning the foundation of virtue. These disputes the apostle did not think fit to settle. But being anxious to make the Philippians virtuous, he mentioned in this exhortation, all the different foundations on which virtue had been placed, to shew that it does not rest on any one of these singly, but on them all jointly; and that its amiableness and obligation result from the union of the whole.

2. *If*

ARE (προσφιλη, Scapula,) *benevolent, whatever* things APE of good *fame*, if THERE BE any virtue, 2 and if any praise *BE DUE*, (λογιζεσθε) *attentively consider* these things;

9 (Ἁ και.) *Which also* ye have learned, and received, (see Col. ii. 6. note,) and heard, and seen in me: *These things practise*, and the God of peace *will* be with you.

10 (Δε) But I rejoiced greatly in the Lord,[1] that now at *length ye have made your care*[2] *of me to flourish again*, (εφ' ω και, 218.) *in which indeed ye were* careful, (chap. ii. 2. note,) but *ye had not an* opportunity.[3]

just, whatever things are pure, whatever things are benevolent, whatever things are of good fame, if there be any virtue in these things, *and if any praise be due* to the persons who do them, *attentively consider these things:*

9 *Which* things *also ye have learned* from me, *and received* as the will of God, *and* have *heard* that I practise, *and seen me do. These things* be ye careful to *practise; and the God who hath made peace* between himself and us, by the mediation of his Son, and who is the giver of all peace, *will be with you* to assist and bless you.

10 *But* before I conclude, I must tell you, that on the arrival of Epaphroditus, *I rejoiced greatly in the Lord*, who directs all events, *that now at length*, by your present which I received from Epaphroditus, *ye have made your care of me to flourish anew;* (εφ' ω, sup. πραγματι,) *in which* concern for my happiness, *ye*

2. *If there be any virtue, and if any praise.* The Clermont MS. hath here, ει τις επαινος επιστημης, *If there be any praise of knowledge.* Some copies of the Vulgate read, *laus disciplinæ, any praise of discipline*, επαινῳ της παιδειας. But the common reading is best supported, and agrees well with the context.

Ver. 10.—1. *I rejoice greatly in the Lord.* Here, as in many other passages of his writings, the apostle shews the deep sense which he had of Christ's governing the affairs of the world for the good of his servants. For, this new instance of the Philippians' care of his welfare, he ascribed expressly to the providence of Christ.

2. *Ye have made your care of me to flourish again.* Ανεθαλετε το υπερ εμου φρονειν. The same sense ανατθαλλω hath Ezek. xvii. 24. LXX. In this figurative expression, the apostle likened the Philippians' care of him to a plant, which withers and dies in winter, but groweth again in the following year; or, to trees which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now.

3. *Ye had not an opportunity.* Ηκαιρεισθε δε. Chrysostom saith, this

were indeed careful before, *but ye had not an opportunity* of shewing it.

11 *I do not speak* thus feelingly *of the renewal of your care, because I was unhappy in poverty.* For I have *learned, in whatever state I am, to be contented;* knowing that what God appoints is best. But I rejoiced in your present, as a fresh expression of your love.

12 *I both know to be humbled* by living in poverty, *and I know to abound* in riches. *Every where, and on all occasions, I am* well *instructed, both to bear fulness of bread, and to be hungry; both to abound* in the conveniencies of life, *and to be deprived of them,* without being elated in the one case, or depressed in the other.

11 *I do not speak* THIS (ὅτι, 254.) *because I* WAS UNHAPPY (κακῶ) in *want.* [1] For I have learned, in *whatever* state I am *to be contented.*

12 I *both know to be humbled,* and I know *to* abound. Every where, and in all things, I am instructed [1] both to be *filled* and to be hungry, both to abound and to suffer *want.* [2]

phrase was commonly used to express one's *want of ability to do a thing.* And it must be acknowledged that this meaning suits the character of the Philippians well. Yet as the phrase may have either meaning, and we are ignorant of the circumstances of the Philippians, I have retained the common translation.

Ver. 11.—1. *I do not speak this because I was unhappy in want.*—The apostle meant to tell the Philippians, that the joy occasioned by their liberal present, was not because he was unhappy in his poverty, and was relieved by them, but because their gift was a new proof of their respect for, and care of their spiritual father.—The apostle delighted in the elliptical manner of writing. But the structure of his discourse commonly, as in the present instance, directs us to the words which are necessary to complete his meaning.

2. *For I have learned in whatever state I am, to be contented*: Αυτάρκης εἶναι literally, *to be self-sufficient*, that is, to be perfectly contented with what I have.

Ver. 12.—1. *I am instructed both to be filled and to be hungry.*—This is an explication of the general expression in the precedent clause; "I both know to be humbled, and I know to abound." The word μεμύημαι properly signifies, *I am initiated in the mysteries.* But as the initiated were believed to be instructed in the most excellent and useful knowledge, the word signifies to be *completely instructed* in any science or art. Perhaps the apostle used it on this occasion, to insinuate that his bearing both adversity and prosperity properly, was a sacred mystery, in which he had been initiated by Jesus Christ, ver. 13. and which was unknown to the men of this world.

2. *Both to abound and to suffer want.* As the apostle in the preceding

13 *I am able to* BEAR all things through Christ, *who* strengtheneth me. [1]

14 Notwithstanding, ye have *done well, when ye jointly communicated* TO ME *in* my affliction.

15 *And know ye also, O Philippians*, that in the beginning of the gospel, when I *went forth* (απο, 86. 2.) *in* [1] Macedonia, no church communicated with me, *in the matter of* giving and receiving, but ye only.

13 In one word, *I am able to bear all situations through* the assistance of *Christ who strengtheneth me.*

14 *Notwithstanding* I am able through Christ to bear every state, *ye have done well when ye jointly communicated* a supply *to me in my imprisonment.*

15 *Now* to shew you how seasonable your present was, and that I honoured you by accepting it, *Know ye also, O Philippians, that after I first preached the gospel to you, when I went forth in Macedonia* to preach, *no church communicated with me in the matter of giving* me money, *and* of my *receiving* money from them, *but ye only;* I received money from no church but yours.

ceding clause had mentioned *food*, we may suppose that in this he meant *clothing*, *lodging*, &c.

Ver. 13. *Through Jesus Christ who strengtheneth me.* This is not arrogant boasting. For the apostle glories not in his own strength, but in the strength of another. The fathers, as Whitby informs us, observed three things on this passage. 1. That the virtue of contentment requires much exercise, learning, and meditation. 2. That it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more men than penury, and exposed them to more pernicious lusts. 3. That our proficiency in this or in any other virtue, is to be ascribed, not to ourselves, but to the divine assistance.

Ver. 14. *Notwithstanding ye have done well.* Here the apostle teaches us, that the servants of Christ are not to be neglected in their afflictions, because they have learned to bear them patiently.

Ver. 15. *When I went forth in Macedonia.* Οτε εξηλθον απο Μακεδονιας. In our bible this is translated, *When I departed from Macedonia.* But that translation is wrong, as appears from ver. 16. where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country.—Some are of opinion, that the translation should be, *when I was departing*, or *about to depart from Macedonia.* But although the Greek may bear this translation, it will not remove the difficulty. For, as the Philippians sent money twice to the apostle, their first present, at least, could not be received when he was departing. I therefore think εξηλθον απο Μακεδονιας must be

16 *For* such was your love, that *even when I was in Thessalonica, ye sent twice to supply my necessity;* and I accepted your present, that I might make the gospel free of expence to the Thessalonians.

16 For even *WHEN I WAS* in Thessalonica, [1] ye sent *indeed* once and again *to* my necessity.

17 I mention your repeated presents, *not because I earnestly desire a gift, but because I earnestly desire fruit* among you, *that may abound to your account* at the day of judgment. For by my gratitude I wish to encourage you in doing good works.

17 Not because I *earnestly seek* [1] a gift, but I *earnestly seek* fruit that may abound to your account.

18 *Now I possess all things* necessary, *and live in plenty: I am filled,* so as to wish for nothing more, *having received from Epaphroditus the things sent by you:* which work of

18 *Now I have all things* [1] and abound; *I am filled,* having received from Epaphroditus the things [2] *sent by you, a*

translated, *went forth in Macedonia*, namely, to preach; agreeably to the signification of απο in the phrase απο μερους, *in part*. See Ess. iv. 86. 2.

Ver. 16. *For even when I was in Thessalonica.* Chrysostom observes, that the emphasis in this sentence, shews how much the inhabitants of so small a town as Philippi were to be commended, for contributing so generously to the apostle's maintenance while in Thessalonica the metropolis of Macedonia, that the gospel might be the more acceptable to the Thessalonians, being preached to them without any expence to them. Yet it must be remembered, that even in Thessalonica, the apostle maintained himself more by his own labour, than by the contributions of the Philippians, 1 Thess. ii. 5—9. 2 Thess. iii. 7—9.

Ver. 17. *Not because I earnestly seek.* So επιζητω properly signifies. The apostle's meaning, as Peirce expresseth it, is, "Nor do I mention all this, because I am desirous of a gift from you now or at any time, for the sake of the gift itself: But what I desire on all such occasions is, that your religion may produce such good fruits as may turn to account to you."

Ver. 18.—1. *Now I have all things.* Απεχω δε παντα. Here our translators have followed the Vulgate, *Habeo autem omnia.*—Estius observes, that one of the meanings of απεχειν is, *to receive rent from lands*, or *wages for labour*. If so, the clause might be translated, *I have from you all things.* And by using this word, the apostle may have insinuated, that what he had received from the Philippians was due to him, on account of his having preached the gospel to them.

2. *The things sent.* Besides money, the Philippians may have sent to the apostle clothes and other necessaries.

3. *A*

smell of a sweet savour, [3] a sacrifice acceptable, well-pleasing to God.

19 (Δε,) But my God *will* supply all your *wants through Christ Jesus*, according to his riches in glory. [1]

20 (Δε, 106.) *Wherefore to God even* our Father, [1] BE *the* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren [1] *who* are with me *salute* you.

charity, done to me the apostle of Christ suffering for the gospel, is *a smell of a sweet savour*, even *a sacrifice acceptable* and *well pleasing to God*.

19 *But* though I can make no return to you in kind, ye shall feel no want through your liberality to me. For *God whom I serve will supply all your wants through Christ Jesus, according to the greatness of the power which* Christ, as governor of the world, *exercises in his glorious state* of exaltation.

20 *Wherefore* let us join heartily in ascribing *to God, even our Father*, who hath exceedingly loved us in Christ, *the glory* of infinite goodness; and let us do so *for ever and ever. Amen.*

21 *Wish health in my name to every one* in your city, *who professeth to believe and obey Christ Jesus. The preachers of the gospel who are with me, wish you health.*

3. *A smell of a sweet savour, a sacrifice acceptable, well pleasing to God.* These were the epithets anciently given to all the kinds of sacrifices; not only to the peace and thank offerings, but to the burnt offerings and sin offerings. See Ephes. v. 2. note 2. Here they are given to the present which the Philippians sent to the apostle; not because that present partook of the nature of any sacrifice or offering whatever, as is plain from this, that it was offered immediately to the apostle, and not to God; but merely to shew how acceptable to God that work of charity was, which the Philippians had performed to the suffering apostle of Christ.—The same observation may be applied to the exhortation, Heb. xiii. 16. *But to do good and to communicate forget not, for with such sacrifices God is well pleased.* See also 1 Pet. ii. 5. where the spiritual sacrifices of prayer and praise is mentioned.

Ver. 19. *According to his riches in glory.* Beza thinks εν δοξῃ, here may be translated *gloriously*.

Ver. 20. *To God even our Father.* Θεω και πατρι ἡμων, may be rendered, *To our God and Father.* But the sense is the same.

Ver. 21. *The brethren who are with me. As the brethren* are distinguished from *the saints*, ver. 22. they are supposed to be his fellow labourers in the gospel, mentioned in the end of his epistles to the

22 *All the Christians* in Rome *wish you health, and especially the Christians in Cesar's family*, who by this testify their esteem of you, as on account of your faith, so on account of your affection to me.

23 I now give you my apostolical benediction: *May that favour of our Lord Jesus Christ*, which he bestows on his faithful disciples, *remain with you all. Amen.*

22 All the saints salute you, *and especially those of* Cesar's household. [1]

23 The grace of our Lord Jesus Christ BE with you all. Amen. (See Ephes. vi. 24. note.)

the Colossians and to Philemon; namely, Aristarchus, Mark, Jesus called Justus, Epaphras, Luke, and Demas.

Ver. 22. *And especially those of Cesar's household.* Καισαρος οικιας. This may signify either the members of *Cesar's family*, or his household *servants*, or the officers of his *court*, or his *guards*. Some of the ancients pretend that Paul held an epistolary correspondence with Seneca Nero's preceptor. But there is no evidence of this.—Among the emperor's domestics there were Jewish slaves, who having heard the apostle, or some other person preach the gospel at Rome, had embraced the Christian faith. Also, there may have been in Nero's family natives of Rome, who being impressed with the truth of the gospel, had become Christians. Nay, the apostle may have been favourably regarded by Poppea the emperor's wife. For Josephus, who was introduced to her by some of her Jewish slaves, (see Philip. i. 13. note 1.)and was acquainted with her character, tells us, Ant. lib. xx. c. 7. θεοσεβης γαρ ην that *she was a worshipper of the true God*, or a Jewish proselyte of the gate. This she might be, though in other respects sufficiently blameable. Here, Beza remarks, what else was this, but that God reigned in the midst of hell.—The salutation from the brethren in the emperor's family, must have been a great consolation to the Philippians. For when they heard that the gospel had got footing in the palace, they would naturally presage the farther progress of it in Rome. And the respect which persons, such as the Christians in Cesar's house, expressed for the Philippians, could not fail to fill them with joy.—To conclude, though the apostle hath not mentioned it in any of his letters, we may believe that not long after this epistle was written, he obtained a fair hearing and an honourable release, through the good offices of the Christians in Nero's family, as well as on account of the justice of his cause.

A NEW

A

NEW LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

COLOSSIANS.

PREFACE.

LAODICEA, Hierapolis, and Colosse, mentioned Col. iv. 13. as cities in which there were Christian churches at the time this epistle was written, were situated not far from each other, in the greater Phrygia, an inland country in the Lesser Asia. Of these cities Laodicea was the greatest, being the metropolis of Phrygia, and near it stood Colosse by the river Lycus where it falls into the Meander.—Colosse, though inferior in rank to Laodicea, was a great and wealthy city, and had a Christian church, which perhaps was more considerable than the churches in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the attention which the apostle paid to it, by writing to the Colossians the epistle in the canon which bears their name.

The inhabitants of Phrygia were famous for the worship of Bacchus, and Cybele the mother of the gods. Hence she was called *Phrygia mater*, by way of distinction. In her worship, as well as in that of Bacchus, both sexes practised all sorts of debaucheries in speech and action, with a frantic rage which they pretended was occasioned by the inspiration of the deities whom they worshipped. These were the *orgies* (from ὀργη, *rage*) of Bacchus and Cybele, so famed in antiquity; the lewd rites of which being perfectly adapted to the corruptions of the human heart, were performed by both sexes without shame or remorse. Wherefore, as the Son of God came into the world

to

to destroy the works of the devil, it appeared in the eye of his apostle, a matter of great importance, to carry the light of the gospel into countries, where these abominable impurities were dignified with the honourable appellation of *Religious worship;* especially as nothing but the heaven-descended light of the gospel, could dispel such a pernicious infatuation. That this salutary purpose might be effectually accomplished, St Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the gospel with great success in many cities of that country, as we are informed by Luke in his history of the acts of the apostles; and as shall be proved more particularly in the following section.

SECT. I. *Shewing that the apostle Paul preached the gospel, and planted churches, in Colosse, Laodicea, and Hierapolis.*

From the history of St Paul's travels given by Luke, it appears, that his constant custom was, to go directly to the chief cities in every country where he proposed to introduce the gospel. This method he followed, *First*, because in the great cities he had an opportunity of making the doctrine of salvation known to multitudes at once; and among others to persons of station and education, who being best qualified to judge of the nature and evidences of the gospel, their example, if they embraced the gospel, he knew would have a powerful influence on others.—*Secondly*, because whatever corruption of manners prevailed among the natives of any country, he supposed would be more predominant in the great cities, than any where else; and being there supported by all the countenance which authority and example could give them, he foresaw that the triumphs of the gospel, in overthrowing these corruptions thus supported, would be the more illustrious.—The apostle's constant custom, therefore, being to go directly to the great cities in all the heathen countries, they must be mistaken, who are of opinion, that Paul in his journies through Phrygia, never once visited either Colosse, or Laodicea, or Hierapolis, notwithstanding we are told, Acts xvi. 4. that Paul and Silas travelled through the Lesser Asia, to deliver the decrees of the apostles and elders in Jerusalem, to the churches which they had planted; and in particular that they went *throughout Phrygia*, Acts xvi. 6. Also we are told, Acts xviii. 23. that on another occasion Paul *went over all the country of Galatia and Phrygia in order.*

Nevertheless, to prove that Paul did not preach the gospel in Colosse, two passages in his epistle to the Colossians are appealed to. The first is, chap. i. 4. "Having heard of your faith in Christ Jesus, and of the love which ye have to all the Saints." This, it is said, implieth that the Colossians were

not

not converted by Paul; and that he had only learned of their being converted by some other teacher. But the apostle might express himself in that manner, consistently with his having converted the Colossians, because it was his custom, when absent from the churches which he had planted, to make inquiry concerning their state, 1 Thess. iii. 5. that he might know whether they persevered in maintaining that great article of the Christian faith, which he was so anxious to establish, but which was every where opposed by the Judaizing teachers, namely, that both Jews and Gentiles, under the gospel, were entirely freed from obedience to the law of Moses as a term of salvation; and that obedience to the gospel, was the only thing required in order to men's acceptance with God. This doctrine the apostle, Col. i. 26. termed, "The mystery which was kept hid from the ages and from the generations; and, ver. 27. The mystery concerning the Gentiles, which is Christ to them the hope of glory."

Wherefore, when Epaphras came from Colosse to the apostle, it is natural to think, that according to his usual manner, he inquired concerning the state of the Colossians: And being informed by him that the greatest part of them persevered in the true faith of the gospel, Col. i. 8. notwithstanding the attempts of the false teachers to seduce them, he was greatly elated, and with perfect propriety said to them, chap. i. 3. "We give thanks to the God and Father of our Lord Jesus Christ always when we pray for you. 4. Having heard of your faith in Christ Jesus, and of the love which ye have to all the saints."—Besides, it ought to be remembered, that the apostle spake in the same manner, of the faith and love of other churches and persons, of whose conversion, he himself was undoubtedly the instrument. Compare Philemon, ver. 5. with ver. 19. of that epistle. See also 1 Thess. iii. 6. and note first on Ephes. i. 15.—Wherefore, the passage under our consideration, is no proof at all that the Colossians were indebted to some other teacher than Paul, for their faith in the gospel.

The second passage, quoted from Paul's epistle to the Colossians, to prove that he never preached the gospel in Colosse, Laodicea, and Hierapolis, is, chap. ii. 1. "I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh." But this by no means implies, that the brethren in Colosse and Laodicea had not seen the apostle, when he wrote this letter to them. For, as Theodoret justly observes in his preface to this letter, the apostle's meaning is, that his combat was for the converted Gentiles in Colosse and Laodicea, who doubtless had often seen his face; and not for them alone, but "for

as many as had not seen his face in the flesh;" that is, for all the converted Gentiles every where, and in every age of the world. That this is the true meaning of the expression, Theodoret proves from the next verse, where the apostle does not say, " that *your* heart may be comforted," as he would have done, if the Gentiles of Colosse and Laodicea had been of the number of those who had not seen his face in the flesh; but that *their* heart, namely, who had not seen my face, *may be comforted* as well as yours.

In the third place, it is alledged, that the apostle himself points out Epaphras as the spiritual father of the Colossians, chap i. 7. " As ye have also learned it from Epaphras." But in my opinion, the word *also*, indicates the direct contrary. The Colossians had learned the true doctrine of the gospel, not from the apostle alone, but they had " learned it from Epaphras also;" who, as a faithful minister of Christ, and fellow-labourer with the apostle, after his departure had not failed to put the Colossians in mind of his doctrine. Besides, if Epaphras had converted the Colossians, the apostle instead of saying, chap. iv. 12. " Epaphras who came from you, a servant of Christ, saluteth you," would rather have said, as Lardner has observed, " Epaphras by whom ye believed;" or somewhat to the like purpose, expressive of the obligations they lay under to him.

The following are the arguments which prove that Paul converted the Colossians. *First*, This apostle speaking of the Christian church, says, chap. i. 25. " Whereof I am made a minister, according to the dispensation of God, which was given me on your account, fully to preach the word of God." But if *the dispensation of God* was given Paul *on account of the Colossians, fully to preach the word of God*, can it be imagined, that, notwithstanding he was so often in Phrygia, he would neglect his commission so far, as never to preach the gospel in Colosse?—*Secondly*, Throughout the whole of this epistle, the apostle and the Colossians are represented as taking a special interest in each others affairs, like persons who were bound to each other, by the strongest ties of friendship. For example, chap. ii. 5. " Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith.—In like manner, chap. iv. 7. " All things concerning me, Tychicus a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you. 8. Whom, I have sent to you for this very purpose, that he may know the state of your affairs and comfort your hearts." Nay, as a person for whose opinion the Colossians had the highest regard, he bare testimony to them concerning Epaphras their own pastor, chap. i. 7. that he " was a faithful minister

of

of Jesus Christ with respect to them," and chap. iv. 13. " had much zeal for them, and for those in Laodicea, and those in Hierapolis :" all which are expressions of such an affection, as would naturally subsist between persons converted to the faith of the gospel, and him who had converted them.—*Thirdly*, The apostle wrote the salutation to the Colossians with his own hand, as he did to the other churches, which were planted by himself, and who knew his hand-writing. Whereas, in his epistle to the Romans, who were strangers to him, the salutations were written by Tertius.—*Fourthly*, That the Colossians were converted by an apostle, appears from chap. ii. 6 " Seeing then ye have received Christ Jesus the Lord, walk ye in him; 7. Rooted in him, and built upon him, and made firm in the faith, even as ye have been taught, abounding in it with thanksgiving." This the apostle could not have said to the Colossians, if their only teacher had been Epaphras, or any other who was not an apostle. See also chap. i. 6. " From the day ye heard it, and knew the grace of God in truth." These things, as Dr Lardner very well observes, Can. vol. ii. chap. 14. shew that the Colossians were converted by an apostle. Now, who should this be but Paul himself, who made so many journies into their country, and preached there with such success?

Upon the whole, we may believe that the churches in Colosse, Laodicea, and Hierapolis, were planted by St Paul, with the assistance of Timothy in particular; and therefore in writing this epistle, Timothy joined the apostle, as one well known to the Colossians, and greatly respected by them.

SECT. II. *Of the Occasion of writing the Epistle to the Colossians.*

When the news of Paul's confinement at Rome reached the Christians in Colosse, they sent Epaphras, (a native of their city, chap. iv. 12. and formerly an idolater, chap. i. 13. but now a Christian minister in their church, chap. i. 7.) all the way to Rome to comfort the apostle, by declaring the affection which the Colossians bare to him as their spiritual father, chap. i. 8. and to give him an account of their state, and to bring them back word how matters went with him, chap. iv. 7—9.

From Epaphras the apostle learned, that the greatest part of the Colossians persevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4. But that certain false teachers had persuaded some of them to worship angels, and to abstain from animal food, and to observe the Jewish festivals, new moons, and sabbaths, and to mortify their bodies by long continued fastings: In short, to practise the rites of

the law of Moses as absolutely necessary to their salvation, chap. ii. 16—23.

Long before the light of the gospel shone on the world, the Greeks had introduced their philosophy into many of the countries of the Lesser Asia, and among the rest into Phrygia, where, it would seem, the doctrines of Pythagoras and of Plato were much admired.—The followers of Plato held, that the government of the world is carried on by beings inferior to the gods, but superior to men, such as the Jews believed angels to be. These they called Δαιμονες, a name which in the Greek language signifies *Divinities:* and these they enjoined their sect to worship, on account of their agency in human affairs. See Colos. ii. 8. note 2.—The philosophy of Pythagoras led to a different discipline. They held, that mankind had all lived in some pre-existent state, and that for the sins committed by them in their pre-existent state, some of their souls were sent into human bodies, and others of them into the bodies of brutes, to be punished for, and to be purged from their former sins. Wherefore, believing the whole brute creation to be animated by human souls, they held it unlawful to kill any thing which hath life, and abstained wholly from animal food. Withal, effectually to free themselves from the vices and pollutions contracted in their pre-existent state, they practised repeated and long continued fastings, and other severities, for the purpose of thoroughly subjecting the body with its appetites to the soul.

From the things which the apostle Paul hath written to the Colossians, it appears, that, before their conversion, some of them had embraced the discipline of Pythagoras, and others of them the philosophy of Plato; and that the Judaizers who came to Colosse, the more effectually to recommend the law of Moses to the Christians in that city, had affirmed that Pythagoras derived his discipline, and Plato his dogmas, from the writings of Moses. That these false teachers made use of an argument of this kind, to recommend the Jewish institutions to the Colossians, is the more probable, that some of the early Christian writers, and, if I am not mistaken, some of the Jewish writers also in the first ages, affirmed the very same fact. See Ryan's history of the effects of religion on mankind, Sect. 2. The truth is, the Pythagorean discipline bears some resemblance to the abstinence from unclean meats, and to the fastings enjoined in the law of Moses. But, be this as it may be, it cannot be denied that the Pythagorean precepts, both concerning the abstinence from animal food, and concerning the mortification of the body by fasting and other severities, together with the doctrines of Plato concerning the agency of angels in human affairs, and the honour which is due to them from men on that account,

account, are all expressly condemned by the apostle in his epistle to the Colossians. This being the case, may we not believe that the Judaizing teachers, who it is well known artfully suited their tenets to the characters and prejudices of the persons whom they addressed, talked to the Colossians, in a plausible and pompous manner, concerning the dignity and office of angels, and represented them as proper objects of worship to mankind, on account of the blessings which they received through their ministry; and even insinuated, that, to render mankind complete in knowledge, new revelations of the will of God, more perfect than those made by Christ, might be expected through the ministry of angels, who, they affirmed, were better acquainted with the will of God, than it was possible for Christ to be; as, according to them, he was nothing but a man. Nay, these impostors may have gone so far as to obtrude their own false doctrines on the Colossians, as new revelations made to them by angels.—Farther, in proof of the agency of angels in human affairs, and to shew that they are proper objects of men's worship, they would not neglect to tell the Colossians, that the law of Moses was given by the ministry of angels, and that angels conducted the Israelites into Canaan. —And with respect to such of the Colossians as were tinctured with the Platonic philosophy, we know, that to persuade them to worship angels, or at least to make use of their mediation in worshipping God, they affirmed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted the Colossians, as an exercise of humility becoming them, to send up their prayers to God by the mediation of angels; which they said was more acceptable to God, and more effectual, than the mediation of Christ, who could not be supposed to have power with God, like the angels his ministers in the government of the world.—Lastly, As the heathens in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely attached to that kind of sacrifice, we may suppose, although it is not mentioned by the apostle, that the Judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which he himself had appointed as the means of procuring the pardon of sin. And, by this argument also, they endeavoured to allure the Colossians to embrace the law.— Upon the whole, the Judaizers recommended the law, as an institution excellently calculated for procuring the pardon of sin, and for perfecting men in virtue, consequently as absolutely necessary to salvation.

But this whole form of doctrine, by drawing men away from Christ the head, and making them forfeit all the benefit which they

they may derive from his mediation, it was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the apostle Paul to write this excellent epistle, wherein all the errors of the false teachers are condemned, either directly, or by establishing the contrary truths.—In particular, the Levitical sacrifices and purifications, were shewed to be of no manner of use under the gospel, by the apostle's doctrine, chap. i. 14. "That we have redemption through the blood," that is, the sacrifice "of Christ, even the forgiveness of sins."—In like manner, the vain figment, that angels are superior in dignity and power to Christ, was entirely destroyed by the apostle's doctrine, chap. i. 15. that Christ is "the image of the invisible God, the first born, or Lord of the whole creation, ver. 16. Because by him were created, all things which are in the heavens, and which are upon the earth, things visible, and things invisible, whether they be thrones, or lordships," &c. consequently, that the angels themselves, whatever their nature, or their office in the universe may be, were created by Christ, and are absolutely subject to him, ver. 18. "That he is the head, or ruler of the body, even of the church, ver. 19. For it pleased the Father, that in him all the fulness of perfection and power should continually dwell;" consequently, that the Colossians had no inducement to worship, either evil angels through fear, or good angels from humility. And, to put these important doctrines concerning the dignity and office of Christ beyond all doubt, the apostle told the Colossians, chap. i. 25, 26. that he was commissioned by God to preach them to the world.—Next, because the false teachers insinuated, that a more perfect revelation of the will of God might be expected through the ministry of angels, than that which Christ had made, the apostle assured the Colossians, chap. ii. 3. "That in him all the treasures of wisdom and knowledge are laid up." And added, ver. 4. "This," concerning Christ's possessing all the treasures of wisdom and knowledge, "I affirm, that no one may deceive you with plausible speech," concerning the office and power of angels in the government of the world. He therefore ordered them, ver. 8. "to take care that no one made a prey of them, through an empty and deceitful philosophy;" he meant the Platonic philosophy, in which the dignity and office of angels were so highly extolled; because, ver. 9. "In Christ continually dwelleth all the fulness of the godhead bodily.—Also, because the Judaizers endeavoured to persuade such of the Colossians as were tinctured with the Pythagorean philosophy, to receive the precepts of the law of Moses concerning meats and fastings, as conformable to the Pythagorean precepts, and as having the same influence

influence to purify the soul; the apostle told them, that they had no need, either of the Platonic dogmas concerning the dignity and mediation of angels, or of the Pythagorean precepts concerning abstinence from animal food, and concerning the mortification of the body; because, ver. 10. "they were made complete in" every thing necessary to their sanctification and salvation, by the precepts, mediation, and government, of "him who is the head of all government and power."—Farther, because the Judaizers extolled the sacrifices and purifications appointed in the law of Moses, as the only effectual means of obtaining the pardon of sin, the apostle assured them, that these were of no use now. Because, ver. 14. Christ by his death, had blotted out the hand-writing of ordinances contained in the law, with its curse, and had nailed it to his cross in its blotted out state, that all might see that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of the law of Moses, or the Pythagorean abstinences and mortifications, ver. 16. "Let no one rule you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths."—And in relation to the worshipping of angels as more powerful mediators than Christ, he said to them, ver. 18. Let no teacher "make you lose your reward, delighting in humility and the worship of angels, ver. 19. and not holding the head;" plainly telling the Colossians, that in praying to God, if they made use of the mediation of angels on pretence of humility, and worshipped them as the authors of the blessings which they enjoyed, they renounced Christ the head, and deprived themselves of the benefit of his mediation, and lost all the blessings they were entitled to, as the members of his body.—Withal, to make the Colossians still more sensible of their folly in listening to the false teachers, the apostle asked them, ver. 20. "Since ye have died with Christ from the elements of the world;" that is, since ye have been freed by your death with Christ, both from the heathen philosophy, and from the law of Moses, Why as living under that philosophy and law, do ye subject yourselves to the ordinances of either? which *things* are not according to the commandments of God, but, ver. 22. "according to the commandments of men?"—Besides, ver. 23. though these commandments have the appearance of wisdom, they are in reality foolishness; being destructive of the vigour, both of the mind and of the body.

Peirce in his note on Col. ii. 18. where the worshipping of angels is condemned, thus writeth: "St Paul seems to me to have here a more especial regard to one particular sect of the Jews, *the Essens*. As what he mentions, ver. 23. of the *neglecting* of the body, will be shewn presently to suit them, so they

they had somewhat peculiarly among them relating to angels: For thus Josephus, De bello Judaic. lib. ii. c. 7. sive 12. assures us, that when they received any into their number they made them most solemnly swear, *That they would keep or observe the book of their sect, and the names of the angels, with like care.*" In confirmation of his opinion, Peirce quotes a note of Dr Hudson on the above passage from Josephus, to the following purpose; "It is hard to say, why the Essens took such care of the names of angels. Was it that they made use of them in their charms to cure diseases? Or, did they pay them any such worship as the apostle condemns, Col. ii. 18? The other things there condemned, are certainly theirs, and agree to the Essens above all others." See Col. ii. 23. note 7.

Mosheim De Rebus Christianor. ante Constantinum magn. seems to think, that the great care with which St Paul, in his epistle to the Colossians, taught the creation of all things by God's beloved Son, chap. i. 15, 16, 17. proceeded from his observing the beginnings of that absurd notion, concerning the creation of the world by an evil principle, which was first broached in the Christian church by the Gnostics; and which afterwards was propagated by their disciples, the Marcionites, Encratites, and Manicheans: Or at least, that it proceeded from his foreseeing by the spirit of prophecy, the rise and progress of the monstrous tenets of these heretics, all flowing from their doctrine concerning the creation of the world by an evil principle; and because he was anxious to guard the faithful against their pernicious errors.

The same author, after describing the cosmogony of the ancient heretics above mentioned, adds, That they differed greatly from each other in their manners. Such of them as were of a morose disposition, and averse to sensual pleasures, ordered their disciples to weaken and subdue the body, as the fountain of all pravity, by hunger, and thirst, and every kind of hardship: And forbade the use of wine, and of marriage, and of whatever tended to the gratification of the body; in order that the mind being delivered from the fetters and contagion of matter, might be free. Hence came the austere manner of life, which the Marcionites, Encratites, Manicheans, and other ancient heretics led.—That such of them as were inclined to sensual pleasures, by the very same dogmas concerning the pravity of matter, and concerning the evil principle, took to themselves a liberty of gratifying their lusts without fear. For they affirmed, That *piety* consists in the knowledge of God, and in the union of the mind with him: That they who attain this union, and by contemplation draw their minds away from their body, have no concern with the actions of the body; and therefore are under no obligation to restrain its propensities. Hence proceeded the dissolute

dissolute lives of the Carpocratians and others, who affirmed, that all things were lawful to them; and that temperance was enjoined to men, not by God, but by the maker of the world, whom, as we have said, they represented as an evil being.—Of this twofold discipline, proceeding from one and the same fountain, there are many traces in scripture. For among the first corrupters of Christianity, the apostle Paul mentions some who assumed to themselves a great shew of wisdom, by a voluntary neglecting of the body, Col. ii. 23. And the apostles Peter and Jude speak of others, who were so corrupted as to affirm, that Christ had purchased for them a liberty of sinning; and who argued, that whatever their lusts inclined them to do, was lawful. See 1 John Pref. sect. 3.

Before this section is concluded, it may be proper to remark, with Lardner, that in the epistle, which our Lord directed St John to write to the church of the Laodiceans, there are traces of the errors which the false teachers endeavoured to disseminate in Phrygia. For example, to shew that angels are not superior to Christ in dignity and power, and that they are not to be worshipped on account of their ministry in the government of the world, he in that epistle asserted his own power as creator of the world, nearly in the terms made use of by Paul in his epistle to the Colossians. For he calls himself, Rev. iii. 14. *The beginning* (ἀρχὴ, the efficient cause) *of the creation of God.*—Next, because the false teachers, who troubled the churches of Phrygia, were puffed up on account of their pretended knowledge of things which they had not seen, Col. ii. 18. and thought themselves complete in every respect, by obeying the precepts of the law of Moses, and the prescriptions of the heathen philosophy, Christ condemned that vain boasting in the Laodiceans, Rev. iii. 17. "Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and blind, and naked."—And whereas St Paul said to the Colossians, chap. ii. 10. "Ye are made complete by him who is the head of all government and power;" Christ said to the Laodiceans, Rev. iii. 18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

It may be proper also to take notice, that although the worship of angels was at the first repressed, in the churches of Phrygia, by the apostle's epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the metropolis of Phrygia, found it necessary to condemn that idolatry by their 35th canon, as Theodoret informs us in his note on Coloss. ii. 18. as follows: "This mis-

chief continued long in Phrygia and Pisidia. Hence the council which met at Laodicea, in Phrygia, made a law against praying to angels; and to this very day, there are to be seen among them, and in the neighbouring parts, the oratories of St Michael."—The 35th canon of the council of Laodicea, to which Theodoret refers, is in the following words; "Christians ought not to leave the church of God, and go and name angels, or gather assemblies. If, therefore, any one is found to practise this secret idolatry, Let him be Anathema, because he has left our Lord Jesus Christ the Son of God, and has turned to idolatry."—The time of the meeting of this council is uncertain. Lardner, vol. iii. p. 293. thinks it was held A. D. 363. This is the council of Laodicea which, in its last two canons, declared what sacred books were to be publicly read in the churches.

SECT. III. *Of the Time when the Epistle to the Colossians was written: and of the Persons by whom it was sent.*

At the time the apostle wrote this letter, he was in bonds for preaching the gospel, Col. iv. 3. But his confinement was not so strict as to prevent his preaching occasionally. For he mentions, chap. iv. 10. "His fellow labourers in the kingdom of God," who had been a consolation to him. This agrees with Paul's first confinement at Rome, where, Acts xxviii. 30. "He dwelt two whole years in his own hired house, and received all who came in unto him; 31. preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Now, on the supposition that this epistle was written during the apostle's first confinement at Rome, since it was sent by the persons who carried his letter to Philemon, in which he desired him to provide him a lodging at Colosse, because he hoped to see him soon, ver. 22. we have reason to think, that both letters were written in the second year of the apostle's confinement, and towards the end of that year, answering to A. D. 61. when the apostle had a prospect of being soon released.

The letter to the Colossians was not sent by Epaphras their own pastor. That good man, from the time of his arrival in Rome, had exerted himself so strenuously in the cause of Christ, that he became obnoxious to the magistrates, and was imprisoned, Philem. ver. 23. The apostle, therefore, sent this letter by Tychicus, and Onesimus a slave who had run away from his master Philemon, but whom the apostle converted in Rome, and sent back to Colosse.

Because Tychicus, the bearer of the apostle's letter to the Colossians, carried likewise his letter to the Ephesians, Ephes. vi.

vi. 21, 22. and because there is a remarkable agreement in the sentiments and language of both epistles, many have conjectured that they were written about the same time. See Pref. to the Ephes. sect. 5. This too was Locke's opinion, who says, "They seem to be writ at the very same time in the same run and warmth of thoughts, so that the very same expressions, yet fresh in his mind, are repeated in many places: The form, phrase, matter, and all the parts quite through of these two epistles, do so perfectly correspond, that one cannot be mistaken in thinking one of them very fit to give light to the other."—But though this observation be just in general, it will not hold in every instance. For in comparing some of the similar passages of the two epistles, we must not fancy, because the expressions are the same, or nearly the same in both, that their meaning is precisely the same. The different circumstances of the churches to which these letters were addressed, and the different views which the apostle had in writing to them, occasioned him, in some instances, to affix different meanings to the same expressions. The false teachers moulded their errors into different forms, suiting them, as was observed above, to the characters and prejudices of the persons whom they wished to persuade. And therefore in confuting them, the apostle was obliged to give his arguments a new turn; so that although in words, some passages may be the same in different epistles, they are not the same in sense. Of this we have an example in the inscriptions of the epistles to the Ephesians and to the Colossians; where in the former, we have, τοις ἁγιοις τοις ουσιν εν Εφεσῳ, και τοις πιστοις εν Χριστῳ Ιησου: and in the latter, τοις εν Κολοσσαις ἁγιοις, και πιστοις αδελφοις εν Χριστῳ. For, in the epistle to the Ephesians, the phrase και τοις πιστοις εν Χριστῳ Ιησου, signifies, *to the believers in Christ Jesus*; namely, who were in the province of Asia, as distinguished from the saints who were in Ephesus. Whereas the same phrase, in the epistle to the Colossians, signifies *to the faithful brethren in Christ*; as is plain from the clause, τοις εν Κολοσσαις, which is connected both with ἁγιοις, and with πιστοις αδελφοις εν Χριστῳ. The reason is, if τοις πιστοις αδελφοις εν Χριστῳ, in the inscription to the Colossians, is translated, *to the believing brethren in Christ*, it will be of the same import with τοις ἁγιοις, *to the saints*.—For other examples, see Col. ii. 13. note 2. and ver. 14. note 2.—Wherefore, a proper attention to the above observation is necessary, in many instances, to our understanding the true meaning of the apostle Paul's writings.

COLOSSIANS.

CHAP. I.

View and Illustration of the Doctrines and Discoveries contained in this Chapter.

EFFECTUALLY to silence the false teachers, who endeavoured to seduce the Colossian brethren to Judaism, the apostle began the doctrinal part of this epistle with confuting their leading error; the error for the sake of which all the rest were introduced; namely, that the institutions of Moses, but especially the Levitical sacrifices were still necessary, because there were no propitiatory sacrifices in the gospel. This false and most destructive doctrine the apostle exploded, by shewing that they who are *translated into the kingdom of God's beloved Son, have redemption through his blood, even the forgiveness of sin;* consequently, that in the gospel dispensation, God hath appointed a propitiatory sacrifice of real efficacy; namely, the sacrifice of the blood of Christ, to which believers can have sure recourse for pardon, and have no need of any other propitiatory sacrifice whatever, ver. 13, 14.—But, lest the Colossians might have been told by the Judaizers, that the pardon of the sins of the whole world, was an effect too great to be ascribed to the once shedding of Christ's blood, the apostle observed, that the atonement made by that one sacrifice is perfectly sufficient for the taking away the sins of all who believe, because the supereminent dignity of Christ, enhanced the merit of his death.—Christ's dignity the apostle described in a magnificence of language suggested by the grandeur of the subject. He is the image of the invisible God, and the Lord of the whole creation, ver. 15.—for he created all things in the heavens, and upon the earth, visible and invisible, ver. 16.—and by him all things are upheld, ver. 17.—The apostle having thus described the original dignity of Christ as God's beloved Son, for the purpose of displaying the merit of his death, proceeded to speak of the honour and power which he received, in the human nature, as the reward of his death; whereby he hath shewed in a conspicuous light, the folly of those who endeavoured to persuade the Colossians, to prefer the mediation of angels to the mediation of Christ. He is the head of the body, even of the church, and *the beginning* or author thereof. He is also *the first born* or Lord of the dead; having died to raise them again

to

again to life, ver. 18.—This greatness, both in the natural and moral world, he hath received from his Father, that he may unite angels and men in one great community under himself as their head, in order that they may be happy in their subjection to God, and in the society of one another, to all eternity. For, saith the apostle, it pleased the Father, that in him all the fulness of perfection and power should constantly abide, ver. 19.—and through the exercise of his authority and power, by him to unite all things under him as head, having made peace between them by the blood of his cross, ver. 20.—Even the idolatrous Gentiles, notwithstanding their former wickedness, he hath thus united, ver. 21.—in one body with the Jews, in his church, through the death of his Son, to render them holy and unblameable in Christ's sight, at the last day, ver. 22.—To be in that manner presented before Christ, the apostle told the Colossians would be their happy lot, since they were continuing firm in the faith of the gospel doctrine, which, because of its efficacy to sanctify sinners, was preached to every creature under heaven; of which gospel Paul was made a minister by Christ himself, ver. 23.

But lest his imprisonment, for having preached salvation to the believing Gentiles, equally with the Jews, through the death of Christ, although they did not obey the law of Moses, might have led the Colossians to suspect the truth of his doctrine, the apostle told them, that he rejoiced in the afflictions he was enduring for them; that is, for maintaining their title to salvation; and that these afflictions were expressly appointed to him by Christ, for the purpose of building his body, which is his church, ver. 24.—Of which church, he told them a second time, he was made a minister, or apostle, to build it by fully publishing God's determination to save the believing Gentiles, ver. 25.—Then he informed them, that this determination was a *mystery*, or secret, which, during the Mosaic dispensation was kept hid from the Jews and from the Gentiles; but was now discovered to such of the Jews as God thought fit to employ in publishing it to the world, ver. 26.—To these preachers, God was pleased to make known by revelation, the greatness of the glory of this mystery concerning the Gentiles; that is, the glorious excellence of that part of his plan which relates to the Gentiles; namely, That Jesus Christ, to them also, is the author of the hope of a glorious resurrection to eternal life, as well as to the Jews, ver. 27.—Him, therefore, all the inspired Christian teachers preach as the only Saviour of the world, exhorting every man to receive him as a Saviour, and teaching every man with all wisdom, the true doctrines of religion, that at the day of judgment, they may present every man perfect, both in respect of holiness and pardon, ver. 28.

—And

—And to accomplish that glorious end, Paul himself laboured with the utmost vigour in preaching Jesus Christ the hope of glory to believers of all nations, and in defending that doctrine with success, in proportion to the supernatural gifts bestowed upon him as an apostle, ver. 29.

COMMENTARY.

CHAP. I. 1 *Paul*, made *an apostle of Jesus Christ by the appointment of God*, (see Galat. chap. i. Illust.) *and Timothy*, who, though not an apostle, is *our brother* in the ministry,

2 *To the saints and faithful brethren in Christ, who are at Colosse. May virtuous dispositions be to you, and happiness* temporal and eternal (see Rom. i. 7. notes 3, 4.) *from God the Father* of Jews and Gentiles, *and from the Lord Jesus Christ*, by whom God dispenses these blessings to mankind.

NEW TRANSLATION.

CHAP. I. 1 Paul an apostle of Jesus Christ [1] by the will of God, and *Timothy* OUR brother. [2]

2 To the saints and faithful [1] brethren in Christ, *who* ARE at Colosse, grace BE *to* you, and peace from God our Father, [2] and *FROM our* Lord Jesus Christ.

Ver. 1.—1. *Paul an apostle of Jesus Christ*, &c. To convince the Colossians, that all the things contained in this epistle were dictated by the Spirit of God, Paul began it with assuring them, not only that he was an apostle of Jesus Christ, but that he was made an apostle by the will of God the Father; an honour which none of the false teachers could claim.

2. *And Timothy our brother.* Timothy's early piety, his excellent endowments, his approved faithfulness, and his affectionate labours in the gospel with the apostle, well known to most, if not to all the Gentile churches, rendering him highly worthy of their regard, Paul allowed him to join in writing several of the letters which he addressed to these churches: Not however to add any thing to his own authority, but rather to add to Timothy's influence; for which purpose also he calls him here *his brother*, rather than his *son*. See Pref. to 1 Thess. sect. 2. about the middle.

Ver. 2.—1. *And faithful brethren in Christ who are at Colosse.* If the apostle had called the Colossians *saints*, in a moral sense, there would have been no occasion to have added to their character the appellation of *faithful brethren. Saints*, means, all in Colosse who made an outward profession of believing the gospel: and *faithful brethren* denotes those who to that profession, joined a suitable practice.—This epistle, therefore, was addressed to the whole community of Christians at Colosse, and more especially to such of them as were sincere in their profession, as Christians.

2. *From God our Father*: that is, *the Father of us who believe.* According to Estius, God is called the Father of believers, to mark the

3 We give thanks to *the God and Father* of our Lord Jesus Christ, *always when we pray* for you;

4 (Ακουσαντες) *Having heard* [1] of your faith in Christ Jesus, and of the love WHICH YE HAVE to all (ἁγιους, 48.) the saints. [2]

5 (Δια) *Through* the hope [1] which is laid up for you in *the heavens; of which ye have formerly heard* in the word of the truth of the gospel,

6 Which is *present* (εις, 149.) *among you, as also* in all the world, [1] and *is*

3 *We* Paul and Timothy, *give thanks to the God and Father of our Lord Jesus Christ* for your faith and love. This we do *always when we pray for you;*

4 *Having heard* by Epaphras, (chap. i. 7—9. iv. 12.) of the firmness *of your faith in Christ Jesus, and of* the warmth of *the love which ye bear to all who profess the Christian religion.* See Ephes. i. 15. note 2.)

5 Whom ye willingly relieve in their distresses, with your worldly goods, *Through the hope* of far better goods which are *laid up for you in the heavens: of which* hope, *ye have formerly heard in the true preaching of the gospel* by me. See Pref. sect. 1.

6 *Which* gospel *subsists among you, as* it does *likewise in the most celebrated Gentile nations, and is bringing*

the high dignity to which they are raised by having the same Father with Jesus Christ, ver. 3. Also shew that believers are the especial objects of God's love.

Ver. 4.—1. *Having heard of your faith in Christ Jesus.* The apostle did not mean his having heard of the conversion of the Colossians, but of their persevering in the belief of the great doctrine of the gospel, that men are saved by faith without obedience to the law of Moses. See Pref. sect. 1. paragr. 3. Now, as some had been seduced by the false teachers from this true faith, Pref. sect. 2. paragr. 4. the apostle does not speak of the whole body of the saints at Colosse, but of the faithful brethren there; that is, of those who had persevered in the truth, by rejecting all Jewish mixtures.

2. *Love, which ye have to all the saints.* The word *all*, is emphatical here, and implies that the faithful brethren at Colosse, loved not only the Gentile, but the Jewish believers, although the latter differed from them in some points of faith and practice, respecting the Mosaic rites. See Ephes. i. 15. note 2.

Ver. 5. *Through the hope which is laid up for you.* Here, *hope* is put for *eternal life*, the object of the Colossians hope.—If the sense given in the commentary is not admitted, the meaning may be, that the Colossians loved the saints on account of their entertaining the same hope of eternal life with themselves.

Ver. 6.—1. *Which is present among you, as also in all the world.* Παντι τω κοσμω. In this clause, the word κοσμος, translated *world*, signifies *the Roman empire*: a sense which it has in other passages, particularly, Luke ii. 1. *There went out a decree from Cesar Augustus, that*

forth the good *fruit* of faith and love, *even as* it does *among you, from the day ye heard and embraced the gospel of God,* as preached by me *in truth.*

7 *As ye also learned it from Epaphras our beloved fellow-servant, who,* having taught you the same doctrine with me, *is a faithful minister of Christ with respect to you.*

bringing forth fruit, [2] *even as* (ϰ, 172.) *among* you *from* the day ye heard *and acknowledged* the grace of God [3] in truth.

7 As ye also learned IT *from* Epaphras our *beloved* fellow-servant, [1] who is a faithful minister of Christ, (ὑπὲρ) *with respect to you.* [2]

that all the world should be taxed.—In like manner, *every nation under heaven,* Acts ii. 5. signifies, those nations only with whom the Jews had some communication. So also Cyrus, in his decree concerning the Jews, says, Ezra i. 2. *The Lord God of heaven hath given me all the kingdoms of the earth.* Thus understood, the apostle's affirmation is no hyperbole. For at the time the epistle to the Colossians was written, A. D. 61. the gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it.—As the word παροντος, *present,* is commonly applied to things having life, it is here used metaphorically.

2. *And is bringing forth fruit.* Some MSS. following the Vulgate, add και αυξανομενον *and increasing;* is daily spreading itself.—The apostle made this observation to confirm the Colossians in the faith of the gospel, which by its rapid progress, and happy influence in reforming mankind, was plainly declared to be from God.

3. *Acknowledged the grace of God.* Here, as in Tit. ii. 11. 1 Pet. v. 12. *The grace of God* signifies *the gospel.*—In writing to Gentiles, the apostle with great propriety, termed the gospel *the grace of God,* for this among other reasons, that therein God declared his gracious intention of making the Gentiles heirs of the heavenly country by faith, equally with the Jews, without requiring them to obey the law of Moses, ver. 12.—This doctrine in other passages, is called *the truth;* and, *the truth of the gospel.* Wherefore, their *hearing and acknowledging the grace of God in truth,* means their hearing and acknowledging the true doctrine of the gospel, concerning the salvation of the Gentiles by faith.

Ver. 7.—1. *Epaphras our beloved fellow-servant.* From the epistle to Philemon, ver. 23. which was sent at the same time with this letter, it appears, that Epaphras was in prison at Rome when the apostle wrote. But he did not choose to mention that circumstance, in a letter directed to the whole church of the Colossians, lest it might have grieved them too much.—Concerning Epaphras, see Philem. ver. 23. note.

2. *Who is a faithful minister of Christ with respect to you.* The apostle gave this honourable testimony to Epaphras, that the Colossians

8 Who *likewise hath signified to* us your love in *spirit.* [1]

9 For this *reason* we also, *from* the day we heard *THESE THINGS*, do not cease *praying* (see 1 Thess. v. 17. note,) for you, and *requesting* that ye *may* be filled with the knowledge of his will, *through* all wisdom and spiritual understanding,

10 *IN ORDER THAT* (περιπατησαι ὑμας) ye *may* walk worthy of the Lord [1] *to* all pleasing, *bringing forth fruit by* every good work, and increasing (εις) in the knowledge of God:

11 *Being* strengthened with all *strength* (κατα) according [1] to his glorious power, unto all patience and long-suffering [2] with *joy.*

8 *This worthy person,* besides declaring your faith and love to the saints, (ver. 4.) *likewise hath signified to us your fervent spiritual love* to me.

9 *For this reason,* that ye have great faith, and love, and sincere affection to me, *we also from the day we heard these things,* (ver. 4.) *do not cease praying for you, and requesting that ye may be filled* by God *with the knowledge of his will,* concerning the salvation of mankind by faith, (Ephes. i. 5, 9, 11.) and that *through an high degree of wisdom and understanding in spiritual matters,* given to you.

10 (Sup. ως το) *In order that ye may walk worthy of the Lord* Christ, *so as to please him in all things, bringing forth fruit* suitable to your knowledge, *by* performing continually *every good work, and* even *increasing in the knowledge of* the will of *God,* (ver. 9.)

11 *Being,* for this purpose, *strengthened greatly according to Christ's glorious power,* so as *to bear every evil* befalling you, *with the greatest patience and long suffering,* nay *with joy,* knowing the happy issue of your sufferings.

sians might not suffer themselves to be drawn away, from the doctrine which they had learned from him.

Ver. 8. *Hath signified to us your love in spirit.* According to Grotius, this means, your love to me on account of the gifts of the Spirit which I communicated to you: According to Peirce, it is, *your love to me on a spiritual account*: According to Whitby, it is your *love wrought in you by the Spirit.* Others think the phrase is a common Hebraism for *great love.* See Ess. iv. 56.

Ver. 10. *The Lord.* Some MSS. mentioned by Mill, with the Syriac, Vulgate, and Ethiopic versions, read here, τῳ Θεῳ, *of God.*

Ver. 11.—1. *According to his glorious power.* The preposition κατα, with the accusative may be rendered, *by,* or *through.* Here the glorious power of Christ is spoken of: but in the parallel passage, Ephes. iii. 16. the apostle speaks of the Father's power; *That according to the riches of his glory, he would grant unto you to be exceedingly strengthened,* δια, *by his Spirit.*

2. *All patience and long suffering.* The Greek commentators ob-

12 Also *We* do not cease (ver. 9.) to *give thanks to the Father, who* by faith and holiness *maketh us* Gentiles *fit for* receiving *a portion of the inheritance, which belongs to the Jews* who dwell *in the light* of the gospel;

13 *Who*, for that purpose, *hath delivered us* Gentiles *from the power of darkness;* the tyrannical dominion

12 *We give* thanks *to* the Father, *who maketh us fit for a portion* [1] of the inheritance [2] of the saints in *the* light; [3]

13 (Ὃς) Who hath delivered us from the power of darkness, [1] and

serve, that *patience* is exercised towards them who are out of the church, and whom we have no right to punish: but *long-suffering* is exercised towards persons of our own society, whom we can punish.

Ver. 12.—1. *Who maketh us fit for a portion*, &c. Ικανωσαντι ἡμας εις την μερίδα τȣ κληρȣ. This is an allusion to the partition of the land of Canaan, into so many μερίδες, *portions*, which were distributed to the Israelites by lot. And as the land of Canaan, the inheritance of the natural seed of Abraham, was a type of the inheritance of the spiritual seed, the allusion to the division of that land among the natural seed, is introduced with propriety, in the account which the apostle gives of the admission of the Gentiles, to share with the Jews in all the privileges of the gospel.—In this thanksgiving, the apostle insinuated to the Colossians, that their sharing in the blessings which belonged to the Jews, was a strong motive to induce them to bear their afflictions with patience and joy.

2 *The inheritance of the saints.* This inheritance comprehends, not only the heavenly country of which Canaan was the type, but all the privileges of the gospel bestowed on believers, to fit them for the enjoyment of the heavenly country.

3. *Saints in the light.* So the apostle called the converted Jews living in the light of the gospel, and enjoying all the privileges mentioned ver. 13. For Christ, the author of the gospel, is *the true light which lighteth every man who cometh into the world*, John i. 9. Hence the gospel as coming from him, is termed *the true light*, 1 John ii. 8. Whereas heathenish idolatry is called *darkness*, Acts xxvi. 17, 18.—See 1 John i. 5. note 3.—Besides, it was as proper to call men living under the gospel dispensation, *saints in light*, as in the following verse to call idolaters, *men under the power of darkness.* In other passages also, the word *light* signifies the gospel dispensation, Ephes. v. 8. *Now ye are light in the Lord.* 1 Thess. v. 5. *All ye are sons of the light.* 2 Cor. iv. 4. *Light of the glorious gospel.* See Rom. xiii. 2. note 1. and Col. i. 26. where such of the Jews as were made *apostles, prophets*, and *inspired teachers*, are called *his saints*: And Ephes. iv. 12. *saints perfected for the work of the ministry.*

Ver. 13.—1. *The power of darkness.* Evil spirits are called, Ephes. vi. 12. *The rulers of the darkness of this world;* and their dominion is styled, Luke xxii. 53. *the power of darkness*, as here, for

hath translated us into the kingdom of his *beloved* Son ; 2

of evil spirits, under which we lived in our ignorant heathen state, *and* by faith, *hath translated us into the kingdom of his beloved Son ;* namely, into the gospel church ;

14 *By* whom we have (απολυτρωσιν) redemption through his blood, [1] EVEN the forgiveness of *sins*.

14 *By whom we* all *have redemption through his death, even the forgiveness of sins.* So that in the kingdom of God's beloved Son, there is a propitiation for sin provided, more effectual than the Levitical sacrifices.

15 (Ος) *He* is the image [1] of the invisible God, (πρωτοτοκος πασης

15 That the shedding of his blood, should procure forgiveness of sins for all who believe, cannot surprise

for the reason mentioned, 1 John i. 5. note 3. See Also Acts xxvi. 18.

2. *His beloved Son.* The apostle calls Jesus. *God's beloved Son*, because God gave him that appellation by a voice from heaven at his baptism : also to intimate, that the faithful subjects of the kingdom of his Son are the objects of his love.

Ver. 14. *Redemption through his blood, even the forgiveness of sins.* —*Through his blood*, is an explication of the clause *by whom ;* as *forgiveness of sins*, is an explication of *redemption.*—The words *through his blood*, are wanting in the Syriac and Vulgate versions, as also in the Clermont, and six other ancient MSS. Beza thinks they were transcribed here from Ephes. i. 7. But as there are many expressions in the two epistles perfectly the same, which really belong to both, I see no reason why the words in question should be reckoned an interpolation.

Ver. 15.—1. *He is the image of the invisible God.* Here ος, is the substantive pronoun of the third person, and hath for its antecedent, *God's beloved Son*, mentioned ver. 13, 14.—The Son is called εικων, *the image of the invisible God*, and χαρακτηρ της υποστασεως αυτου, *the express image of his substance*, Heb. i. 3. because in the creation of all things he exhibited the perfections which are peculiar to God. See Rom. i. 20.—The Son is likewise called *the image of God*, 2 Cor. iv. 4. because he shines into men's hearts with the light of the gospel, called, ver. 6. *the light of the knowledge of the glory of God in the face of Christ* : And because he manifested the divine perfections in the flesh visibly, by that fulness of grace and truth which shone in him, during his abode on earth, John i. 14.—The Antinicene fathers, thought the Son was called *the image of the invisible God*, because God appeared to the patriarchs by his Son. But this opinion is attended with great difficulties, as Whitby has shewed in his note on Heb. ii. 2.—The Socinians contend, that Christ is called the *image of the invisible God*, merely because he made known to men the will of God ; and that in this sense only, Christ said to Philip, John xiv. 9. *He that hath seen me, hath seen*

you, when ye consider that *He is the image of the invisible God, the first-born of the whole creation.*

16 These high titles belong to the Son, *Because by him were created all things which are in the heavens, and*

κτισεως) the first-born of *the whole creation.* [2]

16 (Οτι, 254.) *Because* (εν) by him were *created* [1] all things *which*

the Father. But it should be considered, that in other passages of scripture, the word *image*, denotes *likeness*, if not *sameness*, of nature and properties. 1 Cor. xv. 49. *As we have borne the image of the earthly, we shall also bear the image of the heavenly.*—Heb. x. 1. *The law containing a shadow of the good things to come, and not the very image of these things.*

2. *The first born of the whole creation.* So the phrase πασα κτισις is translated, Rom. viii. 22.—According to the Arians, *the first born of the whole creation*, is *the first made creature.* But the reason advanced to prove the Son, *the first born of the whole creation*, overturns that sense of this passage. For, surely the Son's creating all things, doth not prove him to be the first made creature; unless his power of creating all things originated from his being the first made creature: which no one, I think, will affirm. As little does the Son's creating all things, prove that he first of all created himself. Yet these absurdities will be established by the apostle's reasoning, if the *first born of the whole creation*, signifies *the first made creature.* —" It is observable," saith Dr Clarke, as cited by Horsley in his xvth letter to Priestly, " that St Paul does not here call our Saviour πρωτοκτιστον πασης κτισεως, *the first created of all creatures*, but πρωτοτοκον πασης κτισεως *the first born of every creature*, the first begotten before all creatures."—It is proper, however, to observe, that πρωτοτοκος, in this passage, may signify *the heir*, or *Lord* of the whole creation. For anciently *the first born* was entitled to possess his father's estate, 2 Chron. xxi. 3. *But the kingdom gave he to Jehoram, because he was the first born.*—The *first born* was likewise Lord of his brethren, who were all his servants. This appears from what Isaac said to Esau, after he had bestowed the rights of primogeniture on Jacob, Gen. xxvii. 37. Hence among the Hebrews and other ancient nations, *first-born*, *heir*, and *lord*, were synonymous terms, Gal. iv. 1. *As long as the heir is a child, he is nothing different from a bond-man, though he be lord of all; Heres apud antiquos pro Domino ponebatur.* See Vinnius's note on Justinian's Instit. lib. 2. tit. 19. last section. According to this interpretation of the terms, *first-born*, and *heir*, the apostle's reasoning is perfectly just: for *the creation* of all things, (Col. i. 16.) and *the making* of the world, (Heb. i. 3.) *through the Son*, is a direct proof that *he is the first-born*, *heir*, or *lord* of the whole. For the same reason, in the following ver. 18. πρωτοτοκος, *first-born*, may signify *Lord*, or *Ruler;* especially if the verse be thus translated, *He is the beginning, the first born of the dead.* See ver. 18. note 3.

Ver. 16.—1. *Because by him were created.* The causal particle

οτι,

ARE in *the heavens* and *which ARE upon the* earth, *things* visible, and *things* invisible, whether *thrones* or *lordships*, or *governments*, or powers; [3] all things were created (δι' αυτε) *through* him, [4] and (εις) for him.

which are upon the earth; things visible, the material fabric, and the living things therein; *and things invisible*, good angels and bad, the differences of whose nature and office, I express by *thrones, lordships, governments, and powers: all things were created by God through the Son, and for him*; that is, for the manifestation of his wisdom and power, and to be governed by him.

ὅτι, *because*, with which this verse begins, refers to both parts of the preceding verse. The Son is *the image of the invisible God*, as well as *the first born of the whole creation, because by him were created all things*, &c.

2. *Things visible, and things invisible.*—*Things visible*, are those said, in the foregoing clause, to be *upon the earth*; the material fabric, with all its inhabitants, called, Heb. xi. 3. τα βλεπομενα, *things which are seen.*—*Things invisible*, are those said to be *in the heavens*: namely, the different orders of angels both good and bad, called in the following part of the verse, *Thrones, Lordships*, &c.—Because in after times, false teachers would arise and affirm; some, that the world was made by angels; others, that it was made by an evil principle, (see Pref. to Col. sect. ii.) the apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God's beloved Son, that the sincere might be preserved from these pernicious errors.

3. *Whether thrones, or lordships*, &c. In the parallel passage, Ephes. i. 21. note 1. these names express the different orders of angels, whether good, or bad. For Col. ii. 10. the words αρχη και εξουσια, *government and power*, denote *the good angels*, over whom Christ is the head. But the same words, verse 15. of that chapter, and in Ephes. vi. 12. signify the evil angels who are in rebellion against God. And Luke xii. 11. they are applied to human rulers and magistrates: *And when they bring you unto the synagogues, and unto*, τας αρχας και τας εξουσιας, *magistrates and powers, take ye no thought*, &c. Wherefore, the appellations in this verse comprehend every thing having dominion, whether among angels, or men. And since it is said, in the end of the verse, that they were all made by the Son, and for him, he must be superior to them all in nature and authority. Thus understood, the apostle's description of the Son, was most pertinent to his purpose of shewing the folly of the false teachers, who were endeavouring to seduce the Colossians from their reliance on Christ for salvation; and to persuade them to attach themselves to angels; and to worship them as more powerful mediators with God than his own beloved Son, by whom they were all created.

4. *All things were created through him, and for him.* By the *all things*,

17 And he is (προ παντων) before all things, [1] and (εν) by him all things (συνεστηκε) consist. [2]

17 *And*, having made all things, *he is* in existence *prior to all things*, *and by his power all things stand together* in the harmonious order in which he at first placed them.

things, which were created through the Son, some of the Socinians understand, *The gospel dispensation and church.* According to this sense of creating all things, *the first born of the whole creation*, ver. 15. is, "The first made member of the Christian church." And the apostle's reasoning will be, "Christ is the first made member of the church; because by him the church was created." But every one must be sensible, that this reasoning is not just; since Christ might have created the church, without being himself a member of it. Of this interpretation Peirce says, "It is so forced and violent, that it can hardly be thought men would have espoused it, but for the sake of an hypothesis." Others, therefore, of the Socinians, by *creation of all things which are in the heavens*, understand Christ's new modelling the heavenly hierarchy. I am not certain that I understand what is meant by this expression. If it signifies, that after his ascension Christ divested the angels, who formerly ministered to the heirs of salvation, of their offices, and put other angels in their place, it should be considered, Whether the divesting the angels of their ministry, after Christ's ascension, does not imply, that they had formerly executed their ministry improperly?—Perhaps, by the *new modelling* of the heavenly hierarchy, the Socinians mean, that Christ altered the order and subordination originally established among the heavenly beings, by raising some of them above others, who formerly were greater than they in power. But, as their original subordination seems to have been founded on the different natures and qualities of the angels, it may be doubted whether Christ could alter that subordination, without altering the nature of the angels; since to have placed the superior natures below the inferior, would have been incongruous, or rather unjust, as they had done nothing to merit such a degradation. Supposing, therefore, that in new modelling the heavenly hierarchy, Christ changed the natures of the angels, might he not also have created them? It will not aid the Socinian hypothesis to reply, that the power of changing the nature of the angels, is inferior to the power of creating them, unless they can shew it to be so much inferior, that it may be possessed by one who is nothing but a man, as they hold Jesus to be.—In short, I can affix no meaning to the *new modelling of the heavenly hierarchy*, by God's beloved Son, which does not prove him to be superior to all the angels of which that hierarchy consists, as the apostle's reasoning in this passage seems to imply.

Ver. 17.—1. *And he is before all things.* The word παντων, is rightly translated, *all things*, because it is in the neuter gender; as is plain from the subsequent clause, *And by him*, τα παντα, *all things consist.*

2. *All*

18 And he is the head of the body, [1] *EVEN* of the church. (Ος) *He* is the beginning, [2] the first-

18 *And he is the head of the* great *body*, or society, called *the church. He is* also *the beginning*, or author of the church, *the first born*, or *Lord*

2. *All things*, συνεστηκε, *consist.* This is equivalent to Heb. i. 3. Φερων τε τα παντα τω ρηματι της δυναμεως αυτε, *And upholding all things by the word of his power*: by his *powerful word*, or *command.* This, and what follows in ver. 18. are additional arguments to prove Christ's superiority to angels.

Ver. 18.—1. *And he is the head of the body, even of the church.* The apostle having displayed the greatness of the Son, as creator of all things visible and invisible, in the heavens and upon the earth, proceeds in this clause, to display his glory as the head of the *church*, which is called *the body*, and *his body*, to intimate, that as the human body is animated and governed by the head, so the church is animated, governed, and protected by Christ its head. Or, the church is called *the body of Christ*, because all the regenerated deriving their new nature from the breaking of his body on the cross, they are said, Ephes. v. 30. *to be members of his body, of his flesh, and of his bones.* See Ephes. v. 32. note. And Rom. xii. 5. note 1.

In making Christ the head of the body, or church, there is, as Dr Leechman observes, vol. i. Serm. vi. the greatest wisdom; because, "it is evident to every one, that the reducing of men under one great head, is the most natural means of uniting them to one another, and to the great God and Father of all. The most ordinary observation of the world, will convince us what a mighty power the attachment to one chief, in learning, in arts, or in government, always hath, to bind men together in affection and friendly society. This is the effect of it, when there is nothing but a joint admiration, without dependence and expectations. But the effect is much stronger, when there is a dependence upon, and hopes of many great advantages common to all, from the power and favour of the leader. How much more then, must the subjecting of mankind to one great and glorious head, for whom they have the highest veneration, from whom they have received the most invaluable benefits, and on whom all their future hopes depend, contribute exceedingly to unite them in the strictest bonds of friendship?" especially as there can be no envious rivalships here: the favours bestowed on one, being no obstruction to the aggrandizement of the rest.

2. *He is the beginning.* Ος εστιν αρχη. In this, and what follows, the greatness of the Son, as the efficient cause and ruler of the church, is demonstrated from the consideration of that fulness of perfection, which it pleased the Father to bestow on him. The Greek philosophers expressed *the first cause*, or efficient principle of things, by the word αρχη, *beginning*, Cudw. Intel. Syst. p. 217, 225, 231, 243, 250. In this sense Christ called himself, Rev. iii. 14. αρχη της κτισεως τε Θεε, *the first cause of the creation of God.* But though

of the dead, (Rom. xiv. 9.) who make the greatest part of the church, *that in all respects he may be the chief person* next to God.

19 This account of the greatness of the Son, needs not surprise you. He derives his greatness from the Father: *For it pleased the Father, that* born from the dead; [3] that in all *RESPECTS* he might *be pre-eminent* [4].

19 For it pleased THE FATHER,[1] that (εν) in him all *the* fulness [2] (κατοικησαι, 235.) *should* dwell.

though it be an high honour to the church, that he is its head who is the first cause of all things, yet, as the apostle in this verse is speaking of Christ as *the head of the body*, or church, I agree with Estius in thinking, that he is here called αρχη, *the first cause, or beginning*, in respect of the church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.—Mill mentions two MSS. which instead of Αρχη, read here, Απαρχη.

3. *The first-born from the dead.* Πρωτοτοκος εκ νεκρων, may be translated, *The first-born of the dead*: for εκ, is often the sign of the genitive case. See Essay iv. 155. Wherefore, since πρωτοτοκος, *first-born*, signifies *Lord*, ver. 15. note 2. *the first-born of the dead*, is not the first who was raised from the dead to die no more, but the Lord of the dead: He who rules the dead, Rom. xiv. 9. and who hath power to raise them at the last day. For *the body*, or church, consists chiefly of the dead, as the apostle here intimates. This interpretation is confirmed by the subsequent clause. Nevertheless, as the meaning of this passage hath been much contested, I have not ventured to depart from the common translation.

4. *That in all respects he might be pre-eminent.* So I think ινα γενηται εν πασιν αυτος πρωτευων, should be translated. For the apostle, in the preceding verses, having described Christ's dignity and authority as the creator of angels and men, he in this verse speaks of his greatness as the founder and head of the church, and as the ruler of the dead; and tells us, that these honours were bestowed on him, that in all respects he might be the chief person next to God.

Ver. 19.—1. *It pleased the Father.* The words, *the Father*, are not in the original; but they are very properly supplied by our translators. For, as the expression is elliptical, it must be completed, either as our translators have done, or as others propose, by adding the word *him*: *It hath pleased him*, namely, *Christ*. But, not to mention the confusion which this method of supplying the ellipsis occasions in the apostle's discourse, it represents the Son as taking the fulness of perfection and government to himself, independently of the will of the Father; contrary to the whole tenor of scripture, in which the Son is said, in the affair of our salvation, to act in subordination to the will of his Father.

2. *That in him all the fulness should dwell.* Κατοικησαι, continually

in him all the fulness of perfection and government *should continually abide*. See chap. ii. 9.

20 And by (δι') him to reconcile [1] all things

20 *And by him to unite all things to him* as their head, *having made*

ly dwell; for κατα, increases the meaning of the word with which it is compounded. This is commonly understood of the fulness of perfection and government, (termed chap. ii. 9. *The fulness of the Godhead*,) which was communicated to the Son, and which is called *his fulness*, because it dwelled in him.—The original is, Οτι εν αυτω ευδοκησε παν πληρωμα κατοικησαι, which Castalio hath thus translated, *Quoniam per eum visum est Patri omnem universitatem inhabitare*. But because *omnem universitatem*, is an uncouth, or rather an improper rendering of παν πληρωμα, Peirce, who approves of Castalio's version of the passage in other respects, thinks the translation should run thus, *It pleased the Father to inhabit all the fulness by him*; understanding by *all the fulness*, the whole church, consisting of Jews and Gentiles, called, Ephes. i. 23. Το πληρωμα, *The fulness of him who filleth all with all*. See Rom. xi. 12. note. This interpretation Beza seems to approve. For in his note he saith, *Res ipsa clamat apostolum de sola ecclesia hic agere, ut etiam*, 1 Cor. xv. 18. Ephes. i. 10.—Beza adds, that the Manicheans, and after them Servetus and Postellus, understood this text of the substance of God being diffused through all things.—If the apostle by *all fulness*, means *the church*, as Beza and Peirce suppose, *all things*, in the following verse, will exactly correspond to it.—Castalio supports his translation of κατοικησαι, by observing, that when an infinitive verb, in the New Testament, is joined with ευδοκησε, it always denotes the action of him who is spoken of *as pleased*.

Ver. 20.—1. *And by him to reconcile all things*. Though I have translated the word αποκαταλλαξαι, *to reconcile*, which is its ordinary meaning, I am clearly of opinion, that it signifies here, *to unite* simply; because the good angels are said, in the latter part of the verse, to be *reconciled* to Christ, who never were at enmity with him, I therefore take the apostle's meaning to be this, *It pleased the Father, by Christ, to unite all things to Christ*, namely, as their head, or governor. See Ephes. i. 10. But though I think this the apostle's meaning, I have not ventured to alter the translation. See note 3. on this verse, at the close.—This *reconciling*, or *uniting of all things to Christ* as their head, the Father hath accomplished, by making peace between himself and men, and among men themselves, through the blood of his Son's cross. By his death as a sacrifice for sin, God hath taken away the cause of men's enmity to one another, and of their enmity to him. Hence it is said of Christ, Ephes. ii. 15. that *he hath by his flesh abolished the enmity* which subsisted between the Jews and Gentiles, *that the two he might create under himself into one new man, making peace*, ver. 16. *and reconcile both in one body to God, having slain the enmity*.

peace by the blood of his cross: I say it hath pleased the Father, *by him to unite all things* to him, *whether they be men upon the earth, or angels in the heavens*, that being joined together in one body for the worship of God, they may be happy through all eternity by that union.

21 And among the things upon the earth, *Even you* Gentiles, *who* by your idolatry *were formerly alienated* from the true God, *in disposition, and enemies* to him *by works which are wicked, God hath now indeed united* to himself, and to all the virtuous beings in the universe,

to him [2], having made peace by the blood of his cross, [3] I SAY, by him, whether THEY BE things *upon the* earth, or things in *the heavens*. [4]

21 *Even* you, *who* were *formerly* alienated (τῃ διανοιᾳ) *in mind*, and enemies *by works which ARE wicked, he hath* now *indeed* reconciled,

2. *To him.* Peirce reads here εις αυτον, *to himself*: making this sense, *It hath pleased the Father, by him to reconcile all things to himself.* But I prefer the common reading and translation, as most consonant to the apostle's design of displaying the greatness of Christ's person and office.

3. *Having made peace through the blood of his cross.* Augustine, who is followed by Le Clerc and Peirce, was of opinion, that the expression *all things*, found in the preceding clause, includes the good angels; and that they are said to be reconciled, and to have their peace made, not with God whom they never offended, but with men, with whom they were at variance on account of their enmity to God. This account, however, of the reconciliation of the holy angels cannot be admitted, because the apostle had expressly declared it to be a reconciliation either to God or to Christ, and not to men.—I therefore think the word *reconcile*, in this passage, means simply *to unite*, as was observed in note 1. and that the *all things* which are thus united, are the holy angels and good men of all nations, who are united together under Christ as their head; and that the peace made through the blood of Christ's cross, is peace between God and sinners, and between sinners themselves; especially the believing Jews and Gentiles, in order to their being joined together in one church under Christ as their head.

4. *Whether they be things upon the earth*, &c. Because, Ephes. ii. 14. Christ is called *our peace*, on account of his uniting Jews and Gentiles in one church, some are of opinion, that *the things upon the earth*, and *the things in the heavens*, said here to be reconciled to Christ, are the Jewish and Gentile believers only. But any one who compares the passage in the Ephesians with this verse, will see, that, being different both in sentiment and language, the one cannot be explained by the other.

Ver.

22 (Εν) In the body of his flesh [1] through death, to present you holy, and unblameable, and unreproveable, in his sight; (Ephes. v. 27.)

23 (Ειγε, 134.) *Since* ye continue *IN* the faith [1] *founded and stable*, and *not removed* from the hope of the gospel, which ye have heard, which *hath been preached* to every creature which *IS* under heaven, (see Col. i. 6. note 1.) *AND of which* I Paul am made a minister.

24 *I now* rejoice [1] in my sufferings for you, *and in my turn fill up* [2]

22 *In the body of Christ's flesh*, that is, in the church, which is Christ's body, (ver. 24.) and this he hath accomplished *through* Christ's *death*, (see Ephes. ii. 15, 16. notes) in order *to present you holy, and unblameable, and unreproveable, in Christ's sight* at the day of judgment;

23 *Since ye continue in the faith* concerning the dignity and power of Christ, *founded and stable* in the faith, *and* are *not* by any temptation, *removed from the hope of* salvation through Christ, given you in *the gospel which ye have heard, which hath been preached to every* human *creature*, (see Rom. viii. 22. note 1.) *which is under heaven, and of which gospel I Paul am appointed a minister.*

24 And, since ye continue firm in the faith, *I now rejoice in the sufferings which I sustain for* preaching

Ver. 22. *In the body of his flesh.* The church is called *the body of Christ's flesh*, because believers are *members of his body, of his flesh, and of his bones*, Ephes. v. 30. The meaning is, that the Gentiles being introduced into the church through the death of Christ, are therein reconciled, or united to God, to the Jews, and to one another. See ver. 20. note 1. Or, the passage may be construed and translated in the following manner: *He hath now indeed reconciled, 22. Through death, in the body of his flesh*; that is, *his fleshly body*. According to this translation, the apostle calls Christ's *flesh, a body*, to shew that it was real, not imaginary flesh, as some heretics afterwards affirmed.

Ver. 23. *Since ye continue in the faith.* I have adopted Peirce's translation here, not only because it is equally literal with the version in our bible, but because it agrees better with the good opinion which the apostle entertained of the Colossians. He had heard from Epaphras of their persevering in the true Christian faith, chap. i. 4. He therefore told them, ver. 24. *I now rejoice in my suffering for you.* And, chap. ii. 5. *Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith in Christ.* Wherefore, since they firmly maintained the true faith of the gospel, the apostle had no doubt of their being presented at last unblameable in Christ's sight.

Ver. 24.—1. *I now rejoice.* Some ancient MSS. with the Vulgate version, read here, ὃς νυν χαιρω, *who now rejoice.* This reading our translators have followed.

the gospel to *you*, because they tend to confirm your faith; *and in my turn*, I willingly *undergo the remainder of the afflictions which Christ has appointed me* to suffer *in my flesh*, *for* building *his body*, *which is the church*:

25 *Of which church I am made a minister*, to build it *agreeably to the commission which God gave to me*, *for your benefit*, *fully* and *plainly to preach the word of God*, concerning your salvation by faith, without requiring you to obey the law of Moses;

the remainder of the afflictious of Christ [3] in my flesh for his *body*, which is the church;

25 (ἧς) Whereof I am made a minister, according to the dispensation of God, [1] which *was* given to me (εἰς ὑμᾶς) *on your account*, *fully to preach* [2] the word of God;

2. *And in my turn fill up.* So ἀνταναπληρω properly signifies: For, as Budæus hath shewed, ἀντι, in compounded words often signifies, *vicissim*, *in one's turn*. By using this word, the apostle, as Le Clerc observes, Art. Crit. Part 2. sect. 1. c. xii. elegantly insinuates, that he had formerly made others suffer for Christ.

3. *The remainder of the afflictions of Christ for—the church.* The apostle does not mean, that the sufferings of Christ for the church are incomplete, and need the addition of the sufferings of the saints to render them effectual. For the phrase, *afflictions of Christ*, in this passage, being the genitive of the agent, signifies, not the afflictions which Christ suffered, but the afflictions which he appointed the apostle to suffer for building the church. Wherefore, the Colossians were not to think the worse of his doctrine, concerning their salvation, because of his imprisonment.—This text hath been appealed to by Papists, to prove that the good works of the saints are so meritorious, as to procure pardon even for others. But it is to be observed, that though the apostle saith that he suffered afflictions for the church, he does not say it was for procuring pardon for the church. His sufferings were beneficial to all mankind, as well as to the church, not as procuring pardon for them, but as a proof of his sincerity in teaching the salvation of the Gentiles through faith, without obedience to the law of Moses: Nay, as a proof of his firm conviction of the Christian doctrine in general, whereby the faith of believers in every age is greatly strengthened.

Ver. 25.—1. *According to the dispensation of God which was given to me on your account.* We have this same expression, Ephes. iii. 1.—Hence the apostle calls himself and his brethren apostles, 1 Cor. iii. 1. οἰκονομους των μυστηριων Θεου, *stewards of the mysteries of God*. Some are of opinion, that οἰκονομιαν τε Θεου, *dispensation of God*, is the same with, οἰκονομιαν τε πληρωματος των καιρων, Ephes. i. 10. *dispensation of the fulness of the times*, consequently that it means the scheme, or method which God hath devised for the salvation of the Gentiles. But what follows in the verse, does not favour this sense.

2. *Fully to preach the word of God.* That this is the proper translation of πληρωσαι τον λογον τε Θεου, is evident from Rom. xv. 19. where

26 *The* mystery which *was kept* hid from *the* ages, and from *the* generations, [1] but now is made manifest to his saints. [2] (See Ephes. iv. 12. note 1.)

27 To whom God *was pleased to* make known what is the riches of the glory of this mystery (εν, 168.) *concerning* the Gentiles, which is [1] Christ (εν, 163.) *to* you the hope of glory:

28 Whom we preach, *admonishing* every man, [1]

26 *The mystery which was kept hid*, under types and figures, both *from the* Jews, who reckoned time by *ages* or jubilees, *and from the* Gentiles, who reckoned time by *generations* of men, *but now is made manifest to his saints*, the apostles and other inspired teachers, that they may publish it to all mankind:

27 *To whom God was pleased to make known* by revelation, *what is the exceeding greatness of the excellence of this mystery*, this hitherto concealed doctrine *concerning the Gentiles; which is*, that *Christ alone is to you*, a sure foundation for *the hope of a glorious resurrection*, called, Rom. viii. 18. "The glory which shall be revealed in us."

28 *Whom*, therefore, *we* his apostles *preach*, as the only founda-

where πεπληρωκεναι το ευαγγελιον τυ Χριστυ, is translated in our Bible, *I have fully preached the gospel of Christ.*

Ver. 26.—1. *The mystery which was kept hid from the ages and from the generations.* In the parallel passage, Ephes. iii. 5. it is, "which in other generations, was not made known to the sons of men, as it is now revealed to his holy apostles."—So likewise, Rom. xvi. 25. "The mystery which hath been kept secret, χρονοις αιωνιοις, in the times of the ages," or during the Mosaic dispensation.—For the meaning of the words *mystery*, and *ages*, see Ephes. i. 9. Tit. i. 2. notes.—Though the salvation of mankind by faith, was promised in the covenant with Abraham, and spoken of by the prophets, it was not understood by the Jews, see Ephes. iii. 5. and therefore it is here called *a mystery*, or thing kept secret, in allusion to the heathen mysteries.

2. *But now is made manifest to his saints*: αγιοις αυτυ, that is, as in the parallel passage, Ephes. iii. 5. "to his holy apostles and prophets;" a sense which the word *saints* has, Jude ver. 3. Such of the Jews and Gentiles as were employed in preaching the gospel, and were fitted for that office by the gifts of the Spirit, are called, Ephes. iv. 12. "the saints perfected for the work of the ministry."

Ver. 27. *Which is Christ to you the hope of glory.* Ὁς εστι Χριστος εν υμιν. Bos observes, that both in the Greek and Latin languages, the relative often takes the gender of the subsequent noun. Thus, "est locus in carcere quod Tullianum appellatur." So in this clause, though the antecedent be μυστηριον, the relative ὁς, agrees in gender with Χριστος.

Ver.

tion of men's hope of glory, *admonishing every man* to receive Christ as Saviour, *and teaching every man, under the guidance of inspiration, that* at the day of judgment *we may present every believer, perfect* in knowledge and virtue, as becomes those who are in *Christ's church.*

29 *For which* purpose *I* Paul *also labour* in that honourable employment, *exerting courage, vigour, and diligence, like those who combat in the games;* and I do so *in proportion to the effectual working of Christ, who worketh effectually in me, with* great *power,* by inspiration and miraculous gifts, Rom. xv. 19. and by the assistance of his Spirit.

and teaching every man [2] *with* all wisdom, (see 1 Cor. xii. 8. note 1.) that we may present [3] every man perfect in Christ Jesus.

29 (Εις ὁ) *For which* I also labour, *combating vigorously,* [1] according to *the effectual working of him who worketh effectually* in me *with power.*

Ver. 28.—1. *Admonishing every man.* Νουθετουντες. Admonishing every man as a father his own children.

2. *And teaching every man.* The apostle repeats the words, *every man,* three times in this verse, not as having preached to every individual, but to shew, as Beza observes, that in preaching he made no distinction between Jews and Gentiles.

3. *That we may present every man perfect in Christ Jesus.* The word παραστησωμεν, properly denotes the priests bringing the sacrifice, or offering to the altar. The apostles and other ministers of the word, like priests, being appointed to prepare mankind as an acceptable offering to God, Rom. xv. 16. they laboured by their doctrine, their admonitions, and their reproofs, to render "every man perfect in Christ Jesus;" perfect both in respect of the knowledge and practice of the gospel. See Philip. ii. 17. where the apostle speaks of his being poured out on the sacrifice and service of the faith of the Philippians; also, 2 Cor. xi. 2. where he saith, he had betrothed the Corinthians to one husband, to present them as a chaste virgin to Christ.

Ver. 29. *Combating vigorously.* The word αγωνιζομενος, denotes the exertions of those who contended in the Grecian games. To these combatants Paul fitly compared himself: Because every where he met with the greatest opposition from evil spirits and wicked men; and in preaching the gospel he sustained toils and sufferings, much greater than those which the athletes endured in the combats. See Col. ii. 1. note 2.

CHAP.

CHAP. II.

View and Illustration of the Discoveries and Precepts contained in this Chapter.

IN the preceding chapter, by displaying the power and dignity of Christ, who died as a sacrifice for the sins of the world, and by teaching that God had appointed and accepted that sacrifice, the apostle established the doctrine of the atonement on a sure foundation; and by setting forth the efficacy and extent of the atonement, that through it, even the Gentiles hope for a glorious resurrection, he greatly recommended the gospel to the Colossians. Farther, by declaring Christ's commission to his apostles to preach salvation to the Gentiles through his death, and by describing his own labours as an apostle, in preaching that great blessing, he had shewed what obligations mankind lie under to him, for communicating and perpetuating such interesting discoveries. Deeply impressed, therefore, with the importance of these matters, he begins this second chapter with wishing, that the Colossians knew what a combat of affliction he was sustaining for preaching that Jesus Christ is the hope of glory to the Gentiles, ver. 1.—His sufferings for that doctrine he wished them to know, that the hearts of the Gentiles might be comforted, by the full assurance of its truth which his sufferings would give them, so as to lead them openly to profess that doctrine. And because the Gentiles entertained the highest veneration for the mysteries of their gods, the apostle, to lead the Colossians to put a just value on the doctrines of the gospel, calls the atonement for the sin of the world made by the death of Christ, and the hope of pardon, and of a glorious resurrection to eternal life, which the Gentiles were allowed to entertain by virtue of that atonement, *The mystery of God and of Christ*; a mystery infinitely more grand, more interesting, and more certain, than any of the mysteries of the heathen deities, of which the Phrygians were so fond, ver. 2.

Farther, to shew the Colossians, that the things written in the preceding chapter, concerning Christ's being the image of the invisible God, and the maker and governor of all things, constitute a principal part of the mystery of God, and of Christ, the apostle introduced the subject anew in this place, by observing, that in Christ *are all the treasures of wisdom and knowledge laid up*, ver. 3.—This second display of Christ's dignity was the more necessary, because the false teachers at Colosse, with a view to discredit his mediation and gospel, affirmed, that he was nothing but a man: and talked in the most pompous manner of the dignity and office of the angels, by whom the law

law was given. This we learn from ver. 4. where the apostle told the Colossians, that he said these things concerning the dignity, the knowledge, and the power of Christ, that no false teacher might deceive them with enticing speeches, for the purpose of discrediting Christ, or of magnifying angels, ver. 4.—Next he assured them, that his anxiety for the purity of their faith, proceeded from the interest which he took in their affairs, ver. 5.—and therefore he commanded them, agreeably to the account given them of Christ, that he is the image of the invisible God, the Maker and Governor of the world, the Saviour of mankind, and the only Mediator between God and man, to walk in him; they were constantly to hold that belief concerning Christ, and to yield him the honour and obedience due to his greatness, ver. 6.—and to continue closely united to him, and built upon him, and made firm in the faith of the true doctrine of the gospel concerning his person and offices, as they had been taught it: And to give thanks to God for the discoveries made to them concerning Christ's dignity and office, ver. 7.—He exhorted them therefore to take care, that no false teacher made a prey of them, through the empty and deceitful philosophy of the Platonists, which was calculated to support the heathen idolatry, and was obtruded on them to establish *the worship of angels*, as greater in knowledge and power than Christ; and was contrary to the duty which they owed to Christ, ver. 8.—*in whom dwelleth all the fulness of the godhead bodily*, ver. 9.—So that to be made complete, whether in respect to knowledge or sanctification, or pardon, or favour with God, Christ's disciples need not have recourse, either to angels, or to the law of Moses, or to the Greek philosophy. In every respect they are *made complete by him who is the head of all government and power*; the head and ruler of all the angelical hosts, ver. 10.—In particular, Christ's disciples, by the circumcision not made with hands, the Christian circumcision, consisting of putting off the whole mass of the sins of the flesh, are more effectually purified than the Jews were by the circumcision which was made with hands upon their body, or than the heathens by the Pythagorean abstinences and mortifications. So that they had no occasion to have recourse to the bodily circumcision, nor to the mortifications prescribed by the Pythagoreans, to render them complete in respect of purity, ver. 11.—This Christian circumcision he told them, was accomplished by their baptism, in which their being buried under the water, typified the death and burial of their old man, or nature, through the death of Christ. Moreover, being raised out of the water of baptism with Christ, it was both an emblem and a pledge of their resurrection with him to eternal life; so that in respect of pardon, likewise, they were made complete by him, and had no

need

need of the Levitical expiations, ver. 12.—For you Gentiles, although dead through the sins and uncircumcision of your flesh, God will make alive together with Christ, having forgiven you all trespasses, ver. 13.—And, to shew that by his own death, Christ hath made both Jews and Gentiles complete in respect of pardon, the apostle observed, that he hath blotted out the moral precepts of the law of nature, as sanctioned in the law of Moses with the curse. These, the apostle called the *hand writing of ordinances*, because the chief of them were written by God himself; and declared that they were contrary to the Gentiles, because they subjected them, as well as the Jews, to death for every offence; but that Christ had blotted out the hand writing, and in its blotted out state had nailed it to the cross, to make all men sensible that the law, on account of its weakness, was abolished, together with the curse, ver. 14.—Farther, Christ's disciples are made complete by him in respect of government. For such of the angels as are inimical to mankind, he hath stripped of their power by his cross, and hath triumphed over them by means of it. So that no person need be terrified when he recollects the malice and power of evil spirits, nor be tempted to worship them, either from hope or from fear, ver. 15.

In what follows, the apostle gave the Colossians two exhortations, founded on the doctrine he had laid down in ver. 10. The first was, that since they were made complete in the knowledge of their duty by the precepts of Christ, they were not to allow any Judaizing teacher to rule them in meats, or in drinks, or a festival, or a new-moon or sabbaths, ver. 16.—These, even in the Mosaic dispensation, were of no value, but as shadows of gospel blessings. And therefore, as the body, of which these services were the shadows, was Christ's body, the church, and as all the blessings represented by these shadows, were now bestowed by Christ on his church, there was no more need of the Mosaic shadows to prefigure them, ver. 17.—The second exhortation was, that since Christ was the head of all government and power, the Colossians were not to allow any teacher, tinctured with the Platonic philosophy, to make them lose their reward; namely, the benefit of Christ's mediation, by persuading them from humility to worship angels. These false teachers, by boldly describing the nature and office of the different orders of angels, intruded into things of which they had no knowledge, and were actuated by a foolish vanity; ver. 18.—Besides, they renounced Christ the head of all government and power, by whose influence alone the whole body, or church groweth. And by renouncing him, they deprived themselves of the benefit of his intercession, and of all the other blessings which he hath purchased for believ-

ers, ver. 19.—Having thus taught the Colossians their duty, he said to them, Since by your death with Christ in baptism, and by your professing the Christian faith, ye have renounced your former philosophical and religious opinions, in as far as they are contrary to the doctrines of the gospel, why, as if ye still retained these false opinions, have ye subjected yourselves to the ordinances which are built upon them? ver. 20.—Namely, the Pythagorean precepts, Neither eat, nor taste, nor handle, ver. 21.—such meats as occasion the destruction of life in order to their being used; that is, Eat, &c. no animal food, ver. 22.—Which precepts, as well as the precepts of the Platonists, formerly mentioned, concerning the worship of angels, have indeed an appearance of wisdom, as they recommend a worship voluntarily offered, together with humility and the mortification of the body: But in reality they are mere foolishness; especially the precepts which enjoin abstinence from animal food, and frequent fastings for mortifying the passions, because they make no provision for the satisfaction of the body, which is as real a part of our nature as our soul, and needs to be strengthened with such food and recreation as are fit for it; otherwise it cannot serve the soul in the functions and duties of life, ver. 23.

COMMENTARY.

CHAP. II. 1 *Wherefore, I wish you to know what a great combat I sustain for you* Gentiles in Colosse, *and for them in Laodicea, and for as many as have not seen my face in the flesh:* I mean, for all the believing Gentiles every where to the end of the world, whose privileges I maintain.

NEW TRANSLATION.

CHAP. II. 1 (Γαρ, 93.) *Wherefore, I wish* [1] *you to know how great a combat* [2] I have for you, and FOR them *in* Laodicea, [3] and FOR as many as have not seen my face in the flesh: (See Pref. sect. 1.)

Ver. 1.—1. *I wish you to know.* Θελω γαρ υμας. As this verse does not contain a reason for what goes before, but is an inference from it, γαρ, in this passage, is an illative, and not a causal particle. —For the meaning of θελω, see ver. 18. note 2.

2. *How great a combat.* Αγωνα. The apostle means, the persecutions he had suffered all along, for preaching salvation to the Gentiles through faith, without obedience to the law of Moses; and more especially his two years imprisonment at Cæsarea, during which he was tried for his life before the Roman governors, Felix and Festus; together with his imprisonment at Rome. Perhaps also, the opposition which the Judaizers made to his doctrine concerning the Gentiles, his anxiety to maintain their privileges, and the earnestness and frequency with which he prayed for them, were parts of the combat of which he speaks.

3. *And*

2 That being *compacted* together in love, their hearts *may* be comforted, (και εις, 146.) *even by* all *THE* riches of the full assurance (see 1 Thess. i. 5. note 3.) of understanding to the acknowledgment of the mystery of God, *even* of the Father, and of Christ. [1]

2 *That being compacted together* into one church with the Jews *in love*, *their hearts may be comforted*, *even by* their attaining, through my sufferings for the gospel, *the greatest degree of the full assurance of* salvation, founded on *understanding*, leading them *to the acknowledgment of the mystery of God*, *namely*, *of the Father and of Christ*; that is, leading them to profess their belief of the Father's purpose of saving the Gentiles by faith equally with the Jews, which was formerly a secret, but is now made known by Christ, who hath accomplished that gracious purpose.

3 (Εν ᾧ) In whom [1] *all* the treasures of wisdom, and of knowledge[2] *laid up*. [3] See ver. 9.

3 *In whom*, and not in angels, *are all the treasures of wisdom and of knowledge deposited*, (chap. i. 19.) so that the mystery which Christ hath revealed to his saints, (chap. i. 26.) is really the wisdom of God.

3. *And for them in Laodicea.* Laodicea was the metropolis of the greater Phrygia. It was washed by the rivers Lycus and Caprus, which joined their streams near it. The situation of Laodicea near the Lycus, distinguished it from other cities of the same name, being called, Laodicea on the Lycus. It was anciently named *Diospolis*, afterwards *Rhoas*, and last of all *Laodicea*, from Laodice the wife of Antiochus the son of Stratonice. But it hath been rendered more famous in after-times, by being the seat of a Christian church of such note, that one of the seven epistles in the Revelation, was directed to its bishop.

Ver. 2. *The mystery of God, even of the Father, and of Christ.* This mystery is thus described, Ephes. iii. 6. "That the Gentiles should be joint heirs, and a joint-body, and joint-partakers of his (God's) promise in Christ, through the gospel." For the meaning of the word *mystery*, see Ephes. i. 9. note.

Ver. 3.—1. *In whom.* They who join εν ᾧ, with μυστηριῳ, think the apostle's meaning is, that in the mystery of God and of Christ, and not in any one of the heathen mysteries, the treasures of wisdom and knowledge are laid up. But if what is said of Christ, chap. i. 19. ii. 9. is considered, that interpretation may be called in question, especially when the connection of this verse with verses 4, 6. is attended to.

2. *Are all the treasures of wisdom and of knowledge.* See 1 Cor. xii. 8. where *the word of wisdom*, denotes that degree of inspiration which was peculiar to the apostles, and which enabled them to com-

4 *Now this*, concerning the treasures of wisdom and knowledge deposited in Christ, *I affirm, that no one may deceive you with plausible speech* concerning angels, as if they were superior to Christ in knowledge, dignity, and power; and concerning the law given by their ministration, as if it were more effectual for your salvation, than the gospel given by Christ.

5 *For though in the body I be absent, yet in spirit I am with you*, by the interest I have in you, and the pains I take to know your affairs; *and have much joy when I hear of the order* with which ye worship God, and submit to your teachers, and

4 *Now* this (λεγω, 55.) *I affirm that no one may deceive* you [1] with *plausible speech.* [2]

5 For though in the flesh I be absent, yet *in spirit I am* with you, [1] *rejoicing* (χ βλεπων, 210.) *when I see* your order, and the *firmness* of your faith in Christ.

prehend the whole gospel scheme; and *the word of knowledge*, signifies that inspiration which was bestowed on the superior Christian prophets, to enable them to understand the former revelations. But whether the apostle uses the words, *wisdom* and *knowledge* in these senses here; or, to signify *the divine wisdom* and *knowledge*, is hard to determine. Estius thinks, that by *wisdom*, the apostle intends what is peculiar to God, and by *knowledge*, what is peculiar to man; as if he had said, "the whole treasures of knowledge human and divine," are deposited in Christ.—But in whatever sense we understand this declaration, it demonstrates Christ's superiority to angels, and was intended to prevent the Colossians from worshipping them, and from embracing the law on account of its having been given by them.

3. *Laid up.* The word αποκρυφοι, is sometimes applied to treasures and other precious things, to signify their being laid up in safe places. Thus, 1 Mac. i. 23. Και ελαβε τας θησαυρους τας αποκρυφους ους ευρε, "And he took the treasures which were laid up, which he found."—If the common translation of this word is retained, it will imply, that the treasures of wisdom and knowledge, are so hid in Christ, as not to be discerned by carnal men, but by those only who have enlightened eyes of the understanding.

Ver. 4.—1. *That no one may deceive you.* Παραλογιζηται. This word denotes, The using of false reasoning with a view to establish a wrong conclusion; wherefore it is properly translated, *deceive.*

2. *With plausible speech.* Πιθανολογια. Plausible discourse calculated to persuade, but which has no foundation in truth.

Ver. 5. *Though in the flesh I be absent, yet in spirit I am with you.* From this passage, and from 1 Cor. v. 3, 4. Lord Barrington, Misc. Sac. 2. 71. infers, that as Elisha saw Gehazi receive Naaman's present

reclaim offenders; *and of the firmness of your faith in* the doctrine of *Christ*, concerning the salvation of men by faith.

6 (Ὡς, 321.) *Since then* ye have received [1] Christ Jesus the Lord, *walk* ye in him,

6 *Since then ye have believed on Christ Jesus the Lord*, as the image of the invisible God, the maker of all things, and as the head, that is, the teacher and ruler of the church; and have trusted to his mediation and death, and not to the mediation of angels, nor to the sacrifices of the law for pardon, *continue in, and behave suitably to that faith.*

present, 2 Kings v. 26. so the apostle, by a particular spiritual gift continually abiding with him, saw what was doing in the churches, in his absence. But the anxiety which, on various occasions, he felt from his uncertainty as to the affairs of different churches, is inconsistent with this supposition. A particular revelation he might have concerning the affairs of this or that church, like the revelation made to Elisha concerning Gehazi. But there is no reason to think, that either he, or Elisha, possessed any permanent gift, whereby they had the knowledge of all the things done by their disciples in their absence. I therefore think, that in the subsequent clause, the word *see*, means the apostle's knowing their order, and the stedfastness of their faith, by information from Epaphras.

Ver. 6. *Since then ye have received Christ Jesus the Lord.* It deserves notice, that the apostles were not assisted to find out the doctrines of the gospel by reasoning; but the knowledge of them was infused into their mind, by an operation of the Spirit of God termed *inspiration*, which gave them a clearer comprehension of these doctrines, and a stronger conviction of their truth, than it was possible for them to attain by reasoning. Having, in this supernatural manner, communicated the knowledge of the doctrines of the gospel to the apostles, Christ commissioned them to publish the same, not as the conclusions of reason, but as a revelation from God. Accordingly, when these men preached the gospel to the world, they did not attempt to establish its doctrines by reasoning; but declared them simply; and required mankind to believe them on the authority of the inspiration by which they had been discovered to themselves, and of which they gave undoubted evidence in the miracles which they wrought for proving their mission from God. In this method of making known the doctrines of the gospel to the apostles, and of their publishing them to the world, there was the greatest propriety, because as a revelation from God, these doctrines were not subjects of human discussion, but were to be believed implicitly upon the testimony of God: whereas, if they had been proposed as the conclusions of reason, they might have been called in question by infidels; and

7 And be ye *rooted in him*, as the graft is rooted in the stock, *and built upon him*, as upon a sure foundation, *and* by this close connection with

7 Rooted [1] *in him*, and built *upon* [2] *HIM*, (Ephes. ii. 20.) and established in the faith, *even*

and thereby their authority as a revelation from God, would have been destroyed.

In regard the doctrines of the gospel were made known to the apostles by revelation, and were published by them to the world as a revelation from God, St Paul very justly saith, that he *received* them, and *delivered* them as he *received* them. For these terms imply, that he neither found them out by reasoning, nor established them by reasoning. Thus, 1 Cor. xi. 23. "I received from the Lord, what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed, took bread," &c.—1 Cor. xv. 3. "I delivered to you among the first things, what also I received first, that Christ died for our sins according to the scriptures."—Col. ii. 6. "Since ye have received Christ Jesus the Lord."—Philip. iv. 9. "Which also ye have learned, and received,—These things practise."—1 Tim. i. 15. "This saying is true, and worthy, πασης αποδοχης, of all reception, that Jesus Christ came into the world to save sinners."—Farther, Because the apostles received the doctrines of the gospel from Christ by revelation, and delivered them to the world as revelations from him, they are fitly called, Παραδοσεις, *Traditions*, or things delivered. Wherefore, when Paul commended the Corinthians for holding fast *the traditions* as he *delivered* them, 1 Cor. xi. 2. and commanded the Thessalonians to hold fast "the traditions which they had been taught, whether by his word or by his letter," 2 Thess. ii. 15. it is plain, that by *traditions*, he did not mean doctrines which others delivered verbally as from him, which is the popish sense of *traditions*, but he meant those doctrines of revelation which he had himself delivered to them whether by word or by writing. In this latter sense the doctrine of the heathen philosophers is called, Col. ii. 8. παραδοσιν ανθρωπων, *the tradition of men*, because it was received solely on the authority of the master who delivered it. Hence arose the maxim, so famed among the disciples of the ancient philosophers, αυτος εφη, *ipse dixit*, *The master hath said it.*—I have only to add, That to make known the doctrines of the gospel by simply declaring them, and to require mankind to believe them on the authority of that declaration, was suitable to the majesty of God. For, what more is necessary to establish the truth of any thing, and to oblige mankind to believe it, but to be assured that God hath said it. This assurance, concerning the doctrines of the gospel, God hath given to all men, by the miracles which he enabled the apostles, who spake these doctrines to the world, to perform.

Ver. 7.—1. *Rooted in him.* The apostle alludes to Christ's words, John xv. 1. "I am the true vine, ye are the branches." They were to be rooted in Christ, as the graft is in the stock.

2. *And*

as ye have been taught; abounding *in it* with thanksgiving.

8 Beware lest *there be any one who maketh a prey* [1] *of you through an empty and deceitful philosophy,* [2] *WHICH IS according to*

him, be ye *established in the faith* of the gospel, *even as ye have been taught* it by me, *growing* more and more *in it, with thanksgiving* to God for having made you partakers of so great a blessing.

8 More particularly, *Take care lest any teacher make a prey of you through an empty and deceitful philosophy,* calculated to recommend the worship of angels, and abstinence from ani-

2. *And built upon him.* The church, consisting of all true believers, is represented, Ephes. ii. 21, 22. as a great *house*, or *temple*, dedicated to the worship of God, and "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Ver. 8.—1. *Who maketh a prey of you.* The word συλαγωγων, properly signifies, "one who carries off any thing as spoil." It comes from συλὰν, which denotes "to strip the vanquished of their arms and clothes;" and is also applied to robbers and thieves, who drive away the cattle they have taken. Here not the goods of the Colossians, but their persons, are said to be carried off as spoil.

2. *Through an empty and deceitful philosophy.* Δια φιλοσοφιας και κενης απατης, Literally, *through philosophy and empty deceit.* This is an Hebraism, the meaning of which I have expressed in the translation. See Ess. iv. 18.—The apostle does not condemn sound philosophy, but that kind of it which hath no foundation in truth. And being formed merely from imagination, aided by the pride of human reason, is supported by the *tradition*, that is the affirmation of the inventors, handed down from one to another. See the note on ver. 6. toward the end. Of this kind was the philosophy of the Platonists concerning *dæmons*, (see 1 Cor. x. 20. note 1.) whom they represented as carrying men's prayers to God, and as bringing back from God the blessings prayed for. They spake of them, likewise, as governing the elements, and all human affairs, by a sort of independent power. And for that reason Plato enjoined his disciples to honour and worship dæmons. But in opposition to that philosophy, Origen, con. Celsum, lib. 5. in it affirms, "That all supplications, and prayers, and thanksgivings, are to be offered to God the Ruler of the world, by one greater than all angels, who is high-priest, the living Word, and God."

The doctrine of the Jews concerning angels, was nearly the same with the doctrine of the Platonists concerning dæmons. For Philo de Somn. p. 586. speaking of dæmons says, "They are the presidents of the princes of the Almighty, like the eyes (see Zechar. iv. 10.) and ears of some great king, beholding and hearing all things. These the philosophers call *dæmons;* but the holy scriptures call them *angels*, and that most properly. For they carry the Father's commands

mal food: *which* philosophy *is founded* neither on reason, nor on revelation, but *on the unsupported affirmation of men, and is suitable to the idolatrous worship of the heathen world, but not conformable to the doctrine of Christ;* consequently is utterly wrong.

the tradition of men, *according to the elements* [3] of the world, and not *according to* Christ.

9 *For in Christ dwelleth all the fulness of* perfection and government,

9 For in him dwelleth all the fulness [1] of the

commands to the children, and the children's wants to the Father. And therefore, the scripture represents them as ascending and descending. Not that he needs such intelligence who before-hand knows all things; but because it is more expedient for us mortals to make use of such mediators, that we may the more *admire* and *reverence* the Supreme governor, and the great power of his government. From a sense hereof we desired a mediator. *Speak thou to us, but let not God speak to us, lest we die.*" In the latter part of this quotation, the argument taken from *humility*, by which, as we are told, ver. 18. the false teachers at Colosse recommended the worship of angels, is plainly enough insinuated.—Even in Tobit's days, the mediation of angels was believed by the Jews. For the angel who conducted Tobit, said, chap. xii. 15. "I am Raphael, one of the seven holy angels which present the prayers of the saints."—In this verse, we have a proof of the early influence of the Greek philosophy in corrupting the gospel.

3. *According to the elements of the world.* Στοιχεια, *Elements*, denote among other things, the first principles of science. See 2 Pet. iii. 10. note 5. Wherefore *the elements of the world*, as distinguished from *philosophy*, may signify here, as in Gal. iv. 3. the heathen religions or worship, called *elements*, because they contained only the first principles of piety, exceedingly corrupted by idolatry and superstition.

Ver. 9.—1. *All the fulness of the Godhead.* Πληρωμα: See Rom. xi. 12. note. The word πληρωμα, is derived from πληρης, which signifies, not only *full*, but *finished*, *perfect*, *complete;* that which wants nothing which it ought to have. Hence, πεπληρωμενοι, Col. iv. 12. signifies *completed*, *perfected;* and, πληρωμα της γης, 1 Cor. x. 26. *the fulness of the earth*, denotes every thing contained in the earth, or belonging to it.—The Gnostics, and other ancient heretics, not understanding the apostle's meaning in this passage, affirmed that *the fulness of the Godhead* was made up of the Æons, αιωνες, *or eternal beings*, who they said descended from God by various generations, and to whom they gave different names and offices.—According to the heathens, *the fulness of the Godhead* consisted of the inferior local deities, who they imagined presided over the particular parts of nature.—In the opinion of the Jews, *the fulness of the Godhead* was composed of the angels, whom, therefore, they called *the eyes*,

Godhead bodily. [2] (See chap. i. 19. ii. 3.)

proper to *the Godhead, bodily:* so that the philosophy which represents angels as greater in power and knowledge than Christ, is false.

eyes, *the ears*, and *the hands* of God. See ver. 8. note 2.—But most Christians, agreeably to the literal import of the word πληρωμα, hold that *the fulness of the Godhead* consisteth in the fulness of perfection and government, which is essential to the Godhead: And that fulness they believe, is essential also to Christ as the Son of God. The Socinians, who hold Christ to be only a man, affirm that divine perfections were conferred on him as the reward of his sufferings; and to fit him for being *the head* or governor *of the body*, that is, of the church. Yet, how the fulness of the divine perfections could be communicated to the man Jesus Christ, without his becoming God, is not easy to conceive. To avoid this difficulty, others of the Socinians, following Chrysostom, Homil. de Spiritu, understand, by *the fulness of the Godhead*, which dwelled in Christ, the gifts of the Spirit which were given him of God without measure, John iii. 34. —According to Peirce, *the fulness of the Godhead*, is the same with *the fulness of God*, mentioned, Ephes. iii. 18. which he saith, doth not mean the fulness of perfection essential to God, but that fulness of spiritual blessings which God conferred on believers in the first age. In support of this opinion he observes, that since the apostle, in the passage referred to, prayed God to fill the Ephesians with all the fulness of God, he could not mean by that expression, *the fulness of the perfections essential to God;* because it is *a fulness* which cannot be communicated to any creature: But his meaning must have been, that God would fill them with that *fulness*, or abundance, of spiritual blessings wherewith he filleth men. This, Peirce saith, was not the fulness of one gift, but of all the spiritual gifts, which were then usually bestowed on the disciples of Christ. These, he saith, are called, *the fulness of the Godhead*, not because they exist in the Godhead, but because they are bestowed by God; just as *the increase of God*, Col. ii. 19. doth not mean, an increase of perfection immanent in God, but an increase of knowledge and virtue produced in believers by God. From this he concludes, that *the fulness of the Godhead*, said to dwell in Christ, "is that plenty of excellent gifts, which from the Godhead was communicated to Christ, in order to his filling us: it is, according to the evangelist, *a fulness of grace and truth;* such *grace and truth* as *came by Jesus Christ*, and are *received* by us, John i. 14—16. *And of his fulness we all have received.*"—Agreeably to this interpretation, Peirce thinks the clause, Και εστε εν αυτω πεπληρωμενοι, in the beginning of ver. 10. ought to be translated, *And ye are filled by him.*—Most Christians, however, believe that *the fulness of the Godhead* which dwelt in Christ, means that fulness of the divine perfections which was communicated to the man Jesus Christ, by virtue of the union of the divine nature with the human in his person.

2. *Bodily.* Σωματικως. The word σωμα, commonly translated

10 *And ye are made complete* in every thing necessary to your salvation *by him, who is the head of all*, whether angels or men, who have any *government and power* in the world; and have no need of the heathen philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.

11 In particular, ye Gentiles, have no need of the Jewish circumcision to render you holy and acceptable to God. Ye have received a more excellent circumcision from

10 (Και εστε εν αυτω πεπληρωμενοι.) And ye are *made* complete[1] (εν, 165.) *by* him, *who* is the head (πασης αρχης κ᾽ εξουσιας) of all *government* and power: 2

11 *By* whom also ye *have been* circumcised with the circumcision made without hands, *by the* putting off *of* the bo-

body, like its corresponding Hebrew word, signifies *substance*. See Wolf. curæ on this verse. Wherefore, the word σωματικως, might be translated, *substantially*.—Augustine in his notes on Psal. lxviii. as quoted by Peirce, thus explains the verse under consideration: "In ipso quippe inhabitat omnis plenitudo Divinitatis, non umbratiliter tanquam in templo a rege (Salomone) facto, sed corporaliter; id est, solide atque veraciter."

Ver. 10.—1. *Ye are made complete by him.* So εστε πεπληρωμενοι εν αυτω, signifies. See ver. 9. note 1.—Bengelius agrees with Peirce in thinking this clause should be translated, *Ye are filled by him*, namely, with all spiritual gifts. For his comment on it is, "Ipse plenus, nos repleti sapientia et virtute." But the common translation agrees better with the context, as in what follows, there is no mention of any spiritual gifts, with which the Colossians were filled, but of their being circumcised by Christ with the inward circumcision, and of their having their sins pardoned, and of their being delivered from the power of evil angels, and of their having their duty fully declared by Christ in the precepts of the gospel.—In this verse the apostle hath shewed, not only the impiety, but the absurdity, of adding, either the doctrines, or the commandments of men, to the gospel. For if Christians are made complete by Christ in respect of sanctification, and pardon, and protection, all human additions to his gospel, for these purposes are a real corruption of it, and ought to be rejected.

2. *Who is the head of all government and power.* The supremacy of Christ over all created beings, is asserted in many other passages of scripture; such as, Matth. xxviii. 18. 1 Cor. xv. 27, 28. Ephes. i. 20, 21. Philip. ii. 10.—This doctrine affords the greatest consolation to the people of God, as it assures them that nothing befals them without his permission; and that whatever evils are sent on them, shall in the end, according to his promise, work together for their good.

Ver.

dy [1] of the sins of the flesh, *EVEN* by the circumcision of Christ, [2]

Christ, *By whom also ye have been circumcised with the circumcision made without* the *hands* of men; namely, the circumcision of the heart, Rom. ii. 29. made *by the putting off of the body of the sins of the flesh, even by the circumcision which Christ requires.*

12 *Being* buried with him in baptism, [1] *in*

12 This appears from your *being buried with him in baptism*, as per-

Ver. 11.—1. *The body of the sins of the flesh*, may signify, either the body with its sinful lusts; or the whole mass of the sins of the flesh, according to the use of the word *body* in the Hebrew language. —The Colossians are said to have been circumcised, by the putting off of the sins of the flesh, in respect of their *baptism*, as is plain from ver. 12.—For, according to the emblematical meaning of that rite, it signified the crucifixion and burial of their old man, or corrupt nature with Christ, Rom. vi. 6. notes 1, 2. Now this being an inward circumcision, may fitly be called a circumcision *made without hands*.

2. *By the circumcision of Christ*; that is, by the circumcision which Christ requires and performs. For, in the first clause of the verse, Christ is said to perform this circumcision on believers: and, being *the circumcision of the heart*, or a real sanctification, it renders men more acceptable to God, than either the Jewish circumcision, or the mortifications prescribed by the Pythagorean philosophy. Hence, in his epistle to the Philippians, chap. iii. 3. the apostle affirms, that believers are *the true circumcision*.

Ver. 12.—1. *Being buried with him in baptism.* Christ began his ministry with receiving baptism from John, to shew in an emblematical manner, that he was to die, and to rise again from the dead. And after his resurrection, he commanded his disciples to initiate mankind into his religion by baptizing them, as he himself had been baptized, to shew, that though they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned like to his glorious body. Wherefore, his disciples having been baptized, as he was, and for the very same purpose, they are fitly said to be *buried* with Christ in baptism; and in baptism to be *raised* with him. Now, since baptism is an emblem of our putting off this corrupt, mortal body, at death, with its affections and lusts, it is with great propriety called, the Christian circumcision; especially, as, by shewing us what we shall be at the resurrection, it teaches us to put to death our members which are upon the earth.—Farther, since our baptismal vow, together with the doctrine of Christ which at our baptism we profess, are much more effectual principles of sanctification, than either the Jewish circumcision, or the Pythagorean precepts concerning abstinence from animal food, we are justly said to be made complete in respect of sanctification, by the Christian circumcision;

sons whose old man hath been crucified with him: (see Rom. vi. 6. note 1.) *in which* baptism *also*, that it might be a complete emblem of your circumcision, *ye have been raised with him* out of the water, as persons made spiritually alive, *through your belief of the strong working of God, who raised him from the dead.*

13 *Also you* believing Gentiles, *who were doomed to death on account of trespasses, and the uncircumcision of your flesh, God will make alive together with him;* he will raise you to eter-

which also ye have been raised with HIM, (from ver. 13.) through the *belief* of the *strong working* of God, [2] who *raised* him from the dead.

13 (Και, 207.) *For* you, *who were* dead (εν, 167.) *on account of trespasses*, and the uncircumcision of your flesh, [1] *he*

which, however, is not performed all at once, like the Jewish, but is accomplished gradually. For, it is only begun in the present life by the operation of the word, and will be completed by the putting off of our corrupt mortal bodies at death, and by our obtaining glorious immortal bodies at the resurrection. Hence the propriety of the expression, ver. 11. *circumcised,* εν τη απεκδυσει τ σωματ© των αμαρτιων της σαρκ©, *by the putting off of the body of the sins of the flesh, by the circumcision of Christ;* the circumcision commanded and performed by Christ.—To conclude, because this spiritual circumcision, is to be completed by Christ's raising our bodies fashioned like to his glorious body, signified in baptism by the raising of the body out of the water, the apostle, in this verse, to finish his description of the spiritual circumcision, adds, *Being buried with him in baptism, in which also ye have been raised with him,* &c.

2. *Through the belief of the strong working of God, who raised him from the dead.* This translation is agreeable to the Syriac version: "Qui credidistis in virtutem Dei qui excitavit eum a mortuis."—The circumcision which Christ performs, being accomplished by the influence of the doctrines of the gospel on the minds of believers; and their belief of these doctrines being founded on their belief of the resurrection of Christ, their belief of that great miracle is justly represented as the means, whereby they are raised out of the water of baptism new creatures, who, as the apostle observes in the next verse, are, like Christ, to be raised at the last day, to an eternal life in the body.—Of the efficacy of the belief of the resurrection of Christ, in confirming men's faith in the doctrines of the gospel, Peter likewise hath spoken, 1 Pet. i. 3, 23.

Ver. 13.—1. *Dead on account of trespasses and the uncircumcision of your flesh.* Here, as in Rom. vii. 5. the apostle insinuates, that men's wickedness proceeds from their animal passions, which have their seat in the flesh. These evil passions and appetites, before the Spirit of God begins to subdue them, the apostle fitly termed *uncircumcision*, because the cutting off of these excesses, was the thing signified by the Jewish circumcision. And, as the same thing is

more

hath made alive together with him, [2] having forgiven *us* all trespasses,

nal life, as certainly as he raised Christ, *having forgiven you all trespasses*; so that being made complete by Christ, in respect of pardon likewise, ye have no need of the Jewish expiations.

14 *He hath blotted* out [1] (το, καθ' ἡμων, 231. χειρογραφον τοις δογμασι, supp. εν, 166.) the hand-writing OF ordinances [2] *con-*

14 And to shew that ye Gentiles are made complete in respect of pardon by Christ, and have no need of the Jewish expiations, *God hath blotted out the hand-writing of ordi-*

more directly signified by the Christian rite of baptism, Christ's disciples are made complete by him even in respect of significant ritual ordinances.

2. *He hath made alive together with him.* Συν αυτω. As the apostle is speaking of men's being buried together with Christ in baptism, and of their being raised together with him, and made alive together with him, I think the natural death and resurrection, and not the spiritual, are the things here meant. Besides, we can neither be said to die spiritually, nor to rise spiritually with Christ, seeing he knew no sin; although, like us, he died through the malignity of sin. In short, that the natural death and resurrection are here meant, and not the spiritual, appears from the latter clause of the verse, where our being made alive, is represented as the consequence of God's having forgiven us all trespasses. I acknowledge, indeed, that in Ephes. ii. 5. the expression is to be understood of the spiritual resurrection, because the context leads to that sense, and because it is not said there, that the Jews were made alive *together with Christ*, but *by Christ*, and *with* the Gentiles.—This is an example of the same expressions in different epistles having different meanings. See Pref. sect. 3. last paragraph.

Ver. 14.—1. *He hath blotted out.* Εξαλειψας. The immediate antecedent to the pronoun *he*, included in the participle εξαλειψας, being *God*, who in the preceding verse is said to have made the Colossians *alive together with Christ*, I think it is God, who is here said to have blotted out his own hand-writing of ordinances; and that the apostle doth not speak of Christ, till ver. 13. where he mentions what Christ hath done for us.—The commentators observe, that in the expression, *blotted out*, there is an allusion to the discharging of a debt, by defacing the writing which contained the obligation to pay; as in the subsequent expression, *nailing it to the cross*, there is an allusion to the ancient custom of abrogating laws, by driving a nail through the tables on which they were written and hung up to public view.

2. *The hand-writing of ordinances.* Το χειρογραφον τοις δογμασι. That our translators have rightly supplied the preposition εν, in this clause, and rendered it, *The hand-writing of ordinances*, appears from the parallel passage, Ephes. ii. 15. where the preposition is expressed:

nances concerning us Gentiles, which *was contrary to us*, as it subjected us to the curse for every sin, *and hath taken it from among us, nailing it to* *cerning* us, [3] which was contrary to us, [4] and *hath taken* it *from among us*, [5] nailing it to *the* cross.

ed: Νομον των εντολων εν δογμασι, *The law of the commandments of*, or *concerning ordinances*. For the meaning of δογμα, see note 3. on Ephes. ii. 15.—From the connection in which the verse under consideration stands with the precedent verse, it is evident, that *the ordinances*, of which the apostle speaks here, are not the same with *the ordinances* mentioned Ephes. ii. 15. For these formed the *middle wall of partition* which separated the Jews from the Gentiles, and were the cause of the enmity which subsisted between them: consequently they were the ritual precepts of the law of Moses. Whereas, *the ordinances*, of which the apostle spake to the Colossians, were *ordinances*, the blotting out of which, was a proof that God had forgiven the Colossians all trespasses. This proof did not arise from the blotting out of the ritual, but of the moral precepts of the law of Moses, as sanctioned with the curse, and as allowing no pardon to any sinner whatever. For by the blotting out of these precepts with the curse annexed to them, the believing Colossians were assured, that God would forgive them all the trespasses of which they sincerely repented.—The character mentioned in the next clause of the verse, That these ordinances concerned the Gentiles, shews still more clearly that the apostle speaks, not of the ritual precepts of the law of Moses, with which the Gentiles had no concern, but of its moral precepts, which without doubt were binding on all mankind, being written on their hearts: see note 3. The moral precepts of the law of Moses are called, *The Chirograph*, or *hand-writing of ordinances*, because the most essential of these precepts were written by the hand of God on two tables of stone; and the rest Moses was directed to write in a book. Now, though these precepts are all founded in the nature and reason of things, they are with sufficient propriety called δογματα, *ordinances*, (an appellation which denotes precepts founded in the mere will of the lawgiver,) because the penalty of death, with which they were sanctioned, depended entirely on the will of God. See Ephes. ii. 15. note 4.—Wherefore, seeing the word δογματα, in the epistle to the Ephesians, signifies the ritual precepts of the law of Moses, but in the epistle to the Colossians, its moral precepts sanctioned with the curse, this word is another example of the observation mentioned in the Preface, sect. 3. last paragraph, namely, that the same words in different epistles have not always the same meaning, but that their meaning must be gathered from the context.

3. *Concerning us.* So καθ' ἡμων, must be translated here to prevent the tautology which is in most versions of this passage. See Ess. iv. 231.—The apostle changes the person in this verse from *you* to *us*, to intimate, that *the hand-writing of ordinances*, of which he speaks, concerned all mankind, the Gentiles as well as the Jews; and

the cross, in its blotted out state, that all might see it blotted out.

15 *Having* spoiled [1] 15 Farther, ye Gentiles are made

and that it was *contrary* to all mankind, as it subjected them to death, without mercy, for every transgression. This character, therefore, of *the hand writing of ordinances*, that they concerned the Gentiles, shews plainly that the apostle, as was observed in the preceding note, is speaking, not of the ceremonial precepts of the law of Moses, which had no relation whatever to the Gentiles, but of its moral precepts as sanctioned with the curse. For these being the precepts of the law of nature, the Gentiles were bound by them, equally with the Jews.

4. *Which was contrary to us.* The hand-writing of ordinances being the precepts of the law of nature, as published in the law of Moses, and the curse annexed to that hand-writing, being the curse of the law of nature, as was shewed, Gal. iii. 10. note 2. the Gentiles were bound to obey these precepts equally with the Jews, and were equally liable to the curse, if they transgressed them. Wherefore, although the Gentiles had no knowledge of the hand-writing of ordinances, the publication thereof to the Jews, *secretly*, that is, virtually, included them. This the apostle insinuated in the word ὑπεναντιον. For the preposition ὑπο, in composition, denotes the doing of a thing secretly. In this light, when Christ blotted out the hand-writing of ordinances by his death, he blotted it out to the Gentiles also, to whom, by its curse, it was as much contrary, as to the Jews. And, in regard he more especially blotted out the curse which was annexed to that hand-writing, Gal. iii. 13. he in effect blotted out these ordinances themselves as a rule of justification. For, if the curse doth not follow every transgression of the moral law of God, we are not under that law as a rule of justification, but under grace, as the apostle observes, Rom. vi. 14.

5. *Hath taken it from among us.* Since the apostle hath taught us in his epistle to the Ephesians, chap. ii. 15. that the ritual precepts of the law of Moses, which formed the middle wall of separation between the Jews and the Gentiles, was abolished by Christ. Also, since he hath taught us in his epistle to the Colossians, that he hath by the same means blotted out the hand-writing of ordinances, that is, the whole of the moral precepts of the same law, as sanctioned with the curse, and hath taken it from among Jews and Gentiles, it is evident that the law of Moses, in all its parts, is now abolished and taken away. Consequently, that Christians are under no obligation to obey even the moral precepts of that law, on account of their having been delivered to the Jews by Moses: for if the obligation of the moral precepts of his law is still continued, mankind are still under its curse. See Pref. to Galatians, sect. 4. No. 5. last paragraph but one.

Ver. 15.—1. *Having spoiled.* The word απεκδυσαμενος, signifies, to strip off one's arms, or clothes, fully. And because victors anciently

complete by Christ, in respect of government and protection; for *having spoiled evil angels of every de-*

governments and powers, [2] (εδειγματισεν εν παῤῥησια) he made a shew OF

ciently stripped the vanquished of their arms, it signifies *to spoil* in general. See ver. 11.—Our translators, supposing that Christ is spoken of in the preceding verse, as well as in this have connected the two verses by the word *And*, which is not in the original; and, I think, is improperly supplied, because it leads us to understand this of God, who is spoken of in the preceding verse.

2. *Governments and powers.* These, I think, are the evil angels, Ephes. i. 21. note 1. whose power and usurped dominion over mankind, our Lord destroyed by dying on the cross. For, speaking of his own death, he said to his disciples, John xii. 31. *Now shall,* ὁ αρχων, *the ruler of this world be cast out.* And chap. xvi. 11. Ὁ αρχων, *The ruler of this world is judged.* See also Ephes. iv. 8.—By the *spoiling of governments and powers*, some understand the spoiling the devils of the hand-writing of ordinances, by which they had seduced the Jews to superstition.—Hammond, by the *spoiling of governments and powers*, understands the destruction of idolatry, the silencing of the heathen oracles, and the banishing of those grievous superstitions with which mankind had been so long oppressed.—Others, *by governments and powers*, understand the Jewish rulers and great men, who in the first age grievously persecuted the disciples of Christ. —Peirce by the *governments and powers* who were spoiled, understands the good angels, who before Christ's ascension had the charge of particular nations, but after his ascension were stripped of their authority, and were all subjected to Christ, agreeably to Heb. ii. 5. *To the angels he hath not subjected the world to come, of which we speak.* The passage in question he paraphrases in the following manner, "And having taken from the good angels their authority, he subjected them to Christ, and proposed them publicly as an example of cheerful obedience to him, causing them to triumph in Christ." This interpretation, the learned author endeavours to support by Ephes. iv. 8. which in the common translation runs thus, *When he ascended up on high, he led captivity captive.* For he infers from this passage, that when our Lord ascended, he led captivity captive with him into heaven. And, as it is not to be supposed, that he carried evil spirits with him into heaven, he contends that the captives who were led thither were the good angels. But his argument proceeds on the supposition, that the words, *shabijtha*, and ηχμαλωτευσας, Psal. lxviii. 19. necessarily signify, *to lead away a captive.* Whereas, in the following and other passages, both words are used to denote *the taking a person captive* simply, and are so translated in our Bible, Gen. xxxiv. 29. *Their wives took they captive*, LXX. ηχμαλωτευσαν, *and spoiled even all that was in the house.*—1 Sam. xxx. 2. *And had taken the women captives*, LXX. ηχμαλωτευσε, *that were therein*; *they slew not any, either great or small, but*, LXX. ηχμαλωτευσαν, *took them captives, and went on their way.*—Ver. 5. *And David's two wives*

were

THEM openly,[3] triumphing over them [4] (εν αυτω) *by* it. [5]

nomination of their usurped power, *Christ hath shewed them openly* as vanquished, *triumphing over them by his cross:* so that ye need not be afraid of the devil, who formerly seduced and oppressed you.

were taken captives, LXX. ηχμαλωτευθησαν. Wherefore if the words *Shabijtha* and ηχμαλωτευσεν, are rendered as in the foregoing passages, Ephes. iv. 8. will stand thus in the translation; *He ascended on high, he took captivity captive, and gave gifts to men*: And the thing declared therein, will be conformable to the fact. For evil spirits were taken captive and spoiled of their power, neither before Christ's ascension, nor during the time of it; but after he ascended, and gave the gifts of his Spirit to his apostles, whereby they destroyed the heathen idolatry, which was the work of the devil.

3. *He made a shew of them openly.* Εδειγματισεν εν παρρησια. By turning the heathens from the power of Satan to God, Christ shewed that the evil spirits, who formerly ruled them, were vanquished and stripped of their power.—Ambrose translates εν παρρησια, *with authority;* a sense which the word hath, John vii. 13. 26. Estius, on this passage, observes, "Est autem totus hic sermo apostoli figuratus, et mire grandis, utpote magnitudini materiæ congruens."

4. *Triumphing over them.* Because θριαμβευοντι ημας, 2 Cor. ii. 14. is translated, *hath caused us to triumph*, many are of opinion that, θριαμβευσας ημας, in this verse, may be translated, *causing us ourselves to triumph*; αυτος, being put for ημας αυτους, Ess. iv. 65.—It is supposed, that in this and the preceding clause, there is an allusion to the Roman triumphs: of which see an account, 2 Cor. ii. 14. And that St Paul represents Christ himself, or his apostles, as riding in triumph through the world, with the evil spirits following the triumphal car in chains, and exposed to public view as vanquished enemies.

5. *By it.* Εν αυτω. Cajetan, who interpreted this, as well as the preceding 14th verse, *of God the Father*, (see ver. 14. note 1.) translates, εν αυτω, *by him*, that is, *by Christ*. But as Christ, and not the Father, is the person who in this verse is said to triumph over the evil spirits, the relative αυτω, I think refers to τω σταυρω, mentioned in the close of ver. 14. This gives a beautiful sense to the passage. The evil angels, by exciting the Jews to crucify Christ, thought they had put an end to his pretensions. But, by his death, having spoiled them of their usurped dominion, he triumphed over them by the cross.—If Cajetan's opinion, which is adopted by Peirce, is well founded, namely, that God the Father is spoken of in this verse, the clause under consideration must be translated, *Causing us to triumph over them by him*; by Christ: which also gives a sense both beautiful and just. God made the evil spirits spoiled of their power, a public spectacle, and caused the apostles to triumph over them by Christ, who enabled them to destroy the heathen idolatry.

16 *Farther*, since ye are made complete in the knowledge of your duty by the precepts of Christ, *Let no one* whether he be a heathen philosopher, or a Jewish doctor, *rule you*, on any pretence, *in* the affair of *meat, or drink, or in respect of a festival, or of sabbaths.*

16 (Ουν, 263.) *Wherefore*, [1] Let no one judge [2] you in meat, or in drink, [3] or in respect of *a festival*, [4] or of *a* new moon, or *of sabbaths.* [5]

Ver. 16.—1. *Wherefore*, &c. This, and what follows to the end of the chapter, is founded on the doctrine delivered, ver. 12. that the Colossians were made complete by Christ in every thing necessary to salvation. For in that case, they were under no obligation to obey the Judaizing teachers, when they enjoined the rites of Moses, the worship of angels, or bodily mortifications, as the means of salvation.

2. *Let no one judge you.* Beza thinks, υμας κρινετω, may be translated, *condemn you*. But as the Colossians could neither hinder others to pass a judgment on their conduct, nor prevent them from condemning their conduct, the apostle's direction will appear more proper, if the clause be translated, *Let no one rule you in meat*, &c. a sense which the word, κρινετω, will easily bear in the writings of the Jews, with whom it was customary to express the government of their rulers, by saying, that *they judged Israel.*

3. *In meat or in drink.* In the law no kind of drink was forbidden, except to the Nazarites, who were not to drink wine nor strong drink during the days of their separation. Now, as on that account, they were thought more holy than others, it is not improbable that the elders, who pretended to have received from Moses and the prophets, by tradition, many precepts not written in the law, might enjoin abstinence from wine and strong drink, to such of their disciples as aimed at superior holiness. See Heb. ix. 10. Rom. xiv. 17. notes.

4. *Or in respect of a festival.* Η εν μερει εορτης. *A festival*, as distinguished from *New-moons* and *Sabbaths*, signifies a day of rejoicing annually observed. Of these, some were enjoined in the law: others, by private authority; such as those instituted in commemoration of the deliverance of the Jews by Esther; and of the purification of the temple by Judas Maccabeus.

5. *Or of a new moon, or of Sabbaths.* The whole of the law of Moses being abrogated by Christ, Col. ii. 14. note 5. Christians are under no obligation to observe any of the Jewish holidays, not even the seventh day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him.—But though the brethren in the first age, paid no regard to the Jewish seventh-day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their master, by eating his supper on that day: Also, for the private exercises of devotion. This they did, either by the precept,

17 Which are a shadow of things to come; (see Heb. x. 1. note 1.) but the body is *Christ's* BODY.

18 Let no *one make* you *lose* your reward, [1] *by delighting* [2] *in humility*, and *the worship* of angels, [3]

17 *Which* holidays with the services performed on them, *are a shadow of blessings to come; but the body* represented by these shadows, *is Christ's body*, the church, with its spiritual services and privileges.

18 Next, since Christ, the head of all government and power, hath made you complete in respect of mediation and protection, *Let no teach-*

precept, or by the example of the apostles; and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodicea, as *Judaizing*. See Suiceri Thes. Ecclesiast. voce Σαββατον.

Ver. 18.—1. *Let no one make you lose your reward.* This is an exhortation founded on the second article of the doctrine contained in ver. 10. namely, that Christ is the head of all government and power. For if, on any pretence, one forsaketh Christ and attacheth himself to angels, he must lose the whole benefit of Christ's mediation. Peirce, on the authority of Demosthenes, thinks, καταβραβευετο, in this verse should be translated *Condemn*. Our translators, following Chrysostom and the Greek commentators, have rendered it, *Beguile*. —Others, because βραβευειν, signifies *to rule*, Col. iii. 15. *Let the peace of God*, βραβευετω, *rule in your heart*, are of opinion that καταβραβευετω ὑμας may be translated, *enslave you*.—But as βραβευειν comes from βραβειον, *a reward*, the compounded verb καταβραβευειν, more properly signifies, to hinder a reward from being bestowed: an evil, which the worshipping of angels as more powerful mediators than Christ, will certainly occasion.

2. *By delighting in humility.* Θελων εν ταπεινοφροσυνη.—The word θελειν often in scripture signifies, to take pleasure in a thing. Thus, Mark xii. 38. θελοντων, *who delight to walk in long robes*.—2 Sam. xv. 26. ει εθελημα εν σοι, *I have no pleasure in thee*.—1 Sam. xviii. 12. *Behold the King*, θελει εν σοι, *hath delight in thee*.—Psal. i. 2. *In the law of the Lord*, θελημα αυτε, *is his delight*. It signifies likewise, *to wish*, Col. ii. 1. Θελω γαρ ὑμας, *I wish you to know*.

3. *And the worship of angels.* Because the Jews entertained a great respect for the angels, on account of their supposed agency in human affairs, and more especially on account of their ministry at the giving of the law, (Col. ii. 8. note 2.) the apostle in this epistle, and in his epistle to the Hebrews, was at great pains to shew, that the Son is greater than all angels.—By mentioning *humility*, the apostle insinuates, that these persons who were addicted to the worship of angels, recommended the practice as an exercise of humility most acceptable to God, on pretence that it was presumption in men, to go immediately into the presence of God to worship.

er make you lose the benefit of his mediation and government, which is *the reward* of your faith, *by recommending the worship of angels, as* an exercise of *humility* acceptable to God. Such a teacher *intrudeth into things which he hath no knowledge of, being without cause puffed up of his own carnal disposition:*

19 *And doth not hold firmly the head,* Christ, by whom *the whole body,* or church, *through the joints and ligaments;* that is, by means of the several talents and gifts of its members; *being served* with every thing necessary, *and united into one body, increaseth exceedingly.* See Ephes. iv. 16. note.

intruding [4] into *things* which he hath not seen; *being* (εικη) *without cause* puffed up by *his own carnal* mind; [5]

19 And not (κρατων) holding *firmly* the head, [1] (εξ ου, 161.) *by whom the whole* body, (δια, 119.) *through the joints and ligaments, being served and compacted,* increaseth with the increase of God.

4. *Intruding into things which he hath not seen.* Budæus has shewn from Greek authors, that εμβατευων, signifies, to enter into a country, to meddle with a matter. Jerome says, it signifies *to walk with pride* into a place. The apostle's meaning is, that the false teachers of whom he speaks, presumptuously penetrated into the secrets of the invisible world, and talked of them with an air of certainty, without having any knowledge of the things which they affirmed; namely, that the angels are employed in carrying men's prayers to God, and in bringing from him the blessings prayed for; that they intercede with God for men; and that to worship them, is acceptable to God.

5. *Puffed up by his own carnal mind.* Because the apostle, in other passages of his epistles, hath termed the law of Moses, *flesh*, Peirce thinks, that by *his own carnal*, or *fleshly mind*, he means *the Jewish temper*, which puffed up the Jews with an high opinion of their own knowledge and virtue.

Ver. 19.—1. *Not holding firmly the head.* Here, the worshipping of angels is declared to be a renouncing of Christ, as Governor, Saviour, and Mediator; consequently, a renouncing of all the benefits of his government and mediation.—The same may be said of the worshipping of saints: For, though they be not mentioned in this passage, the arguments by which the worship of angels is condemned, conclude equally against the worship of saints. Besides, an object of worship ought to be both omniscient and every where present, which neither angels nor saints are.—The apostle's exhortation in this verse, is a good caution to us, to beware of all refinements in Christianity, which have any tendency to derogate from the authority, office, and honour of Christ, as head of the church.

2. *By whom,* εξ ου. Here the gender of the relative ου, is different from

20 (Ουν, 263.) *Farther, since* ye *have died* [1] with Christ, (απο στοιχειων) from the *elements* of the world, Why, as *living* in the world, [2] *do* ye subject *yourselves* to ordinances? [3]

20 *Wherefore, since* in your baptism *ye have died with Christ,* (ver. 12.) and thereby are loosed *from the institutions, both of religion and philosophy,* (ver. 8.) under which ye formerly lived, *Why, as* if ye were still *living under these institutions, do ye subject yourselves to the ordinances* prescribed by these institutions?

21 *Neither eat,* [1] *nor taste, nor handle,*

21 Particularly the following, *Neither eat, nor taste, nor handle.*

from that of the antecedent την κεφαλην. Of this solecism we have other examples in the sacred writings. See Ess. iv. 21.—In the present instance, it may be removed by supplying the word Χριστον, after κεφαλην, thus, *Not holding firmly the head Christ, from whom,* &c. For so we have it expressed, in the parallel passage, Ephes. iv. 15.

Ver. 20.—1. *Since ye have died with Christ from the elements of the world;* That is, since ye have renounced at your baptism, all your former principles and practices.—The apostle in ver. 12. of this chapter, had affirmed, that the burial of the body under the water of baptism, represents the putting off of the body, and with it all the sinful appetites and passions which have their seat in the body. Here, carrying on the same allusion, the apostle told the Colossians, that having been buried with Christ in their baptism as dead persons, they had shaken off all their former obligations, arising from the principles of religion and philosophy, which they had adopted in their heathen state.—Απεθανετε συν τω Χριστω απο των στοιχειων, is the same form of expression with, ταις αμαρτιαις απογενομενοι, 1 Pet. ii. 24. *delivered from sins.*

2. *Why as living in the world.* When κοσμος is used in a moral sense, by the inspired writers, it commonly, if not always, denotes the Gentiles. See 1 Cor. i. 20. Wherefore, Peirce is mistaken in supposing, that this, and what follows, was addressed to the Jews as distinguished from the Gentiles.

3. *Do ye subject yourselves to ordinances?* So the phrase τι δογματιζεσθε, may be translated, agreeably to the signification of the middle voice.—Peirce, by *ordinances,* in this passage, understands Jewish ordinances, on supposition that this was directed to the Jewish converts at Colosse. But, as I have no doubt that it was intended for the Gentiles, I think the *ordinances,* of which the apostle speaks, were the *rulers* of the Pythagoreans respecting abstinence from animal food, mentioned in the following verse; and of the Platonists concerning the worshipping of angels, condemned, ver. 11. which, it seems, some of the church at Colosse had actually begun to follow: perhaps at the persuasion of the Judaizing teachers, who wished to subject them to all the rites of the law. See the Preface, sect. 2.

Ver. 21. *Neither eat.* That the word αψη, is rightly translated, *eat,*

22 (Α εστι παντα, literally, *All things which tend,*) *Whatever things tend to the destruction* of life *in the using;* that is, which cannot be used without the destruction of life; for these ordinances are delivered to you, *according to the commandments and doctrines of men.*

22 *Whatever things* (εστι) *tend to destruction* [1] in *the using; according to* the commandments and doctrines of men; [3]

23 *Which* commandments and doctrines of the Platonists, concern-

23 *Which indeed have* (λογον, 60.) *an appearance*

cat, may be seen in the Lexicons.—Others translate this clause, *Touch not;* supplying the words *any woman*; which was a precept of the Essenes. We have the phrase in this sense complete, 1 Cor. vii. 1. *It is good for a man,* γυναικος μη απτεσθαι, *not to touch a woman.* The second precept, is by some understood of those meats which the law forbade as unclean; and the third, of those things, by touching of which, the body was legally defiled. But the next verse, *Whatever things tend to destruction in the using; according to the commandments and doctrines of men*: and the direction, ver. 8. *Take care, lest there be any one who maketh a prey of you, through an empty and deceitful philosophy, which is according to the tradition of men,* shew clearly that these are Pythagorean, rather than Jewish precepts: and that they relate wholly to meats. The apostle writes mimetically here; personating the false teachers delivering these precepts to their disciples; in which there is a beautiful gradation: Eating, being more than tasting, and tasting, more than handling.

Ver. 22.—1. *Tend to destruction.* Εστι εις φθοραν. The ancient Physiologists called the formation of things, γενεσις, *generation*, and their death or destruction, φθορα, *corruption.* Hence the apostle, speaking of the death of the body, says, 1 Cor. xv. 42. *It is sown in corruption.* And 2 Peter ii. 12. Φθορα, *Corruption*, is used to denote the destruction of life; as it is in this passage.

2. *In the using.* Εν τη αποχρησει. If this is translated, *in the abusing*, it will signify, that the teachers here spoken of, reckoned the eating of animals an abusing of them.

3. *According to the commandments and doctrines of men.* This description of the ordinances, which the apostle blamed the Colossians for obeying, shews that he meant the Pythagorean ordinances concerning abstinence from animal food, and not the ordinances of Moses concerning abstinence from unclean meats. For the apostle could not say that the ordinances of Moses were *the commandments and precepts of men.*

Ver. 23.—1. *Indeed have,* λογον, *an appearance.* Some commentators affirm, that the Greeks never used the word λογος for the *appearance*, but always for the *reality* of things. But Estius says, there are passages in good Greek writers, where it is used for an

appearance

[1] of wisdom, [2] (εν, 165.) *by* will worship, and humility, [3] and *a not sparing* [4] of the body, *BUT* [5] not (εν τιμη τινι) *by any provision* [6] *for* satisfying [7] of the flesh. [8]

ing the worship of angels, and of the Pythagoreans, concerning abstinence from animal food, *have an appearance indeed of wisdom ;* the former *by* its being *a worship voluntarily performed, and* a supposed exercise of *humility ; and* the latter by its being thought *a mortifying of the body*, useful for subjecting its appetites to the soul : *but* the wisdom of the Pythagorean precepts, does *not* appear *by any* proper *provision* which they make *for satisfying of the body.*

appearance in general, either true or false. It is a word of a most extensive meaning. See Ess. iv. 60.

2. *Of wisdom.* This is a fine ridicule of the Platonic philosophy, as well as of the Pythagorean : both of which, though called *wisdom*, had only the appearance of it, being in reality mere foolishness.

3. *By will-worship.* The word ἐθελοθρησκεια, nearly resembles the phrase found, ver. 18. θελων εν θρησκεια, *delighting in the worship.* But it can hardly be literally translated, so as to express the same idea. But the meaning is, a worship of human invention, consequently performed from one's own will : which is a just character of whatever worship is paid to angels.

4. *And humility, and a not sparing of the body ;* namely, by subjecting it to much mortification. Αφειδια, is properly translated, *a not sparing* ; as it comes from the privative (α) and φειδομαι, *to spare.*

5. *But.* In the original, the particle δε is wanting. I have supplied it in the translation, because μεν, in the first clause, requires it to be supplied.

6. *Not by any provision.* Ουκ εν τιμη τινι. Literally, *Not by any honour*, namely, of the body. But as τιμη, *honour*, in scripture sometimes signifies the food and clothing necessary for the body, I have translated it by the general word, *provision.* Thus, the provision of the necessaries and conveniences of life made for parents, elders, and widows, is called Τιμη, *honour*, 1 Tim. v. 17. note 3. and 1 Cor. xii. 23. Τιμη, *honour*, signifies *clothes.*

7. *For satisfying.* Προς πλησμονην. This word is found, Hab. ii. 16. where it is translated, *Thou art filled with shame*, LXX. According to Elsner, it denotes here, such a repletion of the body with wholesome food, as removes hunger, nourishes the body, and strengthens it for undergoing the labours of active life.

8. *The flesh.* The apostle's meaning is, That *the flesh*, or body, is as real a part of our nature as the soul, and ought to have such food and recreation as are necessary to its health and vigour : otherwise it cannot serve the soul in the ordinary functions and offices of life.

life. And therefore, *the wisdom* which teaches the neglecting of the body, is not wisdom, but folly.

Because the false teachers, who in this epistle were condemned by the apostle, are said to have enjoined the worshipping of angels, and abstinence from animal food, and the mortification of the body, by hard labour and long continued fasting, many are of opinion that these Judaizing teachers were of the sect of the Essenes, of whom something is said, Preface to Col. sect. 2. And it must be acknowledged, that the principles of the Essenes as described by Philo and Josephus, led them to despise sensual pleasures, and to live an austere mortified life. See a full account of them, Prideaux's Connect. Part 2. B. 5. p. 243—361. 8vo. However, as the Essenes had little or no intercourse with any but their own sect, it is not probable that many of them embraced the gospel, and became teachers in the Christian church. Besides, it is not clear, from what Philo and Josephus have said of them, that they worshipped angels. I therefore suppose, the false teachers whose principles and practices are condemned in this epistle, were ordinary Jewish converts, who, to allure such of the Colossians as admired the Pythagorean and Platonic philosophy to embrace the institutions of Moses, affirmed, that the worshipping of angels, and the mortification of the body, were authorized by Moses. This they said, to draw disciples after them, from whom they expected to receive a plentiful maintenance.

CHAP. III.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

IN the 12th verse of the preceding chapter the apostle had told the Colossians, That they had been buried with Christ in the water of baptism as dead persons, in token of their relinquishing their former principles and practices: And that in baptism likewise, they had been raised out of the water with Christ, as an emblem and pledge of their resurrection with him to eternal life. The former of these doctrines the apostle had applied, chap. ii. 20. to shew the Colossians the absurdity of subjecting themselves to the ritual precepts, from which they had been freed by their death with Christ. And now, as the application of the latter doctrine, he told them in the first verse of this chapter, that since they had been raised with Christ out of the water of baptism, and thereby had professed their hope of being raised with him to an eternal life in the body, they were bound to do their utmost, by faith and holiness, to obtain the possession of the joys of heaven, where Christ now sitteth at the right hand of God, vested with full power to bestow these joys on all who are capable of receiving them, ver. 1.—In particular, they were to set their affections chiefly on the joys of heaven,

heaven, and not on the grandeur, the riches, and the pleasures of this earth, ver. 2.—The rather, because, according to the present course of things, they were in danger of being put to death by their persecutors, for their faith, and of losing every earthly enjoyment. Or, at any rate, they were to die at length. Yet the fear of death was not to disquiet them. Their bodily life being entrusted to Christ, will be restored at the resurrection. So that when he shall appear, to raise the dead and judge the world, they shall appear with him in glorious immortal bodies, and be put in possession of the joys of heaven, by his sentence of acquittal, ver. 4.—Wherefore that they might be capable of this great felicity, the apostle exhorted them to mortify themselves, not after the Pythagorean manner, but by putting to death their inordinate carnal affections and actions, which he called their *earthly members*; namely, fornication, &c. ver. 5.—Then told them, that however pleasing the heathens might think these things were to their gods, they were so provoking to the true God, as to draw down his wrath on the persons who were guilty of them, ver. 6.—And that, though formerly while heathens, they lived in the habitual practice of these vices, ver. 7.—it now became them in their Christian state, to put them all away, together with anger, &c. ver. 8.—because at their baptism they professed to put off the old man, with his deeds, ver. 9.—By calling *fornication*, with the other vices, *their old man*, the apostle insinuated that the Phrygians were much addicted to these vices.—Farther, he exhorted the Colossians to put on the new man, who is new made through knowledge of the truth, after the image of God, ver. 10.—And to encourage them to acquire the new nature of which he spake, he told them, that it communicates such a dignity to the person who possesses it, that God does not regard whether he be a Greek or a Jew, &c. But that in the new creation, every man is honourable every where, according to the degree in which he possesses the nature of Christ, ver. 11.—Withal, to shew them the excellence of the new man, he described his qualities; *Bowels of mercies*, &c. and exhorted the Colossians, as the elected of God, to put them on, ver. 12, 13.—And over all to put on love, which he represented as a girdle wherewith the spiritual dress is made perfect, or complete, ver. 14.—Then prayed, that in consequence of their putting on the qualities above mentioned, the peace of God might rule in their hearts; which was an implied promise, that so it should be, ver. 15.

Next, because the worshippers of Cybele and Bacchus feigning themselves to be inspired by these idols, ran through the streets and fields, during their festivals, in a frantic manner, committing numberless extravagancies, and singing lewd songs

in honour of the gods whom they worshipped, the apostle, to prevent the Colossians from joining in these madnesses, commanded them to have the word of Christ dwelling in them richly; that is, to call it frequently to their remembrance, and to speak it to one another with all prudence: And in their social meetings, when they felt themselves moved by the spirit, instead of singing lewd songs after the manner of the heathens, to teach and admonish one another by singing psalms, and hymns, and odes dictated by the Spirit; and to do so with true inward devotion, to the honour of the Lord, ver. 16.—And whatever they said, or did by inspiration, to do all in such a manner as to promote the honour of the Lord Jesus, whose disciples they called themselves. Farther, because the heathens offered solemn thanksgivings to Bacchus, as the giver of all the good things mankind enjoy, the apostle ordered the Colossians to ascribe the honour and praise of all blessings to God alone, who is the real *Father*, or author, of every thing good: And to give him thanks for his favours, through the mediation of Christ, ver. 17.

Having thus directed the Colossians to mortify their corrupt earthly affections, and to acquire the holy dispositions of the new man, who is created after the image of God, and to avoid imitating the heathens in their lewd speeches and songs; the apostle, in the remaining part of the chapter, inculcated the relative and social duties of life; that in their behaviour as citizens, the Colossians might be as much distinguished from the heathens, as they exceeded them in the knowledge of true religion.—His account of relative duties, he began with explaining the duties of husbands and wives, ver. 18, 19.—From these he passed to the duties of children and parents, ver. 20, 21.—Then described the duties of slaves; on which he insisted at greater length, on account of the difficulty of these duties, ver. 22—25. And last of all, he inculcated the duties of masters, chap. iv. 1. with which this chapter should have ended.—See the Illustration prefixed to Ephes. vi. at the beginning.

COMMENTARY.

CHAP. III. 1 *Since then ye have been raised with Christ* in baptism (ch. ii. 12. note) in token that ye shall be raised from the dead, *pursue the joys which are above, where*

NEW TRANSLATION.

CHAP. III. 1 (Et, 128.) *Since* then ye *have been raised* with Christ, seek [1] *the* things which *ARE* above, where Christ

Ver. 1. *Seek the things which are above.* In scripture, *seeking*, denotes the constant employing of one's thoughts, and endeavours for obtaining the object of one's desire, Matth. vi. 33. Wherefore, in this passage, the apostle exhorted the Colossians earnestly to pursue the

sitteth *at* the right hand of God.

2 (Φρονειτε) Set your affections on things above, not on things *upon* the earth.

3 For ye are dead: (και, 211.) *But* your life is hid [1] with Christ (εν, 165.) *by* God.

4 When Christ shall appear, *WITH WHOM* our life *IS HID*, (from ver. 3.) then ye also *shall* appear with him in glory.

5 *Put to death*, therefore, your members, [1] which *ARE on* the earth: Fornication, *impurity*, *unnatural lust*, [2] evil *desire*, [3]

Christ now *sitteth at the right hand of God*, to bestow these joys on his people.

2 And that ye may be earnest in the pursuit, *Set your affections* principally *on heavenly things*, *and not on the* empty perishing *riches*, *honours*, *and pleasures of the earth.*

3 To do so is wise: *For ye must die*, and leave all the things which are on earth. *Nevertheless*, *your* bodily *life will be* safely *laid up with Christ by God*, to be restored to you at the resurrection of the just.

4 So that *When Christ shall appear* to judge the world, *with whom our life is hid*, *then ye also shall appear with him*, raised to life *in glorious immortal bodies.*

5 *Since ye are thus to be raised*, instead of the Pythagorean mortifications, *Put to death your corrupt actions which are committed on earth*; namely, *fornication*, whether with

the joys of heaven, not by the superstitious practices condemned in the foregoing chapter, but by the practice of real piety and virtue. And that they might be effectually excited to do so, he advised them, ver. 2. to make the joys of heaven the objects of their strongest affections.

Ver. 3. *Your life is hid with Christ by God.* This is said in allusion to the custom of hiding treasures, for their safe preservation.—At the time the apostle wrote this to the Colossians, they were in possession of their life. Wherefore, his meaning must have been, that whether they were put to death by their persecutors, or died in the common course, their life would not be lost. God and Christ had bound themselves by promise, to restore it to them at the resurrection.

Ver. 5.—1. *Put to death therefore your members which are on the earth, fornication*, &c. The apostle having represented the vicious appetites and passions of the human heart, under the idea of *a body*, chap. ii. 17. *the body of the sins of the flesh*, because they have their seat in the body, he in this passage, elegantly calls the sinful actions to which these bad affections prompt men, *the members of that body*, or old man. See Rom. vi. 13. note 1. and the illustration prefixed to Rom. vii. 14.—According to some commentators, *Members which are on the earth*, is an Hebraism, for *earthly members.*

2. *Unnatural lust.* The word πλεονεξιαν, denotes the unnatural lust

married or unmarried women, *lasciviousness* in thought and speech, *sodomy*, *evil desire* of every kind, *and covetousness which is idolatry*. See Ephes. v. 5. note 2.

6 *For which vices the wrath of God* hath come in times past, and *is coming upon the children of disobedience;* I mean the nations, who by practising these vices, have lived in open rebellion against God.

7 *In which lusts and vices*, ye of Colosse *also spent your lives formerly, when ye kept company with the children of disobedience.*

8 *But now* having put your members to death, (ver. 5.) *do ye also put away* (τα παντα, sup. μελη) *all these* and covetousness, which is idolatry.

6 For which *things* (οργη) the wrath of God cometh [1] on the children of disobedience: [2]

7 In *which things* ye also walked [1] *formerly*, when ye lived (εν, 162.) *with them.*

8 But now *do ye* also put *away* all these; anger, wrath, malice, *evil*

which men indulge with men. Hence the subjects of that lust were called *Fathics*. The heathens were extremely addicted to that vice. See Rom. i. 26, 27. 1 Cor. vi. 9. 1 Thess. iv. 5. notes. In confirmation of the translation which I have given of the word παθος, I observe, that the Syriac version hath here, *libidines præposteras, unnatural lusts.*

3. *Evil desire.* Επιθυμιαν κακην. Under this appellation, immoderate desire of every kind is forbidden; and more especially the immoderate desire of the pleasures of the table, which lead men to gluttony and drunkenness.

Ver. 6.—1. *For which things the wrath of God cometh.* See Ephes. v. 6. note. The apostle spake in this severe manner against the vices mentioned, because they were commonly practised by the heathens, and had been practised by the Colossians; and because the persons addicted to them, are seldom or never reclaimed from them.

2. *Children of disobedience.* According to some commentators, the heathens are called *children of disobedience*, because they refused to obey the gospel. See Ephes. v. 6. note.

Ver. 7. *In which things ye also walked formerly, when ye lived with them.* The translation of this verse in our Bible is an evident tautology. By their *walking in these things*, the apostle meant their committing the vices mentioned, ver. 5. habitually, and with pleasure.—Colosse being a city of Phrygia, where the rites of Bacchus and of the mother of the gods, consisting of all sorts of lewdness in speech and action, were practised with a frantic kind of madness, the Colossians no doubt had been much addicted to these gross impurities in their heathen state.

Ver.

speaking, obscene discourse [1] *from* your mouth.

9 Lie not one to another, *having* put off the old man, [1] with his *practices*,

10 And *having* put on the *new*, [1] (see ver. 12. 14.) *who* is renewed (εις, 146.) *by* knowledge, [2] (κατα) after the image of him *who* created him.

11 (Οπου) Where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian; [1] *slave*, *freeman*; but Christ is all, and in all. [2] (See Gal. iii. 28.)

mortified members, and with them *anger*, (Ephes. iv. 26. note 1.) *wrath*, *malice*, *evil speaking* of, and railing against others, and *obscene discourse from your mouth*.

9 In conversation and in business, *Lie not one to another*, *having* at your baptism professed to *put off your old corrupt nature*, (Col. ii. 11, 12.) *with all the evil practices belonging to it*. See Ephes. iv. 22—32.

10 *And having* professed to *put on the new* man, *who is new made by* means of *knowledge*, *after the image of God who hath created him*. (See Eph. iv. 24.) Even as in the first creation, God made man after his own image.

11 *In the new creation there is no regard paid to any man, because he is a Greek* learned in the sciences, *or a Jew* honoured with a place in the visible church of God; or *circumcised*, and possessed of the outward privileges of the people of God, *or uncircumcised* and destitute of them;

Ver. 8. *Obscene discourse.* Αισχρολογιαν, called λογον σαπρον, *rotten discourse*, Ephes. iv. 29. note 1. See Gal. iii. 27. note. The apostle means, that at their baptism they professed to put off the old man, and to put on the new, as is plain from his exhortation, ver. 12.

Ver. 9. *The old man*, is that which is called, Col. ii. 11. *The body of the sins of the flesh*, and which is there said to be put off by the Christian circumcision; or, that profession which is made at baptism, of living agreeably to the precepts of the gospel. See Ephes. iv. 24. note.

Ver. 10. *Having put on the new.* See Rom. vii. 17. note 1. also Gal. iii. 27. where the putting on of the new man, is thus expressed, *As many of you as have been baptized into Christ, have put on Christ*. See the note there.

Ver. 11. *Barbarian, Scythian.* The opposition begun in the former clause is continued here: For the Scythians were the most savage of all the barbarous nations, as Herodotus informs us, lib. ii. The apostle's meaning is, that in the church of Christ, the most savage and cruel men who believe, enjoy all its privileges equally with the most civilized, and by means thereof may be sanctified, and become new men, and as such be accepted of God.

or a *barbarian* without civilization, or a *Scythian*, the most barbarous of all barbarians; or a *slave*, subjected to the will of his master, or a *freeman*, who has his actions in his own power: *but* the nature of *Christ is* communicated to *all* who believe without distinction, *and in all* places of the world.

12 *Put*, *on*, *therefore*, *as persons elected of God*, to be *holy and beloved*, the members of the new man; *the most tender pity* towards persons in distress, *sweetness of disposition*, *humbleness of mind* in your behaviour to others, *meekness* under provocation, and long suffering towards the froward. See Ephes. iv. 32.

12 Put on, therefore, (ὡς ἐκλεκτοὶ Θεοῦ) *as elected* of God, [1] holy and beloved, bowels [2] of *compassion*, kindness, [3] humbleness of mind, meekness, long suffering.

2. *But Christ is all, and in all.* Αλλα τα παντα και εν πασι Χριστος. This is similar to 1 Cor. xv. 28. Ἱνα ᾖ ὁ Θεὸς τα παντα εν πασι, *That God may be all in all.* Wherefore, as the meaning of this latter passage is, *That God may be*, επι παντα, *over all beings in all parts of the universe*, the meaning of the former may be, that the *nature of Christ* is *communicated*, εις τα παντα, Ess. iv. 142. 1. *to all men*, *and in all places of the world.* No man, whatever is his country or condition, is excluded from the benefit of a renewed nature, if he believe. This interpretation seems to be confirmed by the next verse. However, see another explication, in the view prefixed to this chapter.

Ver. 12.—1. *Put on, therefore, as elected of God.* Our translators have added the article here which is not in the original, *The elect of God*; probably because they thought the apostle was speaking of persons elected to eternal life. But as he addressed this exhortation to the Colossians in general, I rather suppose he meant, persons elected to be the people and church of God; a sense in which the word *election* is used, Rom. ix. 11. xi. 5. See also Ephes. i. 4. 1 Thess. i. 4. note.

2. *Bowels of compassion.* For the meaning of this expression, see 2 Cor. iv. 17. note 3. and Ess. iv. 34.

3. *Kindness.* Χρηστοτητα, properly signifies that sweetness of disposition, which leads men to comply with the innocent inclinations of others, and to speak to them courteously.

4. *Humbleness of mind*, &c. By exhorting the Colossians to put on the virtues here mentioned, the apostle insinuated, that these virtues are the members of the new man, which he told them they had professed to put on, ver. 10. just as the vices mentioned, ver. 5. are the members of the old man, which he told them, ver. 9. they professed to put off.

Ver.

13 *Support* one another, and *forgive* (ἑαυτοις, see ver. 16. note 1.) *each other*, if any *one* have *a complaint* against any *one*: Even as Christ forgave you, [1] so also DO ye.

14 And *over* all *these*, PUT ON *love*, which is *a* bond of *perfection*. [1]

15 And let the peace of God [1] rule in your hearts, to *which* also ye are called (εν) in one body; and be ye thankful. [2]

13 *Support one another in* affliction, *and pardon one another, if any one have a just cause of complaint against any one: Even as Christ will forgive you* much greater offences, *so also do ye.* Follow Christ's example in this, whether ye be rich or poor.

14 *And over all these* members of the new man, *put on love, which is a perfect bond*, or girdle, for fastening the whole spiritual dress, and rendering it graceful.

15 *And let the hope of that happiness which God will bestow* on believers in the life to come, *rule in your hearts*, through the exercise of the virtues I have recommended: *to which* happiness *also ye are called* by God, who has joined you together *in one body*, that ye may love and support one another. *And be ye thankful* to God, who has bestowed on you so excellent an hope.

Ver. 13. *Even as Christ forgave you.* The forgiveness of sin, is ascribed to Christ, as well as to God, because he procured the new covenant, by which believing penitents obtain forgiveness; and because, being the person by whom God will judge the world, it is by his sentence that pardon will actually be bestowed.

Ver. 14. *Over all these put on love, which is a bond of perfection.* A bond by which all the members of the new man are completed and compacted, as the dress is completed and adjusted, when bound round the body with a girdle. By comparing *love* to the girdle, wherewith the easterns bound their long robes in a comely manner round their body, the apostle insinuates that *love to God and man*, is the principle which unites all the virtues, and renders them consistent and permanent.—Others by *a bond of perfection*, understand a bond whereby all the members of Christ's body are united. But as the apostle is speaking, not of the members of Christ but of the new man, that interpretation cannot be admitted.

Ver. 15.—1. *And let the peace of God.* If this is an Hebraism, for *great peace*, the meaning of the exhortation is, Study to be of a remarkably peaceable disposition. Yet, as in the parallel passage, Philip. iv. 7. this is termed, *the peace of God which surpasseth all understanding*, I take the sense to be as in the commentary. See Phil. iv. 7. note 1.

2. *And be ye thankful.* According to Julius Pollux, the word

ευχαριστος,

16 *Let the doctrine which Christ spake*, and which he inspired his apostles to speak, *be often recollected by you; and with the greatest prudence teach and admonish each other, by* the *Psalms* of David, *and* the other *hymns* recorded in Scripture, *and* by such *songs* as yourselves or others have uttered by inspiration *of the Spirit, singing* them *with true devotion in your hearts to God.*

16 Let the word of Christ [1] dwell in you richly; *AND* (εν, 162.) *with* all wisdom *teach and admonish* (ἑαυτοις) *each other* [2] *by* psalms, and hymns, and spiritual songs, [3] singing with grace, [4] in your hearts, [5] to the Lord. [6]

ευχαριστοι, translated *thankful*, denotes persons who give, χαριν, *a favour* to others. Beza, therefore, translates the clause, *Be ye beneficent*; in which sense the word is used, Prov. xi. 16. Γυνη ευχαριστος, *A gracious woman.* See, however, ver. 17.

Ver. 16.—1. *Let the word of Christ dwell in you richly.* Because the apostle in this passage, gave the Colossians rules which they were to observe in conversing together, Peirce thinks, ὁ λογος τȣ Χριστȣ, means *the discourse concerning Christ*; especially as the apostle immediately subjoins, *and with all wisdom, teach and admonish each other, by Psalms*, &c. If this is the meaning of, ὁ λογος τȣ Χριστȣ, the translation must run thus; *Let the speech concerning Christ, dwell richly among you.*

2. *Teach, and admonish*, ἑαυτους, *each other.* Properly, ἑαυτος, is the pronoun of the third person. Thus, Matth. viii. 22. *Let the dead bury*, ἑαυτων, *their dead.* But it is used likewise for the first person, Acts xxiii. 14. *We have bound*, ἑαυτους, *ourselves with a curse*; and for the second, Rom. xiii. 9. *Thou shalt love thy neighbour, as* ἑαυτον, *thyself.* In the passage before us, and in ver. 13. ἑαυτους, denotes the second and third person jointly; *yourselves and others*, or *each other.*

3. *Psalms, and hymns, and spiritual songs.* See Ephes. v. 19. notes. Ωδαι, are poems which were composed to be sung, accompanied with a lyre, or other musical instrument. That the brethren who were able to repeat the Psalms and hymns recorded in the Jewish scriptures, or who had odes dictated to them by the Spirit, should repeat them, not only in the public assemblies, but in private meetings, to those who had not copies of the scriptures, or who were not able to read them, was extremely proper. By hearing these Psalms and hymns recited or sung, and by joining in singing them, both their knowledge and their joy would be promoted.—In these public and private meetings, such of the brethren as had the words of Christ committed to memory, were in like manner to instruct and admonish each other by rehearsing them.

4. *Singing with grace.* This clause, εν χαριτι ᾀδοντες, L'Enfant translates, *Singing with joy in your hearts.* But that is an unusual sense of the word, χαρις. Lord Barrington, Miscell. Sacra. p. 25. translates it, *singing with the gift of the Spirit in your heart.* But though

17 And *whatever* ye do in word or *in* deed, DO all in the name of the Lord Jesus, giving thanks to God, *even* the Father, *through* him. (See Ephes. v. 20. note.)

17 *And whatever ye speak or do, do all agreeably to the character and will of the Lord Jesus.* And instead of the thanksgivings which the votaries of Bacchus offer to him, as the giver of good things to men, *Give ye thanks to God, even the* real *Father*, from whom all good things come: and do so, not through the mediation of angels, but *through* the mediation of *Christ.*

18 Wives, *be subject to* your own husbands, as it is fit in the Lord. (See Eph. v. 22.)

18 As to relative duties, my command is, *Wives be obedient to your own husbands*, whether they be Christians or heathens, *as is fit on account of your professed subjection to the Lord*, and as far as is consistent with your superior obligation to him.

19 Husbands, love YOUR wives, I and be not bitter against them.

19 On the other hand, *Husbands, treat your wives with kindness, and do not use bitterness when ye reprove them*, lest it estrange their affection from you, and make them negligent of their duty.

though it be true that χαρις, *grace*, is sometimes put for χαρισμα, *a spiritual gift*, Rom. xii. 3, 6. 2 Cor. i. 15. Yet as this is a direction to the brethren in general, who could not all be inspired in singing, it is more natural to understand by χαρις, *grace*, a devotional spirit: especially as the word seems to be a general name denoting different qualities. Thus Ephes. iv. 9. Ἱνα δῳ χαριν, *That it may give pleasure to the hearers.*—Col. iv. 6. *Let your speech be always with grace*, Let it always be courteous and pleasant.—According to Peirce, *grace*, applied to speech, signifies, *gracefulness*, or *decency*.

5. *In your hearts.* Here our translators have followed the reading of the Alexandrian and some other MSS which have, ταις καρδιαις, in this clause.

6. *To the Lord;* that is, to God the Father, as is evident from the latter clause of the following, ver. 17.—See Ephes. v. 19, 20.

Ver. 19. *Husbands love your wives.* Having commanded wives to be obedient to their husbands, he enjoins husbands *to love* their wives, and to govern them by affection, rather than by the rigour of authority.—In this precept, fidelity to the marriage covenant is enjoined, as well as care to provide for the wife such conveniences as may be necessary to her happiness, agreeably to the husband's station.

20 *Children*, while ye are in your parents family, and depend on them, *be obedient to them in all things* relating to your education, and to your deportment; *for this is well pleasing to Christ.*

20 Children, obey YOUR parents in all things, for this is well pleasing to the Lord.

21 *Fathers, do not exasperate your children* by harsh commands, or by rebuking and chastising them, more severely, and more frequently, than their faults deserve, *lest they be discouraged.*

21 Fathers, *do not exasperate your children*, lest they be discouraged. (Ephes. vi. 4.)

22 *Servants obey in all things* not sinful, *your masters according to the flesh*, whether they be heathens or Christians, serving them well, *not* only *when their eye is on you, as men-pleasers* do, *but* also in their absence, *from the rectitude of your own disposition*, as *fearing God*, whose eye is always, on you.

22 Servants, [1] obey in all things YOUR masters according to the flesh, not with *eye-services*, as men pleasers, but *with integrity* of heart, *AS* fearing God. (Eph. vi. 6.)

23 *And whatever service ye perform*, whether it be easy or burdensome, *work it from the soul*, cheer-

23 And *whatever* ye do, *work it from the soul*, as *WORKING* to the

Ver. 22. *Servants obey in all things.* Though the word δουλος, properly signifies *a slave*, our English translators, in all the places where the duties of slaves are inculcated, have justly translated it *servant*: Because anciently the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostle said to the slave, was in effect said to the hired servant. Upon these principles, in translations of the scriptures designed for countries where slavery it abolished, and servants are free men, the word δουλος, may with truth be translated *a servant.*— In this, and the parallel passage, Ephes. vi. 5. the apostle is very particular in his precepts to slaves and lords, because in all the countries where slavery was established, many of the slaves were exceedingly addicted to fraud, lying, and stealing, and many of the masters were tyrannical and cruel to their slaves. Perhaps, also, he was thus particular in his precepts to slaves, because the Jews held perpetual slavery to be unlawful, and because the Judaizing teachers propagated that doctrine in the church. But from the apostle's precepts it may be inferred, that if slaves are justly acquired, they may be lawfully retained; as the gospel does not make void any of the political rights of mankind. See 1 Tim. vi. 1. note 1.

Ver.

Lord, and not to men *ONLY*.

24 Knowing that *from* the Lord ye shall receive the *recompense* of the inheritance: for ye serve the Lord Christ.

25 But he *who* doth *unjustly*, shall receive for *the injustice* he hath done. [1] (κκι, 267.) *For* there is no respect of persons.

fully and faithfully, *as working to the Lord* Christ, whom ye cannot deceive, *and not to men only*. See Ephes. vi. 7. commentary.

24 *Knowing that from the Lord ye shall receive*, for your faithful services, *the recompense of the inheritance* of heaven, (chap. i. 12.) an inheritance infinitely better than those which your lords possess. *For* in being faithful to them, *ye serve the Lord Christ.*

24 *But he who doth unjustly*, either as a servant, by neglecting his master's work, or as a master by being harsh to his servant, in his requisitions and in his chastisements, *shall receive* punishment *for every act of injustice* and cruelty *he hath committed. For* at the judgment *there is no regard had to the station of persons.*

Ver. 25. *Shall receive for the injustice he hath done*, &c. The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny and oppression: As on the other hand, the temptations which the insolence and severity of a tyrannical master hath laid in the way of his slave, will be no excuse for his idleness and unfaithfulness.—In this and the preceding verse, the apostle gave great consolation to slaves under the hardships of their lot.

CHAP. IV.

View and Illustration of the Precepts contained in this Chapter.

HIS account of relative duties, the apostle finishes in the beginning of this chapter, with a direction to the proprietors of slaves, to be not only just, in maintaining them properly, even after they have become incapable of working, but also generous, in bestowing rewards on such of them as distinguish themselves, by their ability and faithfulness, ver. 1.—Here the third chapter ought to have ended: or rather at chap. iii. 17.

To render this practical admonition the more complete, the apostle recommended to the Colossians, perseverance in prayer, with due thanksgiving, as the best means of obtaining God's assistance to enable them to fulfil all the duties of life, ver. 2.—Next he entreated the Colossians to pray for him, that God would

would grant him an opportunity to preach the true doctrine of the gospel freely, for which he was in bonds, ver. 3.—and courage to preach it in that bold manner, which became him whom Christ had made his apostle to the Gentiles, ver. 4.—Then he counselled the Colossian brethren to beware of provoking the heathens, by any imprudent display of their zeal, but rather by conducting themselves wisely, to avoid persecution, if possible, ver. 5.—And in particular, when conversing with unbelievers, to make their discourse mild and courteous; but at the same time to season it with the salt of wisdom and truth; that they might be able to answer every person properly, who inquired into the grounds of their faith, ver. 6.—And after telling them, that he had sent Tychicus and Onesimus, to give them an account of his affairs, ver. 7, 8, 9.—he presented the salutations of the brethren by name, who were with him, ver. 10—14.—and desired them in his name to salute the brethren in Laodicea, ver. 15.—Moreover, to convince the Colossians, that his doctrine and precepts were every where the same with those contained in this letter, he ordered them, after they had perused it, to take care to have it read in the church of the Laodiceans; and to read it in their own church, the epistle which was to come to them from Laodicea, supposed to be the epistle to the Ephesians; a copy of which it seems was to be sent by the Ephesians to Laodicea, for the benefit of all the churches in that neighbourhood, ver. 16.—Next he desired them to encourage Archippus in the work of the ministry, ver. 17.—Then wrote the salutation with his own hand: And concluded the whole, with giving them his apostolical benediction, ver. 18.

COMMENTARY.

CHAP. IV. 1 *Masters, afford to your bond servants what* food and clothing, and medicine *is just, and* bestow *adequate rewards* on those who distinguish themselves by their fidelity; *knowing that*, although your bond-servants cannot sue you before earthly judges, *ye also have a*

NEW TRANSLATION.

CHAP. IV. 1 Masters, *afford to* YOUR servants (το δικαιον και την ισοτητα) *what IS* just, and *what IS* equal, [1] knowing that ye also have a Master in *the heavens*. (Eph. vi. 9.)

Ver. 1. *Masters afford to your servants what is just and what is equal.* As in the original, το δικαιον, is distinguished from την ισοτητα, rendered by the Syriac translator, *equitatem*, I think the apostle's meaning in the first clause is, that masters should consider it as strict justice, to give their slaves fit maintenance through their whole life, for the service of their whole life: and in the second clause, That they should consider it as equity, to distinguish the most faithful among them, by particular rewards.

Ver.

master in the heavens, who will call you to an account for your behaviour towards them.

2 Continue in prayer, [1] *watching thereunto* with thanksgiving. [2]

2 To persons in all the different relations of life, my advice is, *Be much employed in prayer* to God, for assistance to enable you mutually to perform your duties to each other; *watching proper opportunities for prayer, and joining therewith thanksgiving* for the blessings ye have already received.

3 *Pray at the same time* also for us, [1] that God would open *to* us a door [2] of *the word*, to speak the mystery of Christ, for which I am *even* in bonds;

3 *Pray at the same time for us* who write this letter, *that God would afford us a fit opportunity of preaching the word that we may publish the mystery of Christ*, (chap. ii. 2.) concerning the salvation of mankind through faith; *for* preaching *which, I Paul am even in bonds:*

4 That I may make it manifest, [1] as *it becomes*

4 *That I may make this great secret known to all*, by declaring it plainly,

Ver. 2.—1. *Continue in prayer.* This direction being given here, and Ephes. vi. 18. immediately after the apostle's exhortation to relative duties, it was intended to teach us, that they who live in one family should often join in social prayer for God's assistance, to enable them to perform their duties to each other.

2. *With thanksgiving.* This direction implies, that the recollection of the blessings which we have received from God, will support us under all the hardships of our lot, and animate us to do our duty.

Ver. 3.—1. *Pray at the same time also for us.* See 1 Thess. v. 25. note. This passage affords instruction, both to ministers, and to their people: To ministers, not to despise an assistance, which even an inspired apostle thought useful to him: And to the people, to be careful to assist their ministers with an help, which in the end will greatly redound to their own benefit.

2. *Would open to us a door of the word.* We have the same phrase, Acts xiv. 27. *And that he hath opened the door of faith to the Gentiles.*—1 Cor. xvi. 9. *For a great door and effectual is opened to me.*—2 Cor. ii. 12. *And a door was opened to me by the Lord.*—From these examples it appears, that *a door* is an opportunity of doing any thing; consequently that *a door of the word*, is an opportunity of preaching the word successfully. See 1 Cor. xvi. 9. note.

Ver. 4. *That I may make it manifest.* Φανερωσω. As the apostle is speaking of his making known a *mystery*, or thing hitherto kept secret, the expression, *make it manifest*, is used with great propriety.

Ver.

earnestly, and boldly; *even as it becomes me to speak it*, who am the apostle of the Gentiles.

5 *Behave with prudence towards them who are out of the church*, thereby avoiding persecution, and *gaining time* to spread the gospel, among persons disposed to listen to it.

6 *Let your speech* to unbelievers *at all times be courteous*, and *seasoned with* the *salt* of piety and virtue, *knowing how to make* a proper *answer to every one* who desires an account of your faith.

7 *All things concerning me, Tychicus, a Christian brother beloved* by all who know him, *and a faithful minister, and* my *fellow-servant in* the work of *the Lord* in this place, *will make known to you* with fidelity;

me to speak. (Eph. vi. 19, 20.)

5 Walk in wisdom [1] toward them *who* are without, *gaining time.* (See Eph. v. 15, 16. notes.)

6 Let your speech BE *always* with grace, [1] seasoned with salt, [2] *knowing* how ye ought to answer every *one.* (See 1 Pet. iii. 15.)

7 *All things* [1] *concerning me, Tychicus, a beloved brother, and faithful* minister, and fellow-servant in the Lord, *will make known* to you;

Ver. 5. *Wisdom towards them who are without.* Because an excess of zeal might have led some of the Colossians to shew their faith, and to condemn the vices of their heathen neighbours, unnecessarily, the apostle enjoined them to behave with prudence towards them, that avoiding persecution, they might prolong their lives. At the same time, they were to do nothing to encourage the heathens in their vices, or to prejudice them against the gospel.

Ver. 6.—1. *Let your speech be always with grace.* For the meaning of χαρις, *grace*, see Col. iii. 16. note 4.

2. *Seasoned with salt.* Salt, on account of its use in preserving men's food, and rendering it palatable, was anciently made the emblem of wisdom and virtue. In allusion to this, the apostle ordered the Colossians, to *season their speech with salt*, that is, *wisdom* and *virtue*, that it might be preserved from the *rottenness*, condemned, Ephes. iv. 29.—Perhaps also because the Greeks greatly admired those elegant and witty turns in conversation, for which the Athenians were celebrated, and which from them took the name of *Attic salt*, the apostle meant to insinuate to the Colossians, that the *salt* which he recommended, would render their conversation more pleasant and more profitable to the hearers, than if it were replete with those elegancies of which the Greeks were so fond.

Ver. 7. *All things concerning me.* The apostle meant that Tychicus would relate to them his constancy in preaching the true gospel of Christ; his sufferings on that account, called a combat, chap. ii. 1. the opposition given him by the Judaizing teachers; and his success among the Gentiles at Rome, and particularly among Cæsar's domestics.

Ver

8 Whom I have sent to you for *this very* purpose, that he *may* know your *affairs*, and comfort your hearts.

9 With Onesimus, [1] a faithful and beloved brother, who is *from* you. [2] They *will* make known *to* you all things which ARE DONE here.

10 Aristarchus [1] my fellow-prisoner saluteth you, and *Mark*, [2] *Barna-*

8 *Whom I have sent to you for this very purpose, that he may know your affairs, and* at the same time *comfort your hearts,* by giving you an account of my constancy in preaching, and my affection for you.

9 *With* him I have sent *Onesimus,* now *a faithful and beloved Christian, who is from your city. These* messengers *will make known to you all things which have happened* to me *here.*

10 *Aristarchus,* who for his zeal in preaching the gospel, is *a prisoner like me, wisheth you health: as*

Ver. 9.—1. *With Onesimus.* See an account of Onesimus in the Preface to Philemon. The apostle does not say of Onesimus as of Tychicus, that he had sent him to comfort the hearts of the Colossians. Onesimus was but lately converted; and therefore his testimony concerning the apostle's doctrine, was of less value. But he could assist Tychicus in relating the things which had been done by the apostle at Rome, mentioned ver. 7. note.

2. *Who is from you*; that is, *from your city*: So I understand the phrase ἐξ ὑμῶν, because the common translation, *who is one of you*, leads the reader to think Onesimus was a member of the church at Colosse, before he left his master. Whereas, it is certain, that he was converted after that period, by the apostle at Rome.

Ver. 10.—1. *Aristarchus, my fellow-prisoner, saluteth you.* This excellent person was a Jew, ver. 11. though born in Thessalonica, Acts xx. 4. He, with his countryman Caius, was hurried into the theatre at Ephesus, by Demetrius and the craftsmen, Acts xix. 29. Also, he was one of those who accompanied Paul from Greece, when he carried the collections for the saints to Jerusalem, Acts xx. 4. being appointed to that service by the church at Thessalonica, agreeably to the apostle's direction, 1 Cor. xvi. 3. Aristarchus, therefore, was a person of great note, and highly respected by the church of the Thessalonians, of which he was a member. And his whole conduct shewed that he merited the good opinion they entertained of him. For when Paul was imprisoned in Judea, that good man abode with him, and ministered to him all the time of his imprisonment, both at Jerusalem and Cesarea, attended him at his trials, and comforted him with his company and conversation. And when it was determined to send Paul into Italy, he went along with him, Acts xxvii. 2. and remained with him during his confinement there, and zealously assisted him in preaching the gospel, as the apostle informs us in ver. 11. of this chapter, till at length becoming obnoxious to the magistrates, he was imprisoned, ver. 10.

2. *And*

doth Mark, Barnabas's sister's son: concerning whom ye got orders: If he come to you, receive him as a faithful minister of Christ.

11 *And Jesus, who is surnamed Justus*, saluteth you. *They are of the Jewish nation*, converts to Christ: *and the only persons of that denomination who have sincerely laboured with me in the gospel, and who have been a consolation to me.* These faithful ministers of Christ, of the Jewish nation, acknowledge you as their brethren, though ye be uncircumcised Gentiles.

bas's sister's son: concerning whom ye got orders: If he come *to* you, receive him;

11 And Jesus, *who* is called Justus. [1] *They* are of the circumcision. These *alone* ARE *labourers with ME* [2] *in* the kingdom of God, *who* have been a *consolation to* me.

2. *Mark, Barnabas's sister's son.* Ὁ ανεψιὸς Βαρναβᾶ. This, in the Syriac version, is translated, *Filius avunculi Barnabæ, The son of Barnabas's uncle.* In like manner Beza, *Marcus consobrinus Barnabæ, Mark, Barnabas's cousin.* Paul was now reconciled to Mark. See 2 Tim. iv. 11. note 2.

3. *Concerning whom ye got orders.* Ελαβετε. These orders I suppose the apostle had sent verbally to the Colossians, by some of the brethren who happened to be going to their city.—The word εντολας, in this passage, hath the signification of the Latin word *mandata;* as it hath likewise Acts xvii. 15. *And receiving,* εντολην προς τον Σιλαν, *a commandment to Silas and Timothy to come to him with all speed, they departed.* See 2 Tim. iv. 11. Philem. ver. 24. notes.—Peirce saith, "Civility teacheth us to esteem the reasonable desires of friends, as carrying in them the force of commands, though they pretend not to use any authority. Hence the same manner of speech is familiar in the modern languages."—Yet I am of opinion, that the orders here mentioned were given with apostolical authority.

Ver. 11.—1. *And Jesus, who is called Justus. Justus,* being a Latin sirname, we may suppose it was given to this person by the Roman brethren, on account of his known integrity, and that it was adopted by the Greeks, when they had occasion to mention him. For the Greeks had now adopted many Latin words; such as, σουδαριον, John xx. 7.—Πραιτωριον, Phil. i. 13.—Κυστωδια, Matth. xxvii. 65.

2. *These alone are labourers—who have been a consolation to me.* From Philip. i. 14, 15. it appears, that at this time many preached the gospel at Rome, some from strife, and others from good will. Wherefore, the apostle having, in this passage, mentioned the names of all the Jews, who sincerely preached Christ in Rome at that time, we are certain the apostle Peter was not there then; otherwise his name would have been in the list of those labourers, who had been a consolation to Paul. For we cannot suppose that Peter was one of

12 Epaphras, who *CAME from* you, [1] a servant of Christ, saluteth you; *at all times fervently striving* [2] *for you by prayers*, that ye may stand perfect and *completed* in *the whole* will of God.

13 For I bear him *witness*, that he *hath much affection* for you, and *them in* Laodicea, and them in Hierapolis. [3]

12 *Epaphras, who came from you, a servant of Christ, wishes you health: at all times fervently striving for you, by prayers, that ye may continue perfect and completed in* the knowledge and practice of *the whole will of God*; and especially in the knowledge of salvation through faith, without circumcision.

13 His remaining with me so long, must not be imputed to want of affection for you: *For I bear him witness, that he hath much warmth of love for you, and for the brethren in Laodicea, and the brethren in Hierapolis.*

of those who preached the gospel from strife, to add affliction to Paul's bonds.—Yet the Papists would have us believe, that Peter presided over the church at Rome twenty-five years successively.—Of the Gentile teachers, Paul had with him in Rome at this time, as his assistants, Timothy, who joined him in writing this letter to the Colossians, and Epaphras, and Luke, and Demas, who all sent salutations to the Colossians. See ver. 12, 14.

Ver. 12.—1. *Epaphras, who came from you, a servant of Christ, saluteth you.* The apostle did not mention Epaphras's imprisonment to the church of the Colossians, lest it might have afflicted them too generally. But he informed Philemon of it, ver. 23. that he might communicate it to the pastors and principal brethren, to whom it was proper to account for Epaphras's delaying to return. And with respect to the rest, that they might not attribute his absence to any thing wrong, the apostle in this and the following verse, gave Epaphras a very large character for fidelity and diligence in the work of the gospel; and assured the Colossians, that they were the subject of Epaphras's earnest prayers, and that he entertained the warmest affection for them, and for the brethren in Laodicea, and in Hierapolis. See following note.

2. *Fervently striving for you by prayers, that ye may stand perfect and completed.* The word αγωνιζομενος, properly denotes, *combating in the games.* Here it signifies the greatest fervency of desire and affection in prayer. For the meaning of πεπληρωμενοι, *completed*, see Col. ii. 10. note 1.

Ver. 13. *Them in Laodicea.* See Col. ii. 1. note 2. *And them in Hierapolis. Hierapolis* was a considerable city in the greater Phrygia, situated on the Meander, not far from Laodicea and Colosse. It was named *Hierapolis*, that is, *the holy city*, from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephesian

14 *Luke the physician, greatly beloved* of me, *presents his good wishes to you, as doth Demas likewise.*

15 *Present my wishes of health to all the brethren in Laodicea,* and particularly *to Nymphas, and to* that part of *the church* at Laodicea which consists of *his domestics.*

16 That the brethren in your neighbourhood, may also have the benefit of my instructions, *when this epistle hath been* publicly *read to you* by your Elders, *cause that it be read also in the church of the Laodi-*

14 Luke, the beloved physician, [1] and Demas, *salute* you. (See 2 Tim. iv. 10. note 1.)

15 Salute the *brethren in* Laodicea, and Nymphas, and the *church* [1] (κατ', 232.) in his house.

16 And when this epistle *hath been read* (παρ' ὑμιν, 271.) *to* you, cause that it be read also in the church of the Laodiceans. [1] And that ye *also*

Diana, of Æsculapius, and of Hygeia. The two last mentioned idols were worshipped in Hierapolis, on account of the medicinal springs with which it abounded.—There was likewise a *Mephitis*, or opening in the earth here, from which a pestilential vapour issued, which killed any animal which happened to breathe in it.

Ver. 14. *Luke, the beloved physician.* Luke was deservedly beloved of the apostle Paul. He was not only an intelligent and sincere disciple of Christ, but the apostle's affectionate and faithful friend, as appears from his attending him in several of his journies through the Lesser Asia and Greece. He likewise accompanied him when he carried the collections to the saints in Judea, where, during the apostle's two years imprisonment at Jerusalem and Cæsarea, he abode, and no doubt was present at his trials before Felix and Festus, and heard the speeches which he hath recorded in his history of the Acts. And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was released. Last of all, this excellent person was with the apostle during his second imprisonment in the same city: on which occasion, when his other assistants deserted him through fear, Luke abode with him, and ministered to him, 2 Tim. iv. 11. note.

Ver. 15. *And Nymphas, and the church in his house.* It seems Nymphas had a numerous family of slaves and others, who having embraced the gospel, formed a church, or society for religious worship among themselves. See Rom. xvi. 5. note 1.

Ver. 16.—1. *Cause that it be read also in the church of the Laodiceans.* The members of the church at Laodicea, having before their conversion, entertained the same principles and followed the same practices with the Colossians, and the dangers to both churches, from the attempts of the false teachers, being nearly the same, it was proper that the same spiritual remedies should be applied to both. And therefore the apostle ordered this letter, which was designed

read (την εκ) *the one from* Laodicea. [2]

17 And say to Archippus, Take heed to the ministry, [1] which thou hast received in the Lord, that thou *mayest* fulfil it. [2]

ceans, by sending them a copy of it. And I desire of you the Elders, *that ye also read* publicly, *the letter* which I have ordered to be sent you *from Laodicea.*

17 *And say to Archippus* in my name, *Take heed to the ministry which thou hast received in the church of Christ, that thou mayest fulfil it* properly. All the pastors of your church, ought to exert their utmost

signed for the instruction of the Colossians, to be read in the church of the Laodiceans also. And no doubt it was read there, agreeably to the apostle's injunction; by which means, in that church, as well as in the church at Colosse, the false teachers and their idolatrous practices were for a while repressed.

2. *That ye also read the one from Laodicea.* Mill in his prolegom. No. 75—79. gives it as his opinion, that this is the epistle which in the canon is inscribed to the Ephesians: and that its original inscription was, *To the Laodiceans.* But his opinion is not well founded. See Pref. to the Ephes. sect. 2.—Others think the epistle which was to come to the Colossians from Laodicea, was one which the apostle wrote to the Laodiceans, but which is now lost. However, as the ancients mention no such letter, nor, indeed, any letter written by St Paul, which is not still remaining, (See Essay ii.) I agree with those who think the apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians.

Ver. 17.—1. *And say to Archippus, Take heed to the ministry.* This is generally supposed to be the Archippus mentioned Philem. ver. 2. where he is called, *Paul's fellow-labourer and fellow-soldier.* What station Archippus held in the church of the Colossians, whether that of bishop, or deacon, or evangelist, is not known. But it is commonly supposed, that whatever his station was, he had failed in the duties of it, and that the apostle ordered the Colossians to rebuke him publicly for his negligence. But others, with more charity, and I think with more truth, are of opinion, that the apostle in this direction meant, that the Colossians should encourage Archippus to diligence, because the false teachers at Colosse were very active in spreading their errors. And it must be acknowledged, that their opinion derives probability from the respectful manner in which Archippus is addressed in the epistle to Philemon, which was written about this time, and sent with the epistle to the Colossians. For if one and the same person is meant in both epistles, it is hardly to be thought that the apostle would have given him the respectful appellations of *fellow-labourer*, and *fellow-soldier*, if he had been so remarkably

endeavours in opposing the false teachers.

18 *My salutation I Paul write with my own hand*, to assure you that this epistle is really mine. 2 Thess. iii. 17. *Remember my bonds. May gracious dispositions*, together with the favour of God and good men, *remain with you all. Amen.*

18 The salutation *of Paul, with mine own hand.* Remember my bonds. [1] Grace BE with you. Amen. (See Ephes. vi. 24. note 2.)

markably negligent, as to merit a public rebuke from the church of the Colossians.

2. *That thou mayest fulfil it.* Ἱνα αυτην πληροις. Bengelius translates this, *That thou mayest fill it up;* and from this expression he infers, that Archippus being old and infirm, was about to finish his course; and received this encouragement from the apostle, to strengthen him.

Ver. 18. *Remember my bonds.* For the manner of the apostle's confinement at Rome, see Ephes. vi. 20. note.—His having suffered now an almost four years imprisonment, for the gospel, and in the course of that time, innumerable hardships and dangers, it was such a demonstration of his firm persuasion of its truth, as could not fail to confirm the Colossians, and all the Gentiles, in the belief of it. This is the reason that, notwithstanding he had mentioned his bonds twice before, in this letter, he brings it in a third time here, at the conclusion.

END OF THE SECOND VOLUME.

THOMAS TURNBULL, PRINTER, EDINBURGH.